Mohammad

the Messenger of Allah

May the Peace and Blessings of Allah be Upon Him

(His early life, his life at Makkah, his life at Al-Madinah, the biography of his Companions, his military expeditions, the spreading of Islam, his morals and miracles, and some replies to the objections of Orientalists.)

محمد رسول الله صلى الله عليه وسلم

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In the Name of Allah, Most Gracious, Most Merciful

The Translator's Preface

Praise be to Allah, the Cherisher and Sustainer of all the Worlds. May the peace and blessings of Allah be upon the last of His Holy Prophets and Messengers, our Master Mohammad, the Arab and Faithful Prophet. His light shone from Revered Makkah and enlightened the whole of mankind. Through him, the True Religion, the pillars of monotheism and the foundations of faith are firmly laid. Virtues are also spread due to the guidance of the course of his life and the enlightenment caused by his teachings.

The biography of The Messenger of Allah (may the peace and blessings of Allah be upon him) is not like any other biography of a normal person or a great man among great men. Indeed, he is a special type of man, an exceptionally excellent man whose greatness reached human perfection and completeness. He is the man who is chosen by Allah the Exalted and the Elevated to preach his message to all people, and upon whom the revelation is sent. He advanced supernatural miracles to which the human mind stands bewildered and is still incapable of understanding them or how they happened despite the advancement in science and modern explorations.

As the translator of this book, ***Mohammad The Messenger of Allah may the peace and blessings of Allah be upon him***, I have tried all the way through to be strictly faithful to the original Arabic text and to keep it as close to its original Moslem and Arabic spirit as I could. Indeed, in translating this valuable holy and Moslem text, I have spent a great deal of efforts to really understand and fully comprehend the implication of it so that I could convey its real spirit and texture into English as any good translator should do in such an important text about the life of the most important man in the history of the last two thousand years.

In this translation, I have adopted a certain strategy by which I hope I have succeeded in mediating an important text into English. First, there was the problem of Arabic names and the ways in which they could be transcribed into English. I have tried throughout this translation to stick to the same system of spelling and transcription, especially the book is full of personal names as well as names of places and other names of battles. I have tried my best to keep this system, but if there are any exceptions or any strange or unusual way of writing a certain name then it is my sole responsibility.

In connection with certain abbreviations in the book, they are my own responsibility too and I believe they are the most commonly used in Islamic texts and the Islamic history. In the case of the many references to the Hadith and the Verses of *the Holy Quran*, I have tried as well to interpret them in the best way possible. In the situation of translating *the Quran* it seems to me it is impossible to do that without doing some kind of unwanted alterations to the Arabic text. At the beginning of this project, I thought I was not going to

translate the Quranic verses, but then later I decided to reproduce, and with minor alterations, these verses from the most reliable translation, in my view, of *the Holy Quran,* which is done by the Pakistani scholar Ali Usuf Ali. Here I gave the English transcription of these verses as they sound in Arabic and then later into their meaning in English. I have given the full reference of the verse wherever it occurred in this translation.

Indeed, in translating this book, I have learnt a lot about the various misconceptions surrounding Islam and the Moslems, whether by Western or non-Western historians. It seems to me that it is really true that the history of this part of the world, where Islam flourished and prospered, needs to be re-written with a much better and more comprehensive outlook of things. Really I have learnt a great deal about the rich Arabic and Moslem culture which no power at all could diminish or belittle. That is why I found it necessary to check things, although this is not particularly the job of a translator. Especially I have done this with reference to some biblical and Western texts that the author used in writing this book.

There is one important factor which made this book the way it looks in the hands of the readers, and that is, I have deliberately kept the past tense in the narrative which is prominent in the Arabic style and language, which is not so much used in the same way in the English narrative style. There are also some references in the Arabic texts to some Western texts, and as a translator from Arabic into English I tried as far as I could to go back to these texts and double-check them and to reproduce them as they were originally written in English. The Arabic text also contains a lot of indexes of Hadith, of personal names, names of men, tribes, women, and places. In addition to that there is a general index of subjects. Therefore, in this translation I only kept the table of contents which really illustrates with some annotations the general idea that any reader needs in reading such a book of biography. Moreover, the Arabic text contains a great deal of repetitions and in many situations redundant insertions and deviations from the main line of argument, which I had to keep as they are in the original. That is why I have decided to remain faithful to the Arabic text, which implies the existence of the same repetitions in many instances in this translation.

Finally, I hope that the reader will realize that I have presented in this translation a useful, comprehensive, and valuable Moslem document, which I think any Moslem needs and should read. I hope that I have presented in it to the non-Arabic Moslem speakers an essential book which will enlighten all those who read it about the life of our great Prophet. I hope from the Helper the Glorified and the Exalted that, through this translation of mine, I have offered some of my duty towards our Master and our true and pure love The Messenger of Allah (may the peace and blessings of Allah be upon him).

Dr. Mahmoud Salami
Homs, SYRIA
September 1998

Dedication

With all humility and submissiveness I dedicate this book to Mohammad the Messenger of Allah (may the peace and blessings of Allah be upon him).

To the one on whom the Quran is sent down, the one who spread the word of Islam and carried its banner, to the one who taught the people how to work towards their mortal life as well as their everlasting hereafter.

To the light of enlightenment who, through noble nature and high moral standards, the superiority of mind, and the firmness of faith, has reached an end which no beholder can see beyond, a far-reaching aim to which no one can add anything and no zeal can surpass it. To the one who is praised and extolled by God, the Cherisher and Sustainer of the Worlds who said: "And thou standest on an exalted standard of character."

This is your sacred, aromatic and purified biography, ye the Messenger of Allah. I hope it will earn your affection and win your satisfaction. I did not seek anything except the generous Countenance of Allah, and to be blessed by His faithful Messenger, and the service of all Moslems.

The Author's Preface

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Cherisher and Sustainer of the Worlds. May the peace and blessings of Allah be upon the last of the Holy Prophets and Messengers, our Master Mohammad, the Arab Prophet, the Illiterate and the Faithful. His light shone from Revered Makkah and enlightened the whole of mankind, cleared away the legion of darkness, obliterated Paganism, destroyed the idols, and through his efforts the pillars of monotheism and the foundations of faith are firmly laid. Virtues are also spread due to the guidance of the course of his life and the enlightenment caused by his teachings.

Thus, this book is just a drop of the sea of the Prophetic biography. In writing and organizing it, I primarily intended it to be a lesson and a reference book for the students of Islamic history. I spent a great deal of efforts in studying, researching and investigating everything written about this topic which is really so wide and has a great deal of ramifications, and upon which scholars have spent their entire lives from the old times till today. I have used the most reliable sources available and verified and checked everything I found problematic or could be a site of disagreement, and I have gathered all what was lost and scattered within books. Indeed, I did not limit myself to biography books, which, in themselves, are very numerous. I depended, however, on the various interpretations of the Holy Quran, the reliable Hadith books, the biographies of the Prophet's Companions (may Allah be pleased with them), and also on Arabic language dictionaries.

While I was researching and studying in the various Orientalists' books on the Prophetic biography I stopped here and there considering and thinking about their methods of research, their narration of events, and when they sometimes differ and some other times have similar arguments. Some of them were really fair and they were the fewest, and I have quoted them a lot and recited their opinions to defend the Creditor of the Islamic Law. Others were moderate in their opinions but their comments contained some objections and hidden tints or taunts; some of these dubious comments cannot be overturned, refuted, and corrected historically unless they are carefully studied along with and in relation to the entire Islamic history, a study which should be detailed and dependent on the Islamic original and pure sources.

Some other Orientalists have no aim but to attack Islam out of pure bias and hatred, such as those groups of missionaries who do not aim at anything except corrupting peoples' faith. We cannot call these missionaries real scholars; they are in reality only false merchants who ascribe to and falsely charge Islam and its generous Prophet with a great deal of fables and false stories and lies which are totally untrue and have nothing to do with the Prophet, false stories that exist only in their stubbornly biased imagination and general prejudice.

Therefore, after considering and studying the Islamic historical facts, I was forced to translate to Arabic readers some of these dubious comments and false objections. I replied to them depending on the true original sources in such a way that these replies abolished and shallowed down all these dubious and doubtful remarks the Orientalists have made. My replies are also meant to purify the souls and selves of the readers from the dirt of doubt and that they should return back to the right guidance and to follow the clear evidence and faith. Thus, it is quite clear that to leave these biased, resentful and prejudiced extremists who hate Islam or trade with its name sow the seeds of corruption and publicly spread the lies and false evidence without confronting them and truly defending Islam and the facts with the weapons of scholarship and true science and the establishing of shining evidence and sharp poofs would be an unforgivable negligence and slackness which should be refrained from by everyone upon whom God bestows a sound mind.

The resources and the springs from which the Prophetic biography is drawn are plentiful, but at the same time are scattered within books of general history, literature, language, medicine, and astronomy. One may find in these books valuable researches and discoveries which normally are not found in biography books. Thus, in order to pick and gather these fruits we need to do a great deal of careful research and patient investigation which really demands great efforts and long and hard time.

Moreover, concerning biography books, as every researcher, scholar and editor knows, they are not easily organized so that any student may find what he wants such as verifying and confirming the dates of incidents, events and their sequences. A student may also want to know the locations of countries and places, and to spend more time considering the biographies of certain men in a clear and obvious picture. These biographies are either elongated in such a boring manner or abridged and shortened in a defective state. Indeed, such books lack the suitable and plentiful indexes which at least contain one book of Hadith. These biography books also contain indexes of personal names, names of men, tribes, women, and places. In addition to that there is a general index of subjects. Therefore, I worked through these indexes, edited them, and organized them according to their kind or type to make it easier for researchers to go through them. I have done this because the researcher's time may not allow him to go through the whole book from beginning to end in order to just explore a certain topic in mind.

In addition to all this, biography books contain a great deal of redundant insertions, deviations from the main subject, contradictions, and differences which are everywhere in these books and which no reader is able to extract from them a true incident or a reliable, trustworthy and sound opinion. This is the state of Arabic books in our hands. Indeed, some writers at the present time have gone into analysing the character of the Messenger of Allah (may the peace and blessings of Allah be upon him) in a psychological fashion on the assumption that he is a normal person. This, however, might lead to a lot of falsifications and digressions and the effacement of historical facts and deforming them. It is so because the biography of the Messenger of Allah is not like any other biography of a normal person or a great man among great men on whose lives and behaviour the principles of psychology can be

applied and who can be judged so lightly depending on sheer opinion and observation. However, one may say that yes he (may prayer and peace be upon him) is a man, but he is a special type of man, an exceptionally excellent man whose greatness reached human perfection and completeness. That is why he cannot be compared with other great men and leaders in history. He is a man who is chosen by Allah (Glory be to Him and the Exalted) and who is selected to preach his message to all people, and upon whom the revelation is sent, and who advanced supernatural miracles to which the human mind stands bewildered and cannot know an interpretation to them. The human mind is still incapable of understanding the very essence of these miracles and how they happened despite the great advancement in science and modern explorations.

I must also add in this connection that history today cannot be considered as it was in the old times as just stories which were written and narrated, but it becomes a science which is studied like any other science and which is dependent on investigation, research and editing. The early and previous scholars have done a great deal of favour in the ways in which they insisted on writing down the Prophetic traditions and on exploring, establishing, or attesting its authenticity. Indeed they have written biographies and we have scooped a lot from their fresh and sweet springs, and we have picked a lot of fruits from their honourable and truthful efforts.

Thus, here I am presenting this book to the Islamic world hoping from the Helper (the Glorified and the Exalted) that, through this work of mine, I have offered some of my divine duty towards my Master and my love the Messenger of Allah, and towards the True Religion, the religion of Pureness, monotheism, and the eminent and superior morals.

Finally, I must sincerely thank the learned Abdul Aziz Afandi Al-Halabi and Mohammad Afandi Al-Halabi for the great care and work they have put in printing this book and publishing it in the Islamic World. May God reward them the best kind of rewards. And I must thank all my friends who showed their interest and keenness to see this book come out in the world, an interest that is prompted by their love to science and scholarship and to the servants of science and scholarship.

Mohammad Ridha

His Family Lineage

May the Peace and Blessings of Allah be upon him

He is Mohammad bin Abdullah bin Abd Al-Muttalib bin Hashim bin Abd Manaf[1] bin Qusayy[2] bin Kilab bin Murrah bin Ka'ab bin Louayy[3] bin Ghalib bin Fahr[4] bin Malik bin Al-NaDr[5] bin Kinanah bin Khazimah bin Madrakah bin Elias[6] bin MuDar[7] bin Nizar[8] bin Ma'ad[9] bin Adnan.[10]

Genealogists have no differences over the lineage of our Master Mohammad (may the peace and blessings of Allah be upon him) and linking him to Ma'ad bin Adnan as it is mentioned above. They have differed, however, over linking him to the line from Adnan to Ismael. But, again, they have all agreed that his lineage ends in Ismael. In this connection, the leader (Imam) Malik hated to link his lineage up to Adam. On the authority of Ibn Abbas (May Allah be pleased with him) who related that when the Prophet's (may the peace and blessings of Allah be upon him) noble lineage, or blood relationship, reached up to Adnan, he said: "From this upwards genealogists have lied.

Indeed, according to all genealogists MuDar and Rabeeya are unequivocally and truly the children of Ismael.

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[1] Manaf is a name of an Idol; the name Abd is added to it, as the Arab would say Abd Yaghouth, Abd Al-Izza and Abd Al-lat.

[2] Qusayy is said to be named Zayd and some say his name is Majmaa.

[3] Louayy is a shortened name for La'yy which means wild bull, and it could also mean slowness and this is a characteristic of slander.

[4] Fahr means a stone in the size of handful and it could be masculine and feminine.

[5] Al-NaDr means the red gold.

[6] Elias is a doubtful name since there is a difference between those who say Ya's which means hopelessness as opposite to hopefulness and which is derived from the verb Ya'esa, and those who say Elias with stressing the *kasra* on the glottal stop.

[7] MuDar means white and it is derived from the yoghurt which is turned sour.

[8] Nizar means small amount or little.

[9] Ma'ad means strength or the verb strengthened.

[10] The name Adnan is derived from the verb in Arabic adana; that is, stays in a place and lives in it, and from this verb the phrase the paradises of Aden; that is, the paradises of eternal life.

His Grandfathers' Outstanding Traits

May the Peace and Blessings of Allah be upon him

The Prophet Mohammad (may the peace and blessings of Allah be upon him) is from a family of noble ancestors and generous fathers who were all leaders and masters, and who had firm and high place as well as a great position among the Arabs. They were renowned for their wisdom, courage, boldness, and their generosity, as we shall briefly mention in this book about their traits, glorious deeds, virtues and news.

For example, Ma'ad was a great warrior, famous for his wars and raids against the sons of Ismael, and he had never been to a war but coming back victorious. Nizar was also the most beautiful man of all his time and the wisest and soundest of mind. MuDar was also beautiful and lovable because nobody ever saw him without loving him. One of his famous and lasting wise sayings is: "The best good deed is the fast one, and pull yourselves together against the unpleasant things, and avert yourself from the delights and whims that do nothing but only harm it since the gap between good and evil is just like the gasping made by a patient and dying person. MuDar was also the first one to have urged the camels forward by singing since he had the best voice among all his people. Elias was also among the Arabs like how Loqman the Wise was among his own people. One of his famous sayings: "He who sows good deed will reap happiness, and he who sows evil will reap remorse and regret."

Fahr, however, was the renowned leader after whom Quraysh was united, and anybody who came after Fahr was not called Qurashi but only Kinani. His name was Quraysh and Fahr was very generous as he used to search for the poor and needy and help them with his own money. He was the sixth grandfather to Abi Oubayda bin Al-Jarrah.

Ka'ab was the eighth grandfather to Omar bin Al-Khattab. He used to gather his people on the day of the Arabs, or the day of compassion, that is Friday; and he used to glorify and exalt them and to remind them of the coming of the Prophet (may the peace and blessings of Allah be upon him). He foretold them that this Prophet will descend from his own son, and he ordered them to follow him and obey his teachings.

Murrah was the sixth grandfather to the Messenger of Allah (may the peace and blessings of Allah be upon him) and also the sixth grandfather to Abou Bakr Al-SiDeeq (may Allah be pleased with him). In Murrah too, the blood relationship of the leader Malik is connected with the lineage of the Messenger (may the peace and blessings of Allah be upon him).

Kilab's real name is Hakeem and others say Orwa. He is called Kilab because he used to hunt a lot by hunting dogs (kilab is the Arabic word for dogs). He is the third grandfather to Aminah, the mother the Prophet (may the peace and blessings of Allah be upon him). Indeed in Kilab the lineage of the

Prophet's mother is connected with the lineage of his fathers. It is said that he was the first one to have named the Arabic months as they are called now and which are still in use.

Qusayy's real name is Zeid, and he was called Majma'a (the Arabic word for the gatherer, combiner or connector). It is through him that Allah combined and united all the tribes of Quraysh in Makkah after they were scattered and disunited. He gathered them all in the wide basin-shaped valley of Makkah. Many of these tribes were in mountain paths or trails and at the top of the mountains in Makkah. So he divided their homes among them so that they will all be alloted homes in this new abode, and that is why he is named the gatherer or the combiner of tribes. This was in fact a very revered and glorified deed and sublime grace which could not be achieved except by those men of proud minds and selves and of high endeavours. Qusayy was the first man to have lit the fire of Al-Muzdalifa which was lit to be seen by anyone who burst out of Arafa.

Indeed, MaTrood said of him; and others say it is said by Hathafa bin Ghanim: "Your father Qusayy was named the combiner. In him Allah combined all tribes from Fahr."

In the pre-Islamic period (or ignorance), Qusayy was the House custodian, the gatekeeper of the House, where he gave drinking water to pilgrims and fed them, and this is called dressing or supporting them. He held the council or the debating group, and this implies continuous consultation and debating before any decision is taken. This kind of city council or town hall was always his house, where all matters are decided. For instance, no marriage contract is done except in his house, and no war is provoked or originated except from it. Indeed his house was like a parliament for the Arabs or even their refuge or shelter to protect them from all problems and troubles whether these troubles are national or personal. Near the time of his death he prohibited his sons from drinking wine, and this means that he must have realized that wine is harmful. That is why he prohibited the most loveable people to him from drinking it.

The following passage is from his speeches, and it really indicates his great experience in life and the superiority of his sound mind: "He who honours a vile or low man is going to share with him his own vileness. He who likes an ugly man is going to take some of his ugliness. He who is not corrected by nobility is going to be corrected by disgrace. He who demands more than his value deserves deprivation. And he who is envious is the real hidden enemy." Indeed, if we judge people by what they say, we can say that Qusayy was a man who strongly hated vileness and ugliness, and he was a valiant and courageous man who also hated envy, snobbery and self-deception.

Abd Manaf's real name was Al-Mogheerah and he was called "the moon of the whole wide valley simply because he was so pleasant, attractive, and beautiful. He was named by Quraysh as "the bountiful" for his generosity. He was the fourth grandfather for Othman bin Affan and the ninth grandfather for the leader Ash-Shafi'i.

Hashim's real name was Amr bin Abd Manaf and was named Amr the sublime for the sublimity of his rank among his people. He was the master of

his people after his father Abd Manaf. There was once a strong famine which hit Quraysh due to a severe drought that happened there. So Hashim set out to Syria where he bought flour and cakes and came back to Makkah in the season. He crushed the bread and the cake and slaughtered many camels and made a lot of porridge and fed the people till they are fully satisfied. That is why he was called Hashim (the same Arabic sound for crushing the cake and bread); he was also called the father of the wide valley or the master of the wide-basin valley. His table was constantly laid whether in affluence or in suffering and ailment. He was also generous who offers the righteous their right and he protects the fearful. He was the first man to have initiated the two journeys to Quraysh: the Winter journey and the Summer journey. He used to travel in Winter to Yemen and Ethiopia and in Summer to Syria.

Abd Al-Muttalib's mother was Salma bint Zeid Al-Najareyah, and the name of Abd Al-Muttalib was Sheibah Al-Hamd because he was born with a bit of white hair and a plea for people to thank him. He used to feed birds and other wild animals at the top of the mountains from his dinning table. This was a very generous and kind feeling towards animals, and that is why he was called "the feeder of birds" and sometimes called the affluent and generous. He was also Quraysh's haven in hard times and other troubles and their safe shelter. He was their nobleman and their master in word and in deed. He lived about one hundred and twenty years or more and the leadership reached him after the death of his uncle Al-Muttalib. He used to order his sons to leave away any injustice, wrong doings, and infringements and urged them to have noble manners and high moral standards, and forbid them from low matters. Towards the end of his life, Abd Al-Muttalib refused to worship idols and declared Allah to be one. Daghfal Al-Nassabah said that Abd Al-Muttalib had a white complexion, tall stature and had in his face the light cf prophecy and the majestic quality of a king. He had around him ten of his sons like a lion in the midst of his forest.

He was the one who explored the well of Ismael in Zamzam and who conducted the matter of providing water for the pilgrims of Makkah, a tradition which earned him honour and fame not only among the people of Quraysh but among all the Arabs. He really glorified the Prophet (may the peace and blessings of Allah be upon him) and exalted him well early in his life and since he was quite young. He used to say, "this son of mine is going to have a sublime and glorified thing about him." He said this due to what he had heard from fortunetellers, priests and monks before and after the birth of the prophet. The family name of Abd Al-Muttalib was "Aba Al-Harith" (the father of Al-Harith) because the name of his eldest sons was Al-Harith.

The Children of Abd Al-Muttalib: the Uncles and Aunts of the Messenger of Allah

Abd Al-Muttalib had ten sons: Abdullah, Abou Talib (his name is Abd Manaf), Az-Zubeir (their mother is Fatimah bint Amr Al-Makhzoumiyah); Al-Abbas, Dirar (their mother is Nathela Al-Omariyah); Hamzah, Al-Moqawem (their mother is Halah bint Wahab); Abou Lahab and he is Abd Al-Izzah (his mother is Lubna Al-Khuzaeya); Al-Harith (his mother is Safiyah from the family of A'amer bin Sa'asa'ah); Al-Ghaydaq (his mother is Mamna'ah) and his name is Hajal. Abd Al-Muttalib had also six daughters: Safiyah, Um Hakim Al-BayDa, A'atikah, Omaymah, Arwa, and Burrah.[11] Thus, Abdullah is the father of the Messenger of Allah (may the peace and blessings of Allah be upon him) and he was called Abou Qathm; others say he was called Abou Mohammad and some others say Abou Ahmad.

It is said that Abd Al-Muttalib was the first one to have dyed his hair with black colour because he quickly became a white-haired man. Usually, when Ramadan arrives he used to go up to Harra'a and feed poor people all the month long. He used to do this because he wanted to be alone and to meditate all the time about the grandeur and glory of Allah and His Majesty. It is also believed that Abd Al-Muttalib had come out with a lot of rules that had been later confirmed through *the Holy Quran* and through the Islamic rules or customary practices such as to fulfil vows and solemn pledges, to prohibit marriage from the forbidden relatives, to cut the hand of thief, to forbid the killing of those buried alive, to forbid wine and fornication, and not to circumambulate around the holy House (the Ka'aba) while one is naked and finally the glorification of the Holy forbidden months.

Indeed, in the pre-Islamic period Abd Al-Muttalib had a drinking companion called Harb bin Omayah bin Abd Shams bin Abd Manaf, and Abd Al-Muttalib had also a Jewish neighbour. One day the Jew used rough and rude language toward Harb in one market of Tuhama markets. Harb, then, tempted someone to kill the Jew, which he did. When Abd Al-Muttalib heard of this he abandoned his drinking friend Harb, but he did not leave him go till he made him pay one hundred camels to paid to the Jew's cousin. Then Abd Al-Muttalib had a new drinking friend called Abdullah bin Jada'an At-Taymi.

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[11] None of the Prophet's uncles survived except Hamza and Al-Abbas, and from his aunts only Safiyah who was the mother of Azzubair bin Al-A'awam. She lived a very long life and during the reign of the Caliph Omar bin Al-Khattab she died at the of seventy three years.

The Vow of Abd Al-Muttalib: The Grandfather of the Prophet

May the Peace and Blessings of Allah be upon him

When Abd Al-Muttalib was met with a great deal of troubles and difficulties from Quraysh while digging the well of Zamzam, he vowed that if he was given ten sons and were able to help him in his endeavour when they were grown-ups he would slaughter one of them at the Ka'aba for the sake of Allah the Exalted. Some scholars doubted this fable about the vow, but here we find no harm of mentioning it, mainly because it occurred in almost all major history books from which we have taken a great deal of information about this book. This fable was narrated by Ibin Is-haqc, then related by At-Tabari, then by Ibin al-Atheer, and finally by Ibin Sa'ad.

When Abd Al-Muttalib had ten sons and he knew that they would stop him from finishing the well of Zamzam, he informed them about his vow. They obeyed him and said what do we do about this? He said to them: "every one of you must take a glass and write his own name inside it." They did that and they brought the glasses and came in with their father to Hibal in the interior precinct of the Holy Ka'aba. Hibal was the greatest and the most revered of their idols, and he was situated upon a well in which all donations to Ka'aba were collected. Abd Al-Muttalib said to the glass conductor: "hit these sons of mine with their glasses and tell them about the vow which is pledged." Abdullah was the youngest of his sons and the most lovable to him.

When the glass conductor started hitting the glasses, Abd Al-Muttalib was praying to Allah's the Exalted. The glass conductor hit the glasses and Abdullah's glass came out, then Abd Al-Muttalib led him in his hand to the two idols, Asaf and Na'aela, near whom the sacrifices are usually sacrificed. Quraysh heard of this and all people raised to it and asked Abd Al-Muttalib about what he was going to do. He said, I am going to slaughter him as a sacrifice. Quraysh then said, along with his own sons, by God we will not let you do it at all unless it was the last resort; and if you do it every one of us will bring his own son and slaughter him in the same way. Then Al-Mogheerah Ibin Abdullah bin Amr bin Makhzoum said: "by God you will not slaughter him unless it would be your last option, and if we can redeem him we will; and if all our money would be his ransom, we will sacrifice it for him." So all Quraysh, and his own sons, said to him: "do not kill him and take him to a priestess in Al-Hajar. Ask her and if she ordered you to slaughter him then do it without hesitation. But if she ordered you to pay his ransom in money then pay it for him and be pleased."

Thus, they went to her in Khaybar and Abd Al-Muttalib told her his story. She said to them: "go home today and come back tomorrow when my adviser has come to me, and I shall have time to consult him about this

matter." The next day they came back to her, and she said to them: "yes I have got some news for you. How much is the ransom for a man in your tribe? They said: "it is ten camels and so be it." She said to them: "come back to your country and sacrifice ten of your camels for the man in question. Throw the man and the camels with the glasses, and when the glass came out to your man then you should increase another ten to the number of the camels to be sacrificed. Then hit the glasses time and time again till your God is satisfied with the ransom and when the glasses come out to the camels not the man. When this happen then slaughter all the camels because your God is pleased with you and your man is saved."

Thus, they set out to Makkah and they brought ten of their camels and their man Abdullah. They conducted the ceremony and the glasses went out to Abdullah so they had to increase another ten of the camels. They increased another ten and still the glasses went out to Abdullah, and they repeated the action till the camels reached the number of one hundred. When it became one hundred camels they hit the glasses and they went out to the camels. Everybody present at this ceremony of sacrifice said: "Abd Al-Muttalib, now your God is satisfied and pleased with you." Abd Al-Muttalib then said: "no by God I am going to throw the glasses another three times till I am sure of the matter." So they hit three times and in each time the glasses came out to the camels. Thus, they slaughtered all the camels as a sacrifice for Abdullah and they left them out there to be eaten by every human being and even by lions.

Many scholars and theologians believe that when the glasses come out to Abdullah for many times till they reached the number of one hundred is just one of the strangest coincidences. And if Quraysh and Abd Al-Muttalib's sons did not stop and refuse Abd Al-Muttalib's proposal of sacrifice, and if they did not consult the priestess, then Abdullah would have been offered as a sacrifice for his father's vow. But Allah (may Glory be to Him and the Exalted) has doomed it and wished to protect and save the father of Mohammad (Aba Mohammad) in order to bring into life the Messenger of Allah (may the peace and blessings of Allah be upon him).

Indeed, Abd Al-Muttalib resorted to this vow when he was opposed and clearly obstructed from digging the well of Zamzam by Odayy bin Nawfal bin Abd Manaf, and when he was hurt by Odayy when he said to him: "You, Abd Al-Muttalib, how can you haughtily predominate us and you are alone with no sons at all?" Then Abd Al-Muttalib said to him: "You are a father to very few sons, and you defame and dishonour me, by God if Allah gave me ten male children I would slaughter one of them as a sacrifice for Him at the Ka'aba." Others say a different story but to the same effect. That is, some wicked people of Quraysh plotted to cause him some trouble and to fight with him and with his son Al-Harith, which they did and he was very upset, especially when he was alone with his son and nobody near to help. So he determined to take this vow which is mentioned above.

After the sacrifice of the one hundred camels was done, he accompanied his son Abdullah back home. On their way home, they called upon a woman from the family of Asad bin Abd Al-Izzah bin Qusayy and she was near the Ka'aba. She said to Abdullah when she looked into his face:

"where are you going Abdullah?" He said: "with my father." She said back to him: "You will have the same number of camels that have just been sacrificed for you if would now stay and marry me." He rejected this offer by saying that "I have my father with me, and I cannot do something he does not like, and I cannot part with him." Abdullah was reported to have been the most pleasant and the most beautiful man in Quraysh. He was a man of honour and dignity. He was born in or around the year of 545 AD.

The Marriage of Abdullah

Abd Al-Muttalib goes out with his son Abdullah seeking a wife for him. He meets Wahab bin Abd Manaf bin Zuhrah who was then the master of the Zuhrah family both in age and in noble name. He accepts to marry Abdullah to his daughter Aminah bint Wahab, who herself was then the best woman in Quraysh. She bore for him a child who was to become the Messenger of Allah (may the peace and blessings of Allah be upon him). Then he goes out from her house and he comes across the woman who offered herself to him yesterday and he says to her: "Why do not you offer me today what you did yesterday?" Then she says to him: "you have lost the light and the brightness you have had yesterday, and today I have no need of you at all." She used to hear from her brother Waraqa bin Nawfal, who himself was a learned man at that time, that this man (Abdullah) is going to have a son who will be a prophet to this nation. The marriage of Abdullah from Aminah was ten years after the digging of the well of Zamzam. The real name of Abdullah was Abd Addar, but in the year he was ransomed his father Abd Al-Muttalib said "this is Abdullah". From that day onward he was named thus.

Shortly after his marriage, Abdullah went out from Makkah heading towards Syria in a trade journey. And on the way back from Syria he fell ill, and in Al-Madinah he stayed with his uncles, the Najjar family until his death. His wife Aminah was then only two months pregnant with his son Mohammad (may the peace and blessings of Allah be upon him). He was buried in the house of Al-Nabighah Al-Ja'adi when he was only twenty five years old, as many scholars believe. Others say he was twenty eight years old. Abdullah left out behind him his house-maid Um Ayman Barakah Al-Habashiyah with five camels and one sheep. Aminah elegized him in the following lines of poetry:

> He had forsaken the wide basin-shaped valley of the Hashim family and
> He became the neighbour of the graveyard in the outside world of clouds.
> He was recalled by heaven and death, and he replied its call; but it left no
> Better man among all people except the son of ibn Hashim.
> On the eve of his death everybody started to flock around his own bed and
> Be near him and all his friends raced towards his service.
> But if he was crushed by destiny and the doubts of fate it would not
> Change the fact that he was generous, most compassionate and merciful.

The Story of the Elephant

One of the incidents that happened during the year of Mohammad's birth (may the peace and blessings of Allah be upon him) on 570 AD. was the coming of Abraha Al-Ashram, the king of the Yemen, to Makkah in order to destroy the Ka'aba. This is the summary of the story:

The kings of Etheopia ruled the Yemen after conquering the kingdom of Himyar. When Abraha bin As-Sabah Al-Ashram became king, he built a grand church in Sana'a called Al-Qalees. This church was unique and had no resemblance anywhere during that time. It was built from pure marble and the best kind of golden wood. It was intended to attract the Arabs to come to it as pilgrims and distract them from going to Ka'aba, or to nullify the status of Ka'aba as a holy place. When the Arabs started talking about it one of those Arab men who delay, alternate, or even meddle with the months got really angry about this matter. He was from the family of Faqeem bin A'adi bin A'amer bin Tha'alabah bin Al-Harith bin Malik bin Kinanah bin Khazimah bin Madrakah bin Elias bin MuDar.

Indeed, those men are called delayers, alternators, or indeed meddlers, because they used to delay, alternate, and meddle with the Arab months during the pre-Islamic period. They permit one month, or make it permissible, from those Prohibited ones; and they prohibit one in its place from those permissible months, then they delay that month which is moved from its proper place to anther time. Allah the Blessed and the Exalted revealed this point:

> "Verily the transposing of a Prohibited month is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith." *(Tauba Sora, 37)*

Indeed, as this verse shows, Allah (Glory be to Him and the Exalted) forbids this custom of transposition of months. In fact, the first man in the pre-Islamic period to have done this custom of transposition of months and permit what is permissible and prohibit what is prohibited among the Arabs was Al-Qalmas. He was Huzayfa bin Abdullah bin Faqeem. The first month of the Prohibited or Sacred months is "Al-Muharram".

Thus, that angry Arab man, or that Kinani, went out in one night till he reached that Al-Qalees Church and he excreted in it at night and went away to his own land. When the king Abraha was informed of this incident he was enraged and got really mad at this story. He pledged that he will walk to the Holy Ka'aba in order to destroy it. This year was then named the year of the Elephant. When Abraha reached At-Taif, after he defeated all the Arabs he

faced on his way, he sent out to Makkah an envoy (out of his own men and he was from Etheopia) who was called Al-Aswad bin Maqsoud.

This Etheopian emissary stripped the city and its people from their money and valuables, and he stole two hundred camels that are owned by Abd Al-Muttalib bin Hashim and he brought them back to Abraha. Abraha also sent out another emissary called HanaTa Al-Himyari to Makkah and said to him: "you must ask about the master of the people of this city and their noble leader. Say to him that the king sent me out to you to say that he did not come to fight with you, but only to destroy that Holy House. AbdAl-Muttalib then replied to the emissary: "by Allah we do not want to fight with him either, and frankly we have no power to do so. This is the Sacred House of Allah and the House of his beloved Ibrahim. If He did not defend it from Abraha let it be so because it is His House and His Sacred place; and if He obstructs him and stopped between him and His House then by Allah we will not defend him - Abraha."

Then Abd Al-Muttalib went out with Abraha's emissary to Abraha himself. When they arrived, a permission was asked for Abd Al-Muttalib to meet Abraha. They said to Abraha: "this is the master and leader of Quraysh." Then the permission was granted. When Abraha saw him he greatly respected him and glorified him by allowing him to sit with him on the same level. Abraha did not want Abd Al-Muttalib to sit below him neither did he want Etheopia see him sitting with Abd Al-Muttalib on the kingdom bed. So Abraha decided to go down from the bed and sit on his carpet together with Abd Al-Muttalib on his side. Abraha said to him: "what do you want?" Abd Al-Muttalib said that he had lost two hundred camels which were taken from him by force by Abraha's own men. Then Abraha said: "I have admired you when I saw you, but a dislike has arisen when you talked. Are you talking about the two hundred camels that are taken from you and you leave out a Holy House which symbolises your religion and your fathers' religion which I have come to destroy and yet you do not talk about it? Abd Al-Muttalib then retorted: "I am the god of the camels, and this House has a God of its own and He is able to defend it." Here Abraha returned back the camels to Abd Al-Muttalib.

Abd Al-Muttalib, then, went back to Quraysh, told everybody about what Abraha told him, ordered everybody to come out of Makkah and to hide in the mountains and the hidden paths of the mountains for the fear that they will be attacked by the fierce army of Abraha, which was much larger in number than the army of Quraysh. Then Abd Al-Muttalib took the wring of the door of Al-Ka'aba with him and a group of people from Quraysh went out with him praying to Allah and begging Him for victory over Abraha and his army. When Abd Al-Muttalib took the door wring of Al-Ka'aba, he said the following lines:

> May God protect thy Sacred Place, for man is able to protect his riding camel;
> Their cross will not win, and their strength will become tomorrow your strength;
> If you are going to leave them do whatever they wish with our Kiblah,

then do what you will.

Thus, Abraha got prepared to enter Makkah, and he also prepared his elephant (Mahmoudan), which was intended to destroy the Sacred House. Whenever they directed the elephant towards Makkah, it knelt down and never moved. But when they directed it towards all other directions it ran so quickly. It was reported that there were thirteen elephants at that raid. While they were trying to move forward towards Makkah, Allah the Exalted and the Elevated sent down to them flocks of birds such as the swift kind of swallows, and with each bird three stones, one in its beak and two in its feet. These birds began to hail Abraha's troops and elephants with these stones, which were in the size of chick-peas and lentil, and whoever was hit by one he was immediately perished.

In fact, not all Abraha's troops were hit by these stones. Allah the Exalted and the Elevated, therefore, sent a violent flood which threw all that came in its way into the sea. Only a few of the troops who were able to save themselves managed to escape along with Abraha to the Yemen. Those who escaped began to drop one by one on the way like the scattered seeds, and Abraha was plagued by a disease which caused the falling of his limbs. So Abraha was taken back to Sana'a and his limbs had completely fallen of his body, and when they reached the city he was like a sick chick of a bird, and he did not die till his chest was cut off from his heart. It was said that the Arabs experienced for the first time in that year fatal diseases such as measles and smallpox. After the death of Abraha, a new king called Yaxoum ruled the country.

Due to the importance of this event the Arabs began dating in it as a reference in time. If Abraha had won his raid against Quraysh and had done what he came to do in destroying the Ka'aba, then Christianity would have been introduced in Makkah and the Arabs would have been forced to embrace it as their religion. This would have been the case because the Yemen belonged to the Christian princes of Etheopia and many of its people whether pagans, heathens, or Jews were forced to embrace Christianity. In fact, before this event Quraysh was dating the years by the death of Qusayy bin Kilab for his grand and glorious position. But when the eventful year of the Elephant came, the Arabs began using it as a dating reference for some years to come.

His Birth

May the Peace and Blessings of Allah be upon him

The Prophet Mohammad (may the peace and blessings of Allah be upon him) was born at the dawn of Monday on the twelfth night of the lunar month of Rabee' Al-Awwal in the year of the Elephant. The people of Makkah still visit his birth place till the present time. His birth was also after forty years of the reign of the Persian king Kisra Anu Sherwan bin Qabbaz bin Fairouz on the 20th August 570 AD in Makkah in a house which later became known to belong to Mohammad bin Yusuf Ath-thaqafi, the brother of Al-Hajjaj. Before Yusuf, this house belonged to Aqeel bin Abi Talib. The birth of the Prophet (may the peace and blessings of Allah be upon him) was at the merciful and gratifying hand of Um Abd Al-Rahman bin Awf. She was the midwife who saw him first in life raising his eyes and sight towards the sky and putting his hands on the ground as if praying.

It was also reported that his mother, unlike what all pregnant women feel during pregnancy, had never experienced any difficulties related to cravings or weight or anything else. Thus, when his mother gave birth to him (may the prayer and peace be upon him) she sent to his grandfather Abd Al-Muttalib, who was at that night circumambulating around the Ka'aba. He came to her and she said to him: "Aba Al-Harith, you have been given a new but strange baby-boy." Abd Al-Muttalib got frightened at this remark and said: "isn't he a normal and straight human being?" She said: "yes he is normal, but he fell off me prostrating; then he raised his head and his two fingers towards the sky." She brought him out to his grandfather, who looked at him with great admiration and happiness. He took him and went away with him into the precincts of the Ka'aba, and he prayed for Allah to save and protect him, then he went out and gave him back to her. He is the one who named him Mohammad. It was said that Abd Al-Muttalib was asked: "How did you name him Mohammad and after none of your fathers who had this name before?" Abd Al-Muttalib then retorted: "I named him so hoping that all the inhabitants of this planet will thank him and be grateful to him."[12]

Indeed, this year which witnessed the bearing and the birth of the Messenger of Allah may the peace and blessings of Allah be upon him was the year of victory and conquest and celebrations. It was so because Quraysh, before this year, was in deep troubles of severe drought and great hardships. But in that year the land had become green and the trees bore a lot of fruits and Quraysh had had a lot of thunder and rain from all sides. It was reported that one of the great wonders related to his birth was the strong shaking of the

[12] Indeed the name in Arabic is derived from the verb *hamada*, that is to thank for something.

palace of Kisra and the falling of fourteen balconies of its balconies. This eventful falling of balconies symbolized that there were only fourteen of their tyrannical kings left who were still reigning and enjoying their thrones. Out of these fourteen kings ten were perished in four years, and the remaining four were perished by the time of Othman bin Affan (may Allah be pleased with him).

Other great wonders that happened at the time of his birth is the diminishing of the lake of Tabaraya in Palestine and the dying out of the fire of Persia. It was said that this fire was raging for about one thousand years and it could no be put out, as reported by Al-Baheeqi, Abou Nua'em, and Al-Khara'iti in the book of *Al-Hawatif* (invisible calls or exclamations), and by Ibin Asakir. Another of the wonders is the increase of the luminous meteors which guarded the sky and cut off the way for the devils and prohibiting them from eavesdropping and overhearing things they should not hear. Al-Shaqrateesi explained these wonders very well in the following lines of poetry:

For his birth the horizons were enlightened,
And the good news and invisible calls were
    connected at dawning and radiation.
The palace of Kisra was shaken off from its foundations,
And fell off broken from all sides and bending balconies.
The Persian fire had been lit and not been able to put out,
For a thousand years, and the river of the people did not flow.
The idols knelt down to his birth, and the luminous meteors were
Resurrected to hit the demons with their penetrating meteors.

Some other scholars reported that at the time of the birth of the Prophet (may the peace and blessings of Allah be upon him) another great eventful earthquake happened. Al-Ya'aqoubi reported about this in his history book: "The people were badly hit by an earthquake which shook all the world.... etc." It was narrated also that Ar-Rasheed once wanted to destroy the palace of Kisra, but his vizier (minister) Yahya bin Khalid Al-Barmaki said to him: "Ye, the Leader of the Faithful, do not destroy an edifice that is a wonder in and a mark of Islam." Al-Bousieri said in his book *Al-Hamazeyah*:

The palace of Kisra had fallen down,
But without your miracle the edifice would not have fallen.
Every house became on fire,
And in it sadness and plague and no one can put it out.
The water springs of Persia were diminished,
But were they able to use these springs to extinguish their fires?

His Birthday Celebrations

May the Peace and Blessings of Allah be upon him

The Leader and Sheikh An-Nawawi Abou Shama said: "the best thing invented in our time after the birth of the Prophet (may the peace and blessings of Allah be upon him) is what is done from celebrations every year on his birthday. On that day a lot of charitable deeds and good actions are performed and a lot of decorations and happiness are shown everywhere. This celebration means, in addition to its multiple implications in the charities offered to the poor, the enhancement of the love feelings for the Prophet may the peace and blessings of Allah be upon him, and his glorification and sublimity in the hearts of all good-acts doers. It also means thanking Allah the Exalted for His good gift in finding the Messenger of Allah may the peace and blessings of Allah be upon him who was sent over as a blessing and gracious figure to all creatures.

As-Sakhawi also said: "the celebration of the Prophet's birthday is still an event performed after three centuries of his birth. Moslems all over the countries in the world and in big cities celebrate this occasion and they offer their good deeds and all kinds of charities during its days and nights and they read a lot of readings related to his noble birth. All this ceremonial actions will bear to them a great deal of grace and good things which overarchingly predominate their life.

Ibin Al-Jawzi also reported about the meaning and characteristic of this day: "It was safe during all that year and a speedy good news have been told about obtaining the desired objects and aims. The first of the kings to have celebrated the day was king Al-Mozzafar Abou Sa'eed the owner of Irbil, and Al-Hafiz bin Dahiyah composed for him a nice composition called "the enlightenment in the birth of the forerunner and the bringer of glad tidings". Then the king gave him as a prize for this one thousand Dinars. Thus, king Al-Mozzafar celebrated the birthday in Rabee' Al-Awwal in the best and grandest form of celebrations. King Al-Mozzafar was courageous, heroic, wise and just man, and it was reported that he spent three hundred thousand Dinars on the Prophet's birthday celebrations.

The Sultan Abou Hamou Mousa, the owner of Talmasan, was also unique in his best celebration of the Prophet's birthday in the same way the kings of Morocco and Al-Andalus (Spain now) were used to do during that time and before it. The description of his celebrations was reported by Al-Hafiz the master Abou Abdullah At-Tanasyy; then related by At-Talmasani in his book *Rah Al-Arrwah* or *The Revival of the Spirits*. Abou Hamou also reported the ways the birthday was celebrated in some of his praise poetry and he suggested that the Sultan's celebrations were as follows. The Sultan used to celebrate the Prophet's birthday (may the prayer and peace be upon him) by consulting the heavenly guarded Talmasan and by gathering a lot of people

who are specially and generally invited to be there to enjoy the celebration. One could see there many pillows and cushions which are arranged together, many extended carpets, embroidered rugs, pillows that are coated with golden materials, candles like cylinders, dining tables like haloes, erected censers like domes which could be thought of by any viewer as if they were melted gold.

In addition to all this, there were all kinds of foods that were like ornamented and miniature spring flowers which are desired by the human selves and found delicious and delightful by the looks of them, and the fragrance of all this was mixed with the spirits of the people there. The ranks of the people there in such a dining occasion were also mixed or raised in the same way the arrangement of this celebration. Everybody present was topped with the sublimity and the majesty of the occasion. After all this being arranged everyone enjoyed the celebration by praising the Selected and the Chosen may the prayer and peace be upon him. One should also want to leave off and abandon those sins committed in the past. They did that by adopting or shifting from one art into another, and from one style into another. They did also this in such a way that one would be happy in the process and the hearts would be pleased to feel this abandonment of sins.

In such a celebration, they used to situate near the Sultan (may Allah the Exalted be pleased with him) the treasury chest which is embroidered like a Yemeni jewel, and which has doors that beat around the clock at night hours. When every hour passes this chest strikes according to the number of the hour and one of its doors opens; in this door appears one maid in her most beautiful face. She carries in her right hand a piece of paper that contains a poem that is written in her name and in his praise at that hour, and she puts it in the hands of the Sultan in the most delicate manner. She then puts her left hand on her mouth as sign of her shyness and good manners, and she pledges total loyalty to the Sultan as the rightful Caliph. These people's celebrations of the Prophet's birthday go on like this till the morning call for prayers in the next day.

Nowadays, Moslems in all over the Islamic nations also celebrate the Prophet's birthday (may the peace and blessings of Allah be upon him) in the best possible form. In Egypt, for example, Allah praises are celebrated, and charities and alms are distributed to the poor and the needy. In Cairo the great procession of the religion order Leaders move in the afternoon of the birthday from Bab Al-Khalq Square in front of the government building towards the main Square in Al-Abbasiah where the celebration is meant to be held. This procession goes through many streets such as Taht Ar-Roba', then As-Sukkariah, then Al-Ghoriah, then Al-Ishraquiah Square, then Al-Fahhameen, Al-Husseiniah, and finally Al-Abbasiah. The crowded procession gets denser in these streets, and a squadron of cavalry of policemen spearhead this procession, and a group of army men flank it from both sides of the street. Usually, the Government of Egypt celebrate this sacred and blessed occasion in an official form in Al-Abbasiah, where a lot of makeshift wide houses and camps are erected for the various ministries and the king or his deputy goes there to attend the parade and the celebration. Normally, the king immediately attends the parade of the Egyptian armed forces, then he goes to the royal makeshift wide camp, where he receives his guests from the religion and

creed Leaders or the Sufis. After that the king goes to the camp of one of those Sufis, hears some of the Prophetic story narrated to him. Then, after hearing it, the king gives the narrator his royal gifts, and the food, sweets and beverages are served to everyone present. The king then goes with his pleased cortege while the royal canons are firing in salutation. In the evening the decorations in these camps are lit and fireworks are performed in the most spectacular way. In the next morning all government offices are shut in an official holiday and most people go to the shrine of Al-Husseini where the Noble and Sacred Prophetic Story is narrated in the presence of the Governor of Egypt.

His Foster Mothers Who Breast-fed Him

May the Peace and Blessings of Allah be upon him

The first woman to have breast-fed the Messenger of Allah (may the peace and blessings of Allah be upon him) was his real mother Aminah. Then, the next one after his mother was Thawbiyah Al-Aslamiyah, who was the maid servant of Abi Lahab. He then freed her when she told him the good news of the birth of his nephew but only by a few days before the arrival of Halimah who was next to breast-feed the Prophet. The fourth woman was Khawlah bint Al-Munther, then Um Ayman, then another Sa'adiyah woman other than Halimah, then another three pure noble women.

The most well-known woman to have breast-fed him longer than and more than any other woman was of course Halimah bint Abi Zua'iyb As-Sa'adiyah. It was a habit among the Arabs that if they have a new born baby-boy they would go to another tribe from their own to seek for the baby a foster mother to breast-feed him. They used to do so because they believed that breast-feeding from foster mothers would be nobler and better hybrid and would make the baby more eloquent. It happened that some women from Sa'ad family, including Halimah As-Sa'adiyah, came to Makkah seeking new-born babies to breast-feed them in a very drought year. Every woman took a new-born baby to breast-feed him except Halimah. She said that she left out from home with her husband Al-Harith bin Abd Al-Izzah, and she had a small boy who is being breast-fed by other women from the tribe of Sa'ad bin Bakr family who wanted to breast-feed other new-born babies other than their own.

Halimah said that this year was very dry and harsh, and drought was predominant and nothing good was left. She said: "I rode on my white female donkey and with some of our own old she-camels that, by Allah, don't have a drop of milk to give to us. We were not able to sleep our nights because we

had our son[13] crying all night long because of hunger. I had nothing in my breasts to feed him and satisfy his hunger nor any food to nourish him. What we were able to do was only to hope and pray for rain and better conditions. That is why I came out on my donkey searching for better life; and I know that I prolonged the way for my people since my donkey cannot move faster, and that is why our journey was really harsh and made us weak and unable to move further without having some help.

Thus, when we reached Makkah seeking some boys to breast-feed them, every one of us was offered the Messenger of Allah (may the peace and blessings of Allah be upon him) in order to breast-feed him, and when every woman learnt that he was an orphan she immediately rejected him. We did this because we wanted to win the favour of the boy's father and what he might help us. In fact, we used to say that this boy is an orphan; what good is his mother or grandfather might do to help us? That is why we used to hate the boy. None of the women who came with me was left without finding a boy to breast-feed him in Makkah except me. That is why I said to myself: "By God, I am going back to that orphan to take him." Then my husband said: "all right, you may do so, and I hope that Allah may make him for us a symbol of good, abundance and blessings."

Thus, I went back to that boy and took him. I only took him because I did not find another one to adopt. When I took him I went with him back home, and when I put him in my lap he immediately came over to my breasts and started sucking the milk till he quenched his hunger and he is completely satisfied along with his foster-brother, who also drank milk till he is satisfied, and they both slept a good sleep. We also slept with them because before then we were not able to sleep because our son was always crying out of hunger. My husband then went out to check our she-camels and they were full of milk. He milked them and we both drank from their milk till we quenched our thirst and hunger, and when we were completely satisfied we slept a very good and long night sleep.

In the next morning, and due to this blessed incident, my husband said: "By Allah, Halimah, you must have been blessed and glorified by taking this orphan." I replied to him: "By Allah, I hope so." Then we went out and rode my female donkey and carried the baby (Mohammad) with me. I swear by Allah that my donkey started to move quickly and faster than any other one so that everyone with me said to me: "what happened with you the daughter of Abi Zau'iyb? please have some sympathy on us and slow down your riding pace. Isn't this the same donkey you have been riding all along this journey since we set out from home? I replied to them: "yes, by Allah it is the one." Then they said: "By Allah there must have been something that happened to it." Then we have reached back home in the country of the Sa'ad tribe. By Allah, I did not know any of Allah's land which is more arid and

[13]The name of that boy was Abdullah bin Al-Harith and he was the foster brother of the Messenger of Allah since they both suckled from the same woman. His other sisters are Aniesah bint Al-Harith and Juzamah bint Al-Harith. These three children were the children of Halimah.

dry than the land of this country. But when we brought this orphan back home with us our sheep began to go grazing and they come back with their udders full of milk. So we used to milk the sheep and drink a lot of milk; whereas everybody in the tribe was unable to milk a drop from their own sheep since they were completely dry.

Therefore, many people who were present used to say to their shepherds: "Woe unto you! Graze with you sheep where the shepherd of bint Abi Zua'iyb is grazing his sheep." Thus, other people's sheep go grazing but they come back hungry and do not produce a drop of milk. Whereas our sheep go grazing and come back fully satisfied and full of milk. We had been given by Allah plenty of good things and an increasing abundance of boons all the two years we had the boy. He was growing up so quickly unlike other young boys. Indeed, he hardly became two years old when he became a strong young boy. So we brought him back to his own real mother Aminah and we were so keen to keep him with us for the blessings and grace we have received and enjoyed while he was with us and even after he had left.

Cutting His Chest

Halimah said that we took the boy (Mohammad) home. By Allah after a few months of his being with us at home along with his foster brother a group of young sheep went around our house grazing. His foster brother (our own son) came over to us and said to me and to his father: "That brother of mine from Quraysh was taken by two men wearing white clothes, who laid him down on the ground and cut him in the stomach and they were feeling something inside him or they were stirring him. So his father and I went out to see about what was said and went towards him. We found him standing with a changed face, and we rushed to him and hugged him and said to him: "What is wrong with you our boy?" He said: "Two men wearing white clothes came over to me, laid me down on the ground, cut my stomach and started to feel or stir something in me I am not sure what it is." She said, then we went back to our home and his father said to me: "Halimah, I am afraid that this boy may have been hit or inflicted by something, so take him to his real family before this thing appears in him."

Thus, his father and I took him to his mother who said upon seeing us: "What brought you here with the boy, ye she-camel![14] Indeed, I was so keen to make him stay with you." Halimah replied: "I was destined to look after your son as Allah wanted, and I have done my duty towards him, and I

[14] In Pre-Islamic period the word she-camel was normally given to any woman who breast-fed a baby which was not hers; and the phrase was taken from the practice of she-camels that allowed the young of other she-camels to suckle from them out of sheer sympathy and love.

was worried about him so that I brought him back to you as you wanted." Aminah, then, said to her: "what is wrong with you? This is not what we have agreed upon, tell me the truth." She did not let me go till I have told her what really happened. Aminah told her: "were you afraid that something bad may have happened to him? Or were you afraid that the devil is after him?" I said: "yes." She said: "do not be afraid, by Allah, the devil will never know the way towards him, and I assure you that my son is going to have a great and promising future." "And shall I tell you something about him during pregnancy?" I said: "please tell me." She said: "while I was giving birth to him, I saw a big light that came out of me, a light that enlightened for me the palaces of Bosra in the southern parts of Syria. While I was pregnant with him I felt that by Allah he was so light as if I was carrying nothing. It was the easiest pregnancy that any woman can have. When he came out to life he came with his hands on the ground and his head up to the sky. So leave him for me and go the way you like."

Thus, it was reported that the first time his chest was cut was when he (may the peace and blessings of Allah be upon him) was three years old, and others say when he was four. It was reported that the cut was also to purify him and to exorcize the devil's share in him. Some Western historians argue that this incident was somehow a kind of epilepsy. Such historians are Professor Nicholson who stated in his book *The History of Arabic Literature* (1907, pp.147-48) that "this was an epileptic fit." Professor Muir also stated the same point in his book *The Life of Mohammad.* This claim is of course totally rejected because it was never proven and he (may the peace and blessings of Allah be upon him) had never shown any sing of epilepsy all his life.

The story of his (MPBAUH)[15] breast-feeding was summarized in the following poem by Bashir the writer of *Al-Hamathiah*:

At the time of his breast-feeding a lot of miracles appeared
And it was evident to all eyes to see.
Many women (breast-feeders) rejected him for being an orphan
They said the orphan will do us no good and will not enrich us.
Till a woman from the family of Sa'ad came over to him,
And who was lacking milk in her for her poverty.
But she breast-fed him and nourished him,
So her sheep gave her and all her children a lot of milk.
The land was very dry and arid,
Then dryness and aridness became no more.
It became so green and life is better after hard times,
And the Prophet had his own share from its nourishment.
What a great gift from Allah that had been given,
And twice the reward for that woman and for all human beings.

[15] Hereafter the phrase "may the peace and blessings of Allah be upon him" will be abbreviated thus.

If Allah had predetermined people to serve a good and happy man,
Then it is their own happiness and goodness they ultimately serve.

The Incitement to Kill him While he was Young

At every time Halimah came across some Jews and at every occasion she talked about her adopted son Mohammad (MPBAUH), they incited for his killing. And at every time she presented him to sorcerers and fortune tellers in the market places they shouted to his death. They used to say: "kill that boy for he is going to kill all your people and the believers in your religion, and he is going to break all your idols, and he is going to impose his own order upon you.

Halimah (may Allah be pleased with her) reported that a group of Jews once came to her and she asked them: "could you tell me something about this boy of mine?" She said to them: "His mother carried him and her pregnancy was so and so; her giving birth to him was so and so; she saw something strange when he was born." She also mentioned to them everything she heard about him from his mother, and everything she saw after she took him as his foster-mother. She referred all this to herself as if she was the one who carried him and gave birth to him. Then, those Jews said among and to themselves: "kill him." They said to Halimah: "Is he an orphan?" She said: "No." "This is his father and I am his his mother." Then they said: "If he was an orphan we would kill him because all the signs mentioned about this boy are prophetic signs."

Halimah (may Allah be pleased with her) also reported that once she descended with her adopted son (MPBAUH) to Okaz market, a place which was the central market for all Pre-Islamic people, and it was between At-Taif and Nakhlah and the place is still known today. When the Arabs used to come to Makkah as pilgrims they used to stay in this place for nearly the whole month of Shawal. They used to take pride in things they own or things they have done; they used to recite poetry and chant to each other, and they also used to sell and buy things and goods from it. Thus, when Halimah arrived with him to Okaz market, one priest saw him and said: "Ye, the people of Okaz you should kill that boy because he is going to have possession over you." Therefore, his mother took him away from the sight of the people in the market and Allah the Glorified and Exalted saved him.

Halimah As-Sa'adiyah, indeed, saw from the Prophet (MPBAUH) a great deal of good things and a lot of grace, and Allah pleased her with Islam together with her husband and all her children.

The Death of Aminah

After Halimah had given back the Messenger of Allah (MPBAUH) to his own mother Aminah, the latter once went out with him to Al-Madinah during 575-576 AD in a visit to let her son see his uncles, who are her brothers, from the family of Al-Najjar. They are also the uncles, from the women side, of his grandfather Abd Al-Muttalib. During that visit and on her way back to Makkah, she fell ill and died. She was buried in a place called Abouwa'a between Makkah and Al-Madinah. The Messenger of Allah (MPBAUH) was then only six years old. His mother was also only thirty years old when she died. As many Leaders reported in Al-Hadith, the Messenger of Allah (MPBAUH) had actually visited his mother's tomb in Abowa'a and he cried for her and made others also cry.

After his mother's death, Um Ayman Baraka, the Etheopian, took great care of him. Mohammad (MPBAUH) had inherited her from his father, and to whom she was a maid-servant. She carried the six-year old boy to his grandfather Abd A-Muttalib bin Hashim who really loved him so much and honoured him. They used to furnish a bed to Abd Al-Muttalib in the shadow of Ka'aba and his sons used to sit around that bed; and whether he is present or not no one would dare sit on that bed as a sign of great respect for their father and his majesty. When the Messenger of Allah (MPBAUH) used to come to them while he was young his uncles (the sons of Abd Al-Muttalib) used to take him aside and delay him in order not to let him sit on that bed. But when Abd Al-Muttalib saw this he used to sayto them: "Leave this boy of mine for, by Allah, he is going to have a great future." Then he would make the boy sit beside him on the bed and would wipe his back, and he is happily satisfied and pleased with everything the boy does.

By the death of his mother the Prophet (MPBAUH) became an orphan. Indeed, it was mentioned in *the Holy Quran* about his orphanage. Allah the Exalted and the Elevated said: "Did He not find thee an orphan and give thee shelter and care."(*Dhuha, or The Glorious Morning Light Sora, 6*). In the year his grandfather took responsibility and care of him, the Messenger of Allah (MPBAUH) suffered a very strong ophthalmia or the sore inflammation of the eyes.

Abd Al-Muttalib Congratulates Seif bin Thee Yazan

When Seif bin Thee Yazan, the Himyari, won the throne of the kingdom of Etheopia, which was after the birth of the Prophet (MPBAUH), many delegations from the Arabs and their noblemen came to congratulate him. Among these delegations came one from Quraysh, which included among its men Abd Al-Muttalib bin Hashim the grandfather of the Prophet (MPBAUH), Omayyah bin Abd Shams, Asad bin Abd Al-Izzah, and Abdullah bin Jada'an. They all came over to him while he was in his palace which was called Ghomadan. They asked permission to enter the palace of Bin Thee Yazan, and they were granted permission. Abd Al-Muttalib talked and congratulated him in his throne, and when he finished the king asked him to come nearer which he did, then they were taken to the guest house. They stayed at the door of the house for about one month without completely allowing them in nor were they allowed to leave back to their own country. Then the king paid some attention to them in one occasion and he asked for Abd Al-Muttalib from among them to talk to him. Abd Al-Muttalib was then taken into the house and made him sit in his own sitting room and the king said to him:

> "Ye, Abd Al-Muttalib, I am going to tell you a secret and impart upon thee something of my own knowledge, something which I would never impart on any one else but you. I am doing this out of my own belief that you might be the one to understand the nature of this matter. So please keep this secret till Allah permits its disclosure, and Allah also knows the reality of this matter. I found in our stored and preserved science and in our rich-treasured book which we have kept to our own benefit and denied it to others some good news, a piece of news which is so great and gravely dangerous at the same time. It is something which has the great honour of life and the grace of fidelity and faithfulness to all people, to your own people in general and to yourself in particular."

Abd al-Muttalib then said: "Give me your example your majesty, and be sure and confident that your secret will never be disclosed, and be pleased about that. May all the people of the desert sacrifice themselves for thee, and they considered thee their emblem and symbol for ever."

Ibin Thee Yazan then said: "If a boy is born in Tuhamah, and who has a mole in between his shoulders he will have the Leadership of the people till the Judgement Day."

Abd Al-Muttalib retorted: "I refused the curse, and I refused it in the best form that anybody has done before. If I did not have enough respect for the king I would have asked him about what matter that pleased him most."

Ibin Thee Yazan then replied:

> "The matter is that glory will be bestowed to the man for whom this boy is born or will be born later. Both his mother and his father will die. His grandfather and uncle will pledge taking responsibility of him and we found that many times. Allah has sent him down openly and loudly to all people. Allah has also made from us his own supporters and allies in whom he takes pride and respect in front of his own people. He may also, through us, suppress and humiliate his enemies. He will conquer the best and precious places on earth and he will set them examples to all people. He will suppress and extinguish all religions. He will destroy all the idols and worship instead the most Gracious Allah. His words will be set out as orders and decisive laws. His order will also be firm and just. He will order people to do good and he will do it. He will prohibit the people from doing evil and will obliterate it."

Abd Al-Muttalib then said: "May Allah prolong your life, and long live your time and reign. Glory also be to your grandfather. Long live also your fame, name and pride. But could the king please me by explaining a little bit more about this matter?"

Ibin Thee Yazan then said: "I swear by the House with pillars, and by all the marks of writings that you, Abd Al-Muttalib, are his grandfather without any lies."

Then Abd Al-Muttalib went down on his knees in prayers. Ibin Thee Yazan said: "Lift up your head, be pleased and be happy and glorify your intentions. Did you feel something related inside you about what I have said?"

Abd Al-Muttalib then said: "Ye, the king, I had a boy whom I loved so much, and upon whom I was so merciful and compassionate. I married him to a noble woman from the noblest family in his tribe. She was called Aminah bint Wahab bin Abd Manaf and she had given us a baby-boy in between his shoulders the mole you have just mentioned and who has all the things and marks you have mentioned such as the death of his father and then his mother and the taking of his responsibility by myself and his uncle."

Ibin Thee Yazan then said:

> "The thing which I have just said to you is the fact as it is. So please keep your son safe and protect him from enemies and watch out for him from the Jews for they are his enemies, and Allah will never lead their way to him. Keep this secret I am unfolding to you now and do not tell it to those people you have with you there. I do not feel safe that if you let them into your secret they will try to make trouble and then preside you. If they know this secret they will wish you bad things and they will set you traps and try to ensnare you, and they will all do it men and their children alike. Indeed, If I did not know that I shall die before he is sent as Allah's Messenger I would go with my men and horses till I arrive to Yathrib or Al-Madinah, which will be his abode after his emigration from Makkah. I find in the outspoken book and in the early science that Yathrib will be his emigration abode, and the home for his supporters. Indeed, if I did not know that I am sparing him from catastrophies and problems and I am

saving him from his enemies I would have proclaimed him as a Prophet despite his young age and I would have incited all the Arabs to follow him and his faith. But I am leaving this mission to you due to some shortcomings on my part and due to the large number of people you are having with you."

Finally, Ibin Thee Yazan ordered that every man in Abd Al-Muttalib's delegation be given ten slaves, ten black maids, five pounds of silver, and two jewels from the jewels of Yemen and a belly full of amber, and ten times of all these things be given to Abd Al-Muttalib. Then he said to him: "if things changed and the time has come, please inform me of what is to become of him." Indeed, the time has not arrived till Ibin Thee Yazan is died. Abd Al-Muttalib bin Hashim then said: "Ye, people of Quraysh, no man of you all will please me with great gifts of possession and of being owner of great things for all this will be gone. But what pleases me most is what is going to remain for ever of his memory, his pride, and his high place and glory." When the people of Quraysh asked: "who is this figure you are talking about?" Then he would say: "He would appear in his right time."

In another story, Seif bin Thee Yazan had lived till the time of the Prophet (MPBAUH), and that he informed his grandfather Abd Al-Muttalib in the prophecy of Mohammad (MPBAUH) and of his noble characteristics.

The Yemen was originally governed and ruled by Etheopia. Its people hated this rule and they resisted it, and Seif bin Thee Yazan raised to restore the throne of his fathers and grandfathers. He resorted to the Roman Empire for help but he did not get it from the Romans. Then he resorted to the Persian King who gave him a lot of help in the form of a strong army, which helped him to fight the Etheopians. He fought and won his war and killed the Etheopian ruler of the Yemen who was called "Masrouqa". This was around 575 AD which coincided with the same year at which Aminah, the mother of the Messenger of Allah (MPBAUH) had actually died.

Thus, historically speaking, there was no doubt or objection against the authenticity of the story of the Arab delegations gone to visit Seif bin Thee Yazan to congratulate him for ascending the throne of the Yemen. In addition to all this the story is valid because duty dictated to all Arab leaders to visit Seif bin Thee Yazan for their blood relations with him, for being their neighbour, and for the common commercial interests they have had with him, especially if we remember that they used to conduct their Winter journey to the Yemen for trade and another trade journey to Syria in Summer.

Some Western historians objected to the story of this visit such as Professor Weil who objected to the validity and authenticity of the story from a historical point of view. However, Professor M. C. de Perceval rejected this objection by Weil because he proved that Etheopia had lost its rule in the Yemen for the first time in 575 AD even if it was not completely thrown out of the Yemen till the year 597 AD. Professor Muir also could not completely and unimpeachably falsify the fact about the visit of the Arab delegations and of having among them Abd Al-Muttalib, who was then the Leader and governor of Makkah. But he said something like that, that the story of the visit was having many great exaggerations related to the news about the

awaited Prophet and his close coming which made him doubt the authenticity of the whole story. But really any one who is interested in following closely the Prophetic biography will no doubt find that this story is not entirely unique in its kind about the various news about the Messenger of Allah (MPBAUH). This story is not unique because what Seif bin Thee Yazan has told Abd Al-Muttalib was also mentioned by Buheirah to Abi Talib and it was known by Salman Al-Farisi, and most Jewish monks spread it all over the places. These matters will be explained further in greater detail in this book, Allah the Exalted willing.

Perhaps what Seif bin Thee Yazan had told Abd Al-Muttalib was one of the reasons that made Abd Al-Muttalib honour the Prophet (MPBAUH). He used to tell his own children if they did not allow the Messenger of Allah to sit on his grandfather's bed since he was young: "Leave this boy of mine to do what he likes, for by Allah he is going to have a great and glorious future."

The Death of his Grandfather Abd Al-Muttalib and the Custody of his Uncle Abi Talib

When the Messenger of Allah (MPBAUH) became eight years old his grandfather Abd Al-Muttalib died in Makkah in 578 AD. That was eight years after the year of the Elephant and he was one hundred and ten years old, and some historians say he was more than that. He was buried in Al-Hajoun, which is a mountain overlooking Makkah and which serves as the burial ground for its people. He was buried alongside his own fathers and beside his own grand grandfather Qusayy. When he was dying he entrusted his own son Abi Talib to look after the young boy Mohammad. Abi Talib was the true brother of the boy's father Abdullah (that is both were from the same mother and father). Abi Talib's real name was Abd Manaf and Abd Al-Ka'aba and he was very generous but he was very poor and he had so many children. Abi Talib really saw in the Prophet (MPBAUH) every good thing, boon, and blessings and he really loved him so much. He always let the young boy sleep beside him and whenever he goes out he lets him go with him. Abd Al-Muttalib also entrusted his son Abi Talib to conduct the watering of Zamzam, and entrusted to his son Az-Zubeir the matters of government and the Ka'aba. The Messenger of Allah (MPBAUH) used to cry so often in the back of his grandfather's bed.

In this year also Hatim At-Tai'i died and also the King Kisra Anu Sherwan. Of that time Ibin Asaker reported on the authority of Jahlama bin Arfata who said: "I came to Makkah and it was very dry and arid. Quraysh said, ye, Aba Talib the valley is dry and completely dead. So please get up and give us water. Abi Talib then got up and he had a boy with him, a boy who looks like the sun in the darkness, a sun which is cleared off from a dark and grey cloud. Thus, Abi Talib took this boy who was around him and stuck the boy's back towards the Ka'aba. Then the boy pointed in his finger

towards the sky as if he was begging, and sky at that moment had absolutely nothing in it, not even a speck of cloud. Then suddenly rain started to pour and pour from all sides till the valley got exploded with water and everything became fertile and green. To celebrate and commemorate this occasion Abi Talib wrote the following lines of poetry in praise of the Prophet (MPBAUH):

.He is a white and blessed man who makes
The clouds drop their rain in his face,
He is the resort and shelter for all the poor,
And who protects the widows and saves them from the need and loss.
He is the shelter for all his relatives from the family of Hashim,
For through him they are in great prosperity, boon and good graces.

Indeed, these translated lines are taken from a long poem in Arabic by Abi Talib. He wrote the poem after he saw the rain-invoking silent prayers by the young Prophet (MPBAUH). Abi Talib also saw his nephew another time in this rain-invoking ceremony before this one then he wrote this poem. Al-Khatabi reported one Hadith recording this event in which he said: "Quraysh had seen so many years without any rain during the life of Abd Al-Muttalib. The latter, together with many people from Quraysh who came with him, got up to the mountain overlooking Makkah called Aba Qubeis. Abd Al-Muttalib held up his grandson (MPBAUH) to his shoulders, since then he was a young boy, and said to him: "my boy, pray and ask heaven for rain." So he (MPBAUH) prayed and immediately they had rain and Abou Talib saw this. That is why he had his reasons to have said in his poem:

He is a white and blessed man who makes
The clouds drop their rain in his face.

Indeed, the rain-invoking prayers were a predominant practice in the early pre-Islamic period. Unlike to what was done by Abd Al-Muttalib and his children and the prophet, the early pre-Islamic people, in the times of crises and dry seasons and when they badly need water, they used to take cows and tie in their tails and back ankles some kinds of trees and take them up to a very rough mountain and light them up in fire. Then they begin to scream in prayers and begging. They considered this kind of practice one of the strong ways of invoking rain.

The Travel to Syria

When the Messenger of Allah (MPBAUH) became twelve years old he travelled with his uncle Abi Talib to Syria in a trade journey in 582 AD. The landmark of this journey is when the trade caravan reached Bosra in the southern parts of Syria. Bosra was the capital city and citadel of Houran, and it was also the citadel of Arab countries under the rule of the Roman Empire. There was a monk in Bosra called Buheirah who lived in a cell of his own. He was a learned man from the Christian community in Bosra. There was still a monk in that cell and to him many learned men come to learn and to inherit knowledge from a book which is inherited from one learned man to another.

When the travellers stayed that year in Bosra near Buheirah's cell something different happened. They stayed so often near him before this time and he hardly ever paid any attention to them or talked to them or even offered them anything till that year. At that time he made them a lot of food and offered it to them for something he had seen about them he had not seen it before. Indeed, from his own cell he saw the Messenger of Allah (MPBAUH) in the trade caravan that was coming on the way, and a small cloud shading him only from all the people around him. The travellers came nearer and stayed underneath a tree which was close to Buheirah himself. Buheirah looked at the cloud till he saw it shading the whole tree and all its branches bent down over the Messenger of Allah (MPBAUH) in order to give him enough shade.

When Buheirah saw this he went down from his own cell and ordered a lot of food be made to them, then he sent for them to come to him and said: "I have made you the people of Quraysh some food. So please I would like you all to come and eat, you old and young, freemen and slaves and everybody." One man from the travellers said to him: "By Allah Buheirah you must have your own reasons for this food today. So what is the matter today? you have never done this before and we have come to you here many times, but nothing like this. Buheirah then said: "You are right, it is true what you are saying, but you know you are guests and I wanted to honour you and make you some food in order that all of you will eat from it. So the travellers gathered themselves all and came to Buheirah except the Messenger of Allah (MPBAUH) who was late for his young age and who was still under the tree.

When Buheirah looked and did not see among the people the epithet he saw before and that the young man did not come he said: "Ye, the people of Quraysh, please, I do not want anybody at all not to come to my food." Then they said to him: "All of us are here and no one is missing and being late to your food and who must be here. If you mean this young boy he is the youngest among the trade caravan. Buheirah then said: "Do not do this, please call him in to be present to my food." So a man from Quraysh went over to the young boy (the Prophet) and held him under his arms and made him sit among the people. Then when Buheirah saw him he began staring at him and

witnessing every movement he is doing and searching in his looks at everything in his body hoping to find the prophetic descriptions he knows from his learnings. When the people finished eating and went off in different directions, Buheirah went over to the young man and said to him: "My boy, by Allat and Al-Izza I would like you to tell me the truth about what I am about to ask you." Buheirah said this to him and swore in this way because he has already heard his own people telling him the same." So the Prophet refused to be asked in this way and to swear in what he heard. Then Buheirah said to him: "could you please tell me the truth about what I want to ask you about?" The Prophet then said to Buheirah: "ask what you wish and what you want."

Thus, Buheirah began asking him about the things that are related to his condition, stature, and many other matters, and the Messenger of Allah (MPBAUH) answered him to all the questions he wanted. Then Buheirah began matching what he heard from the Prophet with what he knows of his prophetic criteria. Then he looked at the Prophet's back and he saw the seal of prophecy in between his shoulders. This seal or mole or birth mark was like trace of a cupping glass, a process which makes the flesh protruding a bit or sticking out. When he finished talking to the Prophet, Buheirah went to the boy's uncle Abi Talib and said to him: "What boy is this do you have?" Abi Talib said: "He is my boy." Buheirah said to Abi Talib: "He is not your boy, and he musn't have a father who is alive." Abi Talib then said: "He is my nephew." Buheirah then said: "What did his father do?" He said: "He died while the boy's mother was still pregnant and bearing him." Buheirah said: "You are right and you are telling the truth. I tell you you should go back with your own nephew to your own country and watch him and protect him from the Jews, for by Allah, if they saw him and knew from him what I have known they would certainly harm him and would try to kill him. Protect him because he is going to have a great future. Quickly go back with him to your own people and country. So his uncle Abou Talib went back quickly with him till he arrived to Makkah, and that, of course, was after he finished his trade journey to Syria.[16]

When Buheirah knew the Messenger of Allah (MPBAUH) he became anxious and worried for him that he might be killed by the Jews. He advised his uncle to go back quickly to Makkah and hide or securely protect his nephew. Halimah reported the same thing when he was still a baby and when she was acting as foster mother for him that when the Jews saw him and knew him they instigated each other for his killing. She was also forced to hide him and to go away from their sight in order to protect him from danger. In any case the Jews were waiting at that time for the appearance of a prophet, and some great learned men and theologians knew the signs and marks of that prophet and strongly believed in his coming. We shall mention later in this

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[16] This of course refutes the claim made by Dr. Spenger in his book Life, p. 79, in which he wrongly claims that Abou Talib allowed Mohammad to go back to Makkah on his own with Buheirah, which was not true.

book his characteristics (MPBAUH) that are mentioned in the Torah, and undoubtedly a learned theologian like Buheirah must have known these prophetic signs.

Mr. William Muir in his book *The Life of Mohammad* mentioned a lot of things about the Prophet's (MPBAUH) trade journey with his uncle to Syria. For instance, he said: "All those who have written about the life of the Prophet (MPBAUH) have mentioned a lot of ridiculous details about this journey, which in any way indicate the glory of his awaited prophecy." Then, he reported the story of his trade journey as I mentioned it here in this book and as it was mentioned by many historians. However, I do not know exactly why the details are ridiculous in the view of Mr. Muir. He clearly admits that all historians related and narrated these details, and undoubtedly Mr. Muir must have relied heavily upon these historians in order to construct his own biography of the Prophet. He depended on some of them and argued in the same way they did and he rejected what they have rejected, and sometimes he refused to mention any event if it was not mentioned in their books and supported by them.

Sometimes when he saw any mistake or misquotation or deformation in these books he used to refer back, for instance, to Ibin Is-haq, to At-Tabari, and to Al-Waqidi and others so that he could correct it. But what Muir should have done, as his honourable duty as a historian, was to confirm and accept these details which are mentioned by all historians without any exception rather than considering them ridiculous. This is so when we know that he has no story which is more valid than theirs or which contradicts or refutes their stories. Thus, to say that these details are ridiculous is something really unacceptable and it has never been said by anyone else of the greatest historians from whom he derived most of his materials. Indeed Muir should have esteemed and respected his own position, and he should have known right from the beginning that he was writing the history of a glorious Prophet not an ordinary man. Muir should have known that prophets and messengers have some miracle and extraordinary things which happen to them and which indicate their prophecy and support their mission.

The miracles that occur before the revealing of the prophecy such as the supernatural events that happened at the time of his birth (MPBAUH), what Halimah saw from the great good things and grace that dominated life with him, the cutting of his chest, and what happened during his trade journey to Syria are all called extraordinary events that occur only with supernatural beings. But when these extraordinary events occur after the prophecy being revealed they are called miracles. Indeed, the honouring of the holy protectors are exactly like the prophets' miracles, but they did not claim that they are prophets. Undoubtedly, there were so many extraordinary events that occured to, and by, the Prophet (MPBAUH) before becoming a prophet and indeed after it, and in no circumstances any one could deny his miracles and supernatural events. This is so because first, from the historical perspective, all his contemporaries and his leading companions had seen these miracles and talked about them. These miracles were also related and narrated by many leading historians, and if we denied their testimonies and their narratives history would be valueless. Secondly, these miracles cannot be denied

because, from religious perspective, religion admits and accepts the miracles of prophets and the honouring of holy protectors. Indeed, out of these miracles, we have the miracles of Jesus (may the peace be upon him), who talked while he was still a baby in his cradle, and who cured the blind and the leprous, and who resurrected the dead. In fact, none of the Moslems ever said that these miracles of Jesus are ridiculous or doubtful.

There are many ordinary people in the world who are not prophets and not holy protectors, and who can be seen in all ages, who really are exceptional among their own generation in performing things that cannot be done by anybody else like them. In fact, we have seen in Egypt a lively example where there is an illiterate young boy, a farmer's son, whose reputation extended all over the place and whose picture got published by all the papers in Egypt, who really seems an extraordinary boy. This boy is able to multiply big and multiple numbers and gets the right answer easily and astonishingly quickly without even touching a pen in his hand. I have seen him myself more than once and he surprised and bewildered many mathematicians, and he got examined by many leading governmental and press figures. So this boy is just a normal and ordinary man but who has a special talent that bewildered and intrigued the minds of the specialists. Thus, how can we deny this special and supernatural talent? This boy is still living among us and who is still solving many calculation problems among his own people and we can never deny that. But if a man like Mr. Muir came along after one or more generations after this boy and claimed that the phenomena of the boy is just a ridiculous myth invented by the Egyptians it would not in the least change the truth about the talent of this boy.

Who Is Buheirah ?

Undoubtedly Buheirah was a Christian monk who lived in Syria during that time. It was mentioned in the Byzantine literature that Buheirah was a Nastorian monk who followed the doctrine of Areos and Nistor. Indeed, Buheirah denied the Lordship of Jesus and he believed that to call him God is wrong and should not be so. He should be called as the Divine Word and his mother Mary as the mother of the humanity; she is the outside appearance of the sublime Word, not the mother of God. Buheirah was indeed a priest, a scientist, an astronomer and an astrologist. He lived in his own hermitage near the main road to Damascus for a long time. He used to receive all the Arabs and trade caravans and he taught them a lot of things and he preached towards the worshipping of one God and asked them not to worship the idols. He had a disciple called Mathhab. One of his main disciples was the Christian Salman Al-Farisi whose story of embracing Islam was so strange, and it would be mentioned in its right place in this book.

Mathhab said: "Buheirah died as a result of a murder plot by some wicked Jews. The meaning of the name Buheirah in Syriac is "the deep-learned scientist".

The Shepherding of Makkah's Sheep by the Messenger of Allah (MPBAUH)

The Messenger of Allah (MPBAUH) said: "All prophets did shepherd sheep at some stage in their life". Then they said: "And did you do that ye the Messenger of Allah?" He said: "Yes, I did." Then he added: "Allah did not send any prophet except those who shepherded sheep." His companions also said to him: "What about you ye the Messenger of Allah?" He said: "I did shepherd the sheep for the people of Makkah for very little money in return." Jabir bin Abdullah also reported: "We were with the Prophet (MPBAUH) picking some kind of wild fruit, and he said to us: 'go for the black ones for they are the sweetest and the most delicious of all, and I know this since I have eaten them a lot when I was tending the sheep." Then we said to him: "And did you tend the sheep ye the Messenger of Allah?" He said: "Yes, and there was no prophet who did not tend the sheep."

The War of the Shameless Fighting (580-590 AD.)

The war of the shameless fighting occurred so many times in the Arab history. The first one was between Kinanah and Hawazen; the second was between Quraysh and Hawazen; the third was between Kinanah and Hawazen; and the last one was between Quraysh and Kinanah altogether on one side and Hawazen on the other. These wars occurred before the revealing of the Prophet (MPBAUH) by about twenty five years. The Prophet (MPBAUH) witnessed the last war when he was still fifteen years old. The reason behind that war was when Al-Nu'man bin Al-Munther, the Emir of Hirah, had sent a camel carrying goods to Okaz market for trading. His camel was hurt by Urwah, who was with some men from the tribe of Hawazen. Urwah and some men from his own family were staying near a spring of water called Awarah. Then Khale'e from the family of Kinanah jumped at Urwah, killed him there, and escaped to Khaybar where he hid himself.

Then some men from the family of Khazem Al-Assadi met the poet and told him the news and ordered him to tell Abdullah bin Jada'an, Hisham bin Al-Mugheirah, Harb bin Omayah, Nawfal bin Mu'awiyah Al-Dalbi, and Bala'a bin Qays. He arrived to Okaz and told all these men the news. Then they all went out towards the sacred place. When the news reached Qays at the end of that day, Abou Bara'a, the chief of the Hawazen family, said: "We would never beat Quraysh except through deception." The Hawazen family went out behind those men and reached them after they had entered the sacred place of Al-Ka'aba. Then a man from A'amer family called Al-Ardam bin Shua'eb shouted as loudly as possible at them: "There is a special rendezvous between you and us these nights, between you and us from Qabil and we will meet together in this war."

At that year Okaz market was not held because everyone was preparing for war. Thus, Quraysh and other tribes from Kinanah and Assad bin Khazeemah and others who followed them of other tribes spent all their time getting ready for that war. Qays Aylan was getting prepared and they all came all the way from Qabil. Some of the leaders of Quraysh at that time were: Abdullah bin Jada'an, Hisham bin Al-Mugheirah, Harb bin Omayah, Abou Ohayha Sa'eed bin Al-A'as, Utbah bin Rabee'ah, Al-A'as bin Wa'el, Mou'amar bin Habib Al-Jamhi, and Ikrimah bin A'amer bin Hashim bin Abd Manaf bin Abd Ad-Dar. They all went out without a special one Emir who unifies and leads them in their expedition. But it was said that they gave the leadership to Abdullah bin Jada'an. There was also in Qays tribe Abou Bara'a A'amer bin Malik bin Ja'afar, Subei' bin Rabee'ah bin Mu'awiyah Al-NaDari, Dureid bin As-Summah, Mas'ood bin Ma'atab, Abou Urwah bin Mas'ood, Awf bin Abi Harithah Al-Mari, and Abbas bin Ra'al Al-Sulmah. These are some of their chiefs and leaders. It was also reported that they were

all led by Bara'a who held their banner aloft in his hand. He was the one who strengthened and straightened their files. When the warring parties met the sign of win was first on the side of the Qays and Kinanah against Hawazen and all who were under their leadership. Then later the fate turned at the end of the day and the win was on the side of Quraysh and Kinanah against Qays. They have conquered them and killed from them the worst kind of killing till Utbah bin Rabee'ah - who was then a young man of less than thirty years old - shouted loudly and asked for peace. Thus, they held a truce and counted their dead, and Quraysh paid in ransom for what they killed from Qays in addition to their own dead men. Only then had the war stopped and each of Quraysh and Qays went in their own ways.

Indeed, the Messenger of Allah (MPBAUH) had mentioned such kinds of shameless fighting when he said: "I have seen such fightings while I was young with my uncles and I have shot many arrows in them, and I wish that I have never done such thing." The Messenger of Allah (MPBAUH) also said that "I used to help and hand in arrows to my uncles."

The Virtues (Al-Fudoul) Alliance

The virtues alliance was the best and most honourable alliance that was in Quraysh, and through it Quraysh was able to avoid shameless fighting. The first man to call for such an alliance was Az-Zubeir bin Abd Al-Muttalib. The family of Hashim and Zuhrah and Taym all gathered and met in the house of Abdullah bin Jada'an. They had food in the house and contracted and pledged in the name of Allah never to hurt anybody, to be with the oppressed till he gets his due right to its utmost value, and to be equal in living conditions. Thus, Quraysh named this alliance the virtues alliance. Then the Messenger of Allah (MPBAUH) was reported as saying: "The best alliance that I have known and that I have liked was the one I attended in the house of Ibin Jada'an, the generous host. I understand how Hashim and Zuhrah and Taym gathered and were united in order to pledge to be with the oppressed to the utmost possibility. If I were asked to join it I would have done that. It was the Virtues alliance."

Did the Prophet Travel to the Yemen?

The German professor Weil said that the Messenger of Allah had travelled at the age of sixteen to Yemen with his uncle Az-Zubeir in a trade trip. Dr Sprenger had replied to this claim that this news is groundless and not true, and he did not find anything in reliable books to support this claim. In fact, the truth is that he did not travel, as Dr. Sprenger had said. It is also true that A-Tabari had mentioned a story to the effect that Khadijah had hired the Messenger of Allah and another man from Quraysh to trade for her in Hibasha market in Tuhama, etc. But later At-Tabari mentioned as well that Al-Waqidi

had reported: "All this is wrong and what is known and most reliable is the story of Ibin Is-haq and it is to do with the trip to Syria."

The Second Trade Trip to Syria in 595 AD.

When the Messenger of Allah (MPBAUH) became twenty five years old, Abou Talib, his uncle, said to him: "I am a man with nearly no money at all, and we are facing hard times. These are the camels of your people and it is the time for them to travel to Syria. Khadijah bint Khoweiled is used to send some men from your own people with her trading caravan. So if you approached her and offered your service to go in her caravan, she would quickly accept your offer." Then Khadijah had heard of the content of the discussion between the Prophet (MPBAUH) and his uncle. She had sent in for him to come to her and said to him in this connection: "I would give you the double of what I am giving to anyone from your own people if you accept to travel in my caravan." So the Prophet went out for her service with her own servant Maysarah and asked his own uncles to ask other caravan people or camel traders to look after and protect him on the way to Syria. When he reached Bosra, which is a city in the southern parts of Syria and on the way to Damascus, he and the servant sat under a tree. Then the monk Nestor said that there is never anyone who stayed under this tree except a Prophet. The monk then said to Maysarah: "does he have any red signs in his eyes?" Maysarah replied: "yes, it never leaves him." Then the monk said: "he is a prophet and he is the last prophet."

Indeed, during that trade trip and when the heat of the summer was in its peak, Maysarah used to see two angels over the Prophet (MPBAUH) shading and protecting him from such heat of the sun. Maysarah saw and realized all this during that trip. Thus they sold all their goods and won double the profit they were expecting and of what they used to win. When they came back to Makkah, Maysarah told Khadijah of what he had seen and of what the monk Nestor had told him about the matter of "the Prophet." Also, when Khadijah saw the abundant profits they came back with, she doubled the share she had promised to give to Mohammad (MPBAUH) as his fare.

When reporting this trade trip, Mr. Muir argued that Mohammad (MPBAUH) was never in any time interested in gaining profits or showing any sign of greed towards money. He was doing this, however, for the sake of the others, and if he was left alone he would have liked to live quietly and in peace on his own, happy with what he has and in his condition, and he would have never thought of such trade trip. But when his uncle offered him such an offer of going in a trade caravan to Syria, he felt deeply obliged to do something to help his uncle and his poor and large family. That is why he immediately accepted what his uncle asked of him and did it with pleasure.

The Marriage of the Messenger of Allah from Khadijah (May Allah be Pleased with her)

Khadijah bint Khoweiled bin Assad bin Abd Al-Izzah bin Qusayy was a woman of great strength and determination. She was a noble, honourable, and beautiful woman; she was from Quraysh's best and most honourable, dignified and glorious families. She was asked for marriage by many suitors and she refused them all. But when the Messenger of Allah (MPBAUH) came back from the trade trip to Syria, she had sent somebody to him to talk to him about marriage and to make him accept the idea. It was said that she had sent her sister to do such a job and that he replied to her: "I do not have the means and the needs of marriage." Then she said to him: "what about if you get all the means of marriage and offered money, beauty, honour, and competence? Wouldn't you accept?" He said: "who is she?" She replied: "she is Khadijah." He said: "I accept." Then she went back to her sister Khadijah and told her what he had said to her. Khadijah sent her back to him to tell him to come at such and such an hour. She also sent for her uncle Amr bin Assad to come to marry her to the man she wants. Amr came and the Messenger of Allah (MPBAUH) also came with all his uncles with him. One of his uncles spoke in the marriage ceremony, then her uncle Amr bin Assad said: "The pride of this piece of a woman cannot be deflowered."

Indeed, the Messenger of Allah (MPBAUH) got married to her when he was twenty five years old while she was then forty years old. The marriage ceremony was attended by the leaders of MuDar and by Abou Bakr (May Allah be pleased with him). On this occasion Abou Talib said:

> "May praise be to Allah who descended us from one line of family of Ibrahim, from the planting of Ismael, from the strong essence of Ma'ad, and from the type and origin of MuDar. May praise be to Him for He made us the custodians of His House, and the managers of His sacred Ka'aba, and He created for us a sacred House for pilgrims and made it a safe haven. Praise also be to Him for He made us His people's leaders. Then this is my nephew Mohammad bin Abdullah, who is superior to all men, compared to none in honour, nobility, graciousness, virtues and superiority of mind. If the matter is connected with money then say money will come and go and will always be changing. This is Mohammad whose family relations you have known very well, I now declare him to be engaged to Khadijah bint Khoweiled with a dower of so and so as a first payment and so and so as a delayed payment. By Allah he is going to have a great and glorious news in the future and a sacred, majestic, and grave consequence."

When Abou Talib finished off his speech, Waraqa bin Nawfal gave another speech and said:

"May Allah be praised for making us what you have already mentioned, and chose us from all tribes to do what you have counted. We are the masters of all the Arabs and their leaders, and you deserve all that yourselves. No tribe denies your virtues, and no one of all people denies your pride, honour and nobility. In fact, through this marriage we have decided to closely link ourselves with your family line, with your honour and pride. So bear witness, ye, all the people of Quraysh, that I have married Khadijah bint Khoweiled to Mohammad bin Abdullah with a dower of so and so."

By these words Waraqa finished his speech. Abou Talib then said to Waraqa: "I hoped that her uncle would share with you what you are saying." Her uncle Amr then replied to this: "Ye, the people of Quraysh, testify with me that I have married Mohammad bin Abdullah to Khadijah bint Khoweiled." Then the Prophet (MPBAUH) accepted the marriage and most of the great leaders of Quraysh testified and witnessed it.

Al-Waqidi reported another story about this marriage. He argued that it was said that Khadijah had actually sent for the Prophet (MPBAUH) to make him come to her and marry her. She was a woman of great honour and all the men of Quraysh were so keen to marry her; they would have spent a lot of money in the way for this marriage if they knew that it would lead them to it. This story continues that she had asked for her father to come to her and made him drink a lot of wine till he was completely drunk. She slaughtered a cow for him, perfumed him in the best kind of perfume such as saffron, and dressed him in a silken suit. Then, she sent for the Messenger of Allah (MPBAUH) who came with his uncles and met her father who then married her to him (presumably while he was still drunk). When her father woke up from his drunkard case, he said: "what is this drug? and what is this perfume? and what is this silken dress? She replied to him: "you have just married me to Mohammad bin Abdullah." He said: "I did not. How could I do it now to this man when I know that I have refused to marry you to the best men in Quraysh."

Al-Waqidi reported this story, but he argued that it was false and completely not true, and the proof about its falsity is actually there in the books of Hadith which are preserved and related by Mohammad bin Abdullah bin Moslem, on the authority of his father, and on the authority of Mohammad bin Joubeir bin Mata'am. The proof is also present in the Hadith reported by Ibin Abi Az-Zinad, on the authority of Hisham bin Urwah, on the authority of his father, and on the authority of A'ishah. It is also present in the Hadith of Ibin Abi Hubeibah, on the authority of Dawood bin Al-HaSein, on the authority of Ikrimah, and on the authority of Ibin Abbas. All these holy Leaders proved that "her uncle Amr bin Assad was the one who married her to the Messenger of Allah (MPBAUH), and that her father Khoweiled bin Assad had actually died well before the Shameless fighting occurred which is already mentioned above.

Indeed, before the Messenger of Allah (MPBAUH), Khadijah had already married, and when she was still a virgin, to a man called A'ateeq bin

A'ayeth bin Abdullah bin Omar bin Makhthoum and he died after some years. Then she was married to her second husband called Abou Halah Al-Nabbash bin Zararah. Khadijah gave birth to her first daughter Hind bint A'ateeq from her first husband A'ateeq, and then to her second daughter Hind bint Abi Halah from her second husband Abi Halah. The third child was a boy from her second husband Abi Halah and she named the boy Halah too. Thus, Hind bint A'ateeq, Hind and Halah the two children of Abi Halah, were all step-brothers and sisters to the children of the Messenger of Allah (MPBAUH) from Khadijah.

Renovating the Ka'aba Building

in the Year of 605 AD.

The Ka'aba is Allah's most sacred House. It is a building of a quadrangular shape and it is located in the middle of a mosque. The height of its door is about one fathom, or six feet. The Ka'aba was built by Ibrahim (may peace be upon him), who was a very strong and glorious Prophet. He was sent by Allah the Exalted to the Chaldeans in the southern parts of Babel. The Chaldeans were worshipping stars and idols. Later, Ibrahim left his own people when they disobeyed him and immigrated to Medine. Then, Allah ordered him to immigrate with his son Ismael and with the latter's mother, Hajjar, from there to the Arab lands.[1] They headed towards Makkah, where Allah had ordered him to build the Ka'aba. The revered and faithful Persian holy Leader said in this connection: "The building of Al-Khalil Ibrahim (may the prayer and peace be upon him) has its fixed and right place in the Holy book and the Sunnah. Al-Azraqi also narrated in his history book, on the authority of Ibin Isac, that, when building the Sacred House, Al-Khalil (may the prayer and peace be upon him) made its height into the sky nine yards. He made its length on the ground from before the face of the Sacred House, that is, from the Black Stone towards the Syrian (Ash-Shami) corner thirty two yards. He made its width on the ground from before the drain pipe in the Syrian corner to the Western corner, and which is also called the Iraqi corner,

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[1] Ismael was the eldest son for Ibrahim and he was first named Ishmouyel then he was Arabized with his mother Hajjar. They were Qobtis from a village near Amam Al-Farmi near Fastat in Egypt. Ibrahim immigrated to Makkah with his wife Hajjar and his son Ismael who was then just two years old. Then Ibrahim went to Syria. Ismael was the first man to have spoken Arabic while he was still thirteen years old when everybody else were speaking in Hebrew. When Ismael became twenty years old his mother Hajjar died when she was ninety years old. Ismael buried her in this Sacred House, and it was revealed from Allah to Ibrahim to build this house, so he did build it with his son Ismael. When Ismael died after his father Ibrahim he was buried alongside his own mother inside this Sacred House which was later called the Ka'aba.

twenty two yards. He made its length on the ground from the side of the back of the Sacred House from the western corner mentioned above to the Yemeni corner thirty one yards. He also made its width on the ground from the Yemeni corner to the Black Stone twenty yards. He made the structure of the door in complete contact with the ground, not so high and with no actual door to open and close it till Tabi' Al-Himyari came later and made a door and a lock for it.

The grave of Ibrahim (may the peace be upon him) is just the opposite of the centre of the House where the door is, and facing the main door of the Ka'aba. Yaqout mentioned in his *Dictionary of Countries and Cities* something about this: "The qualities and characteristics of the Ka'aba are multiple and its virtues are countless, and my book here will not be able to count its virtues. There is no nation on Earth that does not glorify this Sacred House. They all acknowledge that this House is so virtuous and so old and that it was built by Ibrahim. Even the Jews, the Christians, the Magians and the Sabians admit its glory and virtues. The Ka'aba remained so long in history as it was built by Ibrahim (may the peace be upon him) till it was renovated by Mohammad the Prophet (MPBAUH) after he became thirty five years old. Quraysh was in fact afraid that it might collapse because of the many cracks in its walls. These cracks were caused by some floodings that went inside its precincts, and after a fire that nearly burnt it down. The walls from the ground upwards in nearly six feet high were disintegrated and its stones were melting together for the lack of any cementing material to keep it together. At that time there was a shipwreck in the Red Sea where the ship was thrown out to shore near Jeddah. Al-Waleed bin Al-Mugheirah and with him a group of men from Quraysh went out to Jeddah and bought what is left of the ship's wood. They got it prepared to make it as a roofing for the Ka'aba. At that time there was a carpenter in Makkah called Baqoum Mawla Sa'eed bin Al-A'aSi, who himself built the Sacred Pulpit and who was ordered to do his best in his woodwork in roofing the Ka'aba. Indeed the Prophet (MPBAUH) was actually carrying with them the stones to rebuild it. But when they reached to replacing the Black Stone they differed on who is going to put it back again in its proper place. Every tribe wanted to lift the stone up to its place; they nearly fought with each other and threatened to do so. Then they consulted with each other and agreed to one factor that the first man to enter from the door of the mosque will do the judging among them. The first man to enter that door was the Messenger of Allah (MPBAUH). When they saw him they all said: "that Faithful man, we accept him to be the judge among us." They told him why they differed, and the Prophet (MPBAUH) simply laid his own gown on the ground and lift the Stone and put it on the gown and said to them all: "now each tribe of you hold one corner of this gown and lift it up." They did that, and when they reached the level where the Stone should be, the Prophet himself located it in his own honourable hand. With this solution all tribes were happy and satisfied and they have avoided a lot of trouble. Indeed, at that time and before the revelation was descended on Mohammad (MPBAUH), Quraysh gave him the name of "The Faithful".

In the book of *Refining the Names* (or in Arabic, *Tahtheeb Al-Asma'a*), it is mentioned that the first Arab woman to have shrouded the

Ka'aba with silk cloth was Natielah Om Al-Abbas. The reason for that was when her son Al-Abbas got lost while he was still young she vowed that if she found him she would shroud the Ka'aba with silk. Then she found him and she did perform her vow.

Naming Mohammad by "The Faithful"
May the Peace and Blessings of Allah be Upon Him

The entry in *The Encyclopedia Britanica* to the biography of Mohammad (MPBAUH) stated that naming him "The Faithful" is actually derived from the name of his mother Aminah. Of course, the Arabs rejected outrightly this claim and they insisted that there is no connection between his mother's name and naming him "The Faithful". That was the view and the claim of the writer of such biography in *The Encyclopedia Britanica*. Implicitly, he wanted to say the Arabs did not name him "The Faithful" for his honesty and his faithfulness, but just after his mother's name, and they need not take pride and virtue in him. But the historical fact of the matter was that he (MPBAUH) was named "The Faithful" for his honesty and faithfulness, a fact which made Khadijah employ him in her trade business, and she won a lot of profits at his hands. Then she married him for she strongly trusted him and she had faith in him. Also his own people truly and sincerely made him their judge and referee while they were rebuilding the Ka'aba. In this connection Mr. Sédillot, in his book *The History of the Arabs* said: "When Mohammad became twenty five years old, he -through his honourable and good reputation and good manners among all the people- won and deserved the honourable epithet "The Faithful". Also, Mr. Muir confirmed that Mohammad (MPBAUH) was in fact named "The Faithful" for his honour and his good manners and that was according to all his people and those who knew him.

The Message of Mohammad
May the Peace and Blessings of Allah be Upon Him

The Proof of the Message in the Torah and the Bible

The Prophet Mohammad (MPBAUH) was sent to all the people on Earth, and through his own Islamic law he abrogated all other past religious laws. Allah the Exalted said: "We have not sent thee but as a universal Messenger to all Men, giving them glad tidings, and warning them (against sin), but most Men understand not." *(Saba' Sora, 28)* Allah the Exalted also said: "Blessed is He Who sent down the Criterion to His Servant, that it may be an admonition to all creatures." *(Furqan Sora, 1)*

Indeed, the glad tidings of the Prophet's coming are also mentioned in the Torah, the Bible, and the Psalms. It was mentioned in the Gospel of John

that Jesus Christ (may peace be upon him) has said the following:

> "If you love me, you will obey my commandments. I will ask the Father, and he will give you another Helper, who will stay with you forever. He is the Spirit, who reveals the truth about God. The world cannot receive him because it cannot see him or know him. But you know him, because he remains with you and is in you." (*The Holy Bible, The New Testament,* chapter 14, p.137)

In another occasion, chapter 16 of the same book, Christ also said:

> "I did not tell you these things at the beginning, for I was with you. But now I am going to him who sent me, yet none of you asks me where I am going. And now that I have told you, your hearts are full of sadness. But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper will not come to you. But if I do go away, then I will send him to you. And when he comes, he will prove to the people of the world that they are wrong about sin and about what is right and about God's judgment. They are wrong about sin, because they do not believe in me; they are wrong about what is right, because I going to the Father and you will not see me any more; and they are wrong about judgment, because the ruler of this world has already been judged. I have much more to tell you, but now it would be too much for you to bear. When, however, the Spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come. He will give me glory, because he will take what I say and tell it to you. All that my Father has is mine. That is why I said that the Spirit will take what I give him and tell it to you." (*The New Testament*, pp. 138-39)

It is clear from this translation that the original word "Helper" mentioned in the Bible means in Arabic "Ahmad", as the coming Messenger. The Holy Quran stated this clearly: "I am giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." (*Saff Sora, 6*)

Indeed, anyone who reads these texts and looks closely into their meanings and their intentions will find that Jesus (may the peace be upon him) has actually foretold about the message of our Prophet (may the best prayers and peace be upon him) and he named him as "The Helper" or the "Spirit" as another Messenger. This means that there will be another Messenger than himself and whose religion will last for the Day of Judgement, and after whom no Prophet or Messenger will come. Jesus said that if he did not go the other Messenger, "The Helper" will not come. In fact, all the people including the Christians and the Jews actually cried for the Prophet (MPBAUH), even though they have rejected and totally denied Jesus's prophecy and maltreated him and deformed or falsified his religion. The Messenger of Allah (MPBAUH) actually led all the people to the Truth and the Right. He was not speaking out of his own voice, or on his own authority, but out of all what he hears. This

means that he does not speak his whim, but it was all revealed to him since he himself is a revelation. It was proven that he foretold a lot of things to come and what he said had happened. He glorified Jesus (may the peace be upon him) and a lot of Chapters of the Holy Quran testify to what had actually mentioned in the Bible. The Prophet (MPBAUH), again, (who was called the other Messenger after Jesus may the peace be upon him) did not speak on his own authority, but of all what he hears and he guides to the Truth. Allah the Exalted said: "Say: 'I am no bringer of new-fangled doctrine among the Messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear.'" (*Al-Ahqaf Sora, 9*) Then He said: "And thus have We, by Our command, sent inspiration to thee: thou knewest not before what was Revelation, and what was Faith; but We have made the Quran a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide Men to the Straight Way." (*Shura Sora, 52*) And He said: "But those who believe and work deeds of righteousness, and believe in the revelation sent down to Mohammad - for it is the Truth from their Lord, - He will remove from them their ills and improve their condition."(*Mohammad Sora, 2*) And: "Such are the Signs of Allah, which We rehearse to thee in truth: then in what exposition will they believe after rejecting Allah and His Signs ?"(*Al-Jathiya Sora, 6*).

Thus, if the Messenger (the Helper) did not refer to Mohammad the Messenger of Allah (MPBAUH), then to whom it referred? And who and where is the Messenger who came after Jesus Christ (may the peace be upon him)? Who was the Messenger upon whom all the world cried for his sin ? Who is also the Holy Spirit or the Spirit of the Right who does not speak on his own authority, etc.? Isn't he clearly the Messenger of Allah, Mohammad (MPBAUH) ?

The Will of Moses, Allah's Spokesman, (may the peace be upon him) recorded the following statement: "He said that the Lord came from Sinai, and came from the Mountains of Sa'ier in the East. He was also declared in Faran and with him thousands of good believers, and in his right hand a law of fire. He liked all the people and all the pure men, and those who came close to his feet took from him a lot of knowledge." This Will was the last one given by Moses (may the peace be upon him). Indeed Moses foretold about the coming of Jesus and Mohammad (may the prayers and peace be upon them both). He explained that Allah has come from Sinai (the word "come" here means that Allah's laws and doctrines have appeared and revealed in Sinai and through the glorification of what was inspired to Moses). He asked you to follow through me the Torah and to dawn closer to you through Jesus from the Mountains of Sa'ier, which are mountains in Palestine. There was nothing left but to declare the coming of Mohammad from the mountains of Faran. Faran is meant to be Makkah and it was the city where Ismael lived. The thousands of good and pure believers are actually the Prophet's Companions (may Allah be pleased with them all). The phrase "in his right hand a law of fire" means the Islamic Law which burnt down all the unbelievers.

In fact, when it was important to know the place of Faran which is mentioned in Moses's Will (may the peace be upon him), I had to look it up in

the most reliable and well-known references. For instance, the Arabic *Yaqout Dictionary, Volume 6,* published in Egypt 1324 Hijrah defines the name Faran: "Faran is one of the names of Makkah, and it was mentioned in the Torah. It was said that it is a name of one of Makkah's mountains." It was also mentioned by Al-Hamadani in his book titled *The Description of the Arab Peninsula*, published in Leiden 1883: "the original meaning of Faran goes back to the family name of Faran bin Balyy bin Amr. It was said about the mountains of the sacred places Faran Mountains which are originally mentioned in the Torah, but it was said that they referred to Faran bin Amlieq. It was also mentioned in the book *Informing about the Personalities of Allah's Sacred House* by Qutb Ad-Dean An-Naherwali al-Makki, published in Leibzig 1857, the following information when the name Makkah is mentioned: "One of Makkah's names is Koutha because Koutha is a name for a place in Qaeqa'an; it is also the Holy Faran; the village of the Ants for it has plenty of ants; the Destroyer of great and tyrannical men; the Valley; and the Sacred place, etc." Thus, there is no doubt at all that Faran is a mountain name in Makkah or Makkah itself was named after the name of these mountains.

In the book of Isaiah, Psalms forty one records the following:

God says,
"Be silent and listen to me, you distant lands!
Get ready to present your case in court;
you will have your chance to speak.
Let us come together to decide who is right.
Who was it that brought the conqueror from the east
  and makes him triumphant wherever he goes ?
Who gives him victory over kings and nations ?
His sword strikes them down as if they were dust.
His arrows scatter them like straw before the wind.
He follows in pursuit and marches safely on,
  so fast that he hardly touches the ground!
Who was it that made this happen ?
Who has determined the course of history ?
I, the LORD, was there at the beginning,
  and I, the LORD, will be there at the end.

Indeed, what is meant by "you distant land" are the Arab tribes, and the owner of the sword and the arrows is of course Mohammad (MPBAUH) since Jesus Christ did not fight in wars anyway.

In the book of *Deuteronomy*, chapter 18 of the *Old Testament*, it was reported that Allah the Exalted asked Moses (may the peace be upon him) to tell his people that he will send them a Prophet: "I will send them a prophet like you from among their own people; I will tell him what to say, and he will tell the people everything I command. He will speak in my name, and I will punish anyone who refuses to obey him."(*The old Testament*, p. 192)

Indeed, every Prophet who came after Moses was from the Israelites, and the last one was Jesus Christ (mat the peace be upon him). In fact, the

phrase "from among their own people" (the Arabic text uses the phrase "from their own brothers") mentioned here includes Mohammad our Prophet (MPBAUH) because he was the only one left after Jesus who came from "among their own people, or their own brothers". He was originally descended form Ismael the Son of Ibrahim, and Ismael is the brother of Isac, and Isac is the grandfather of the Israelites. Thus, these are the brothers that are mentioned in the Torah, including Mohammad's great grandfather Ismael. If Allah meant to say that this omen of a coming Prophet is from the Israelites themselves, not their own cousins, then He need not say the phrase "their own brothers"; he would have said "from their own family."

It was also mentioned in the book of *Vision*, which is written by John the Baptist, the following passage: "I saw the sky open and saw in it a white horse mounted by a man called the Faithful, the Honest. He rules with justice, and he fights his wars with his eyes wide open like the flame of fire. He has so many crowns on his head and he has a written name that no one knows it except himself." Thus, he said here that this knight fights his way through and no doubt that he was Mohammad our Prophet (MPBAUH). Before becoming the declared Messenger of Allah he was well-known all over the place by the "Faithful" and the "Honest", as we have already mentioned in this book.

In the *Vision* of John the Baptist, it was mentioned again that, "and from his mouth a sharp sword come out in order to strike with it the nations. He will look after them and protect them with a stick of iron. He will tread over the distilleries of wine in anger and will show the anger of Allah to all that, Allah who is capable of all things." What is meant here by the "sharp sword that comes out of his mouth" is of course the word of the Holy Quran. Mohammad (MPBAUH) also trod over the distilleries of wine and that means he completely forbade the drinking of wine. In the same way, it was reported by the Christians that Jesus has actually changed the water into wine in Quana wedding; and it was related about that he said about the wine that it is his blood.

All these Biblical texts from the *Holy Bible* and the *Torah*, in one way or another, indicate and speak of the message of our Prophet Mohammad (may the prayer and peace be upon him). That is also why, in this connection, that the Monk Buheirah, who was a very dedicated and deep theologian in Christianity, has known of the coming of a Prophet (MPBAUH), "the Helper," that Jesus was talking about. Buheirah predicted in the Prophet's (MPBAUH) message because Buheirah was a well-learned man in Holy books, that contain the Prophet's (MPBAUH) characteristics, his deeds and miracles. As we have mentioned earlier in this book, Halimah As-Sa'adiyah used to show her foster son Mohammad to the Jews and to other priests, and she used to tell them stories about him, and they would recognize him from the description and characteristics she gives about him. In his own message, Mohammad (MPBAUH) told Waraqa bin Nawfal, the cousin of Khadijah, and who was a Christian old man when the Prophet (MPBAUH) told him of what he sees of Revelation; he said: "This is the honour and law that Allah descended upon Moses..." etc., which will be mentioned in its proper place later on in this book. The Jews, ultimately, predicted and foretold in the

coming of the Messenger of Allah (MPBAUH), as it was mentioned in the Biography of the Prophet by *Ibin Hisham.*

The Foretelling of the Jews of the Messenger of Allah May the Peace and Blessings of Allah be Upon Him

Ibin Is-haq said that A'aSem bin Omar bin Qatadah has reported to me about some men from his own people as saying that what really instigated us to become Moslems and to be included in the mercy of Allah and His guidance to us is due to what we used to hear from some Jewish men about Allah the Exalted. We were unbelievers, worshippers of Idols, while they, the Jews, were believers in the Holy Old Testament, and they had laws and theology which we did not have. We were still fighting with each other and there were hatred among us, and when we beat them and do something bad to them they would say "the time is nearing when there will be a Prophet with whom we will fight you and kill you, in the same way A'ad and Eram were killed." We used to hear a lot of hints and foretelling stories like this about the coming of a Prophet. Thus, when Allah the Exalted did send His promised Prophet we responded to him when he called us to worship only Allah the Exalted, and we realized what they, the Jews, were telling and foretelling about such Prophet. But we were quicker to respond to him more than they were and we believed in his Message but they did not; they rejected his message as false or not the one they were expecting; and that is why Allah the Exalted revealed the following verses about them in the Holy Quran in *Al-Baqara Sora*: "And when there comes to them a Book from Allah, confirming what is with them - although from of old they had prayed for victory against those without Faith,- when there comes to them that which they should have recognized, they refuse to believe in it, but the curse of Allah is on those without Faith."(*Al-Baqara Sora, 89*) Ibin Hisham explained the word "prayed for victory" to mean get victory, and it also means to be judged and decided. Allah the Exalted confirmed this fact in The Holy Quran: "Our Lord! Decide thou between us and our people in truth, for thou art the best to decide."*The A'araf Sora, 89*)

Ibin Is-haq also said that it was reported to me by Saleh bin Ibrahim bin Abd Al-Rahman bin Awf bin Mahmoud bin Labied the brother of Abd Al-Ashhal family, on the authority of Sulmah bin Salamah bin Waqash -Sulmah was in fact one of the fighters in Badr- that Sulmah had a Jewish neighbour from the family of Abd Al-Ashhal. He said: "one day this Jew came out of his own house till he reached the place of Abd Al-Ashhal and said something strange." Sulmah began saying this and said "I was the youngest of those present then, and I was sitting on a garment of mine within our own house and among my own people. The Jew mentioned the Apocalypse Day, the Resurrection Day, the Judgement Day, the Scale, Paradise, and Hell. He said that he reported these things to people who are not believers, who worship idols, and who do not believe that there will be any resurrection after death. These unbelievers said back to him: "Woe unto you! How could you man

believe in the resurrection of people after they die and that they go either to Paradise or to Hell and that they face trials there for what they have done during their life ? The Jew replied, yes I do believe in that, I swear I do. I believe in that even if they made a furnace for him, and if they heated it up to its utmost fire and seal it over him he will escape from this fire and tomorrow will be saved by his own Lord as if nothing happened. Then the people said to the Jew, "woe unto you man! What does that mean? The Jew replied: "There will be a Prophet soon coming from this part of the world and pointed out towards Makkah and the Yemen." They said to him, when do you think this will happen and we see this Prophet ? The Jew thought and looked to me, and I was the youngest among those who were present, and said: "when this boy finishes his age or there about he will see him." To this story, Sulmah said: "by Allah, not so many nights and days have passed till the words of this Jew came true and we had the Messenger of Allah (MPBAUH) being sent to us and he was living among us and we believed in him, and he, the Jew, did not believe in him out of hatred and jealousy." Then we said to this Jew: "woe unto you man! Wasn't you who said what you have said about the coming of a Prophet ? The Jew said, "yes," but this is not him.

Ibin Is-haq also reported that A'aSem bin Omar bin Qatadah talked of an old man from the family of Quraythah who said to me: "do you how Tha'alabah bin Sumayyah and Assad bin Obeid and a group of men from the brothers of Quraythah who were together during the Ignorance time became Moslems and masters at the same time?" I said by Allah I do not know. This old man then said, "a man from the Jews of Syria called Ibin Al-Hayban who came to us many years back and who stayed with us for a long time. I swear by Allah that we have never seen a man who prayed five times better than this Jew. He stayed with us when we had some drought and we used to ask him to come out and pray for us for rain. We used to say: "Ye, Ibin Al-Hayban please pray for us your rain-invoking prayers!" Then he would say, "no I would not do that till you offer me some sacrifice as a kind of alms in return for what I am about to do for you." We would say back to him: "how much do you want ?" The Jew would say "one big cup of dates or two sacks of barley." Then we would give him what he wants and he would go with us outside in order to pray for us. He would start his rain-invoking prayers to Allah, and by Allah, he would not finish his own praying session without having clouds flying over us and we would have rain. He has done this rain-invoking ritual more than three times.

Ibin A'aSem said that when this Syrian Jew was dying in our own part of the world, and when he knew that he was dying, he said: "Ye, the Jewish people what you have seen have brought me out from the land of wine and drinking to the land of misery and hunger." Then we said to him "you know better than us." He said: "I do, but I have come here because I was waiting for and expecting a Prophet to appear in this land of yours, a Prophet who will dominate all his age and all times. He will come to this city as his own haven, and I hoped that he would be revealed while I am still here in order to follow him. His time will predominate and rule you, so do not let any people go ahead of you to him, you the Jews. He would be revealed through bloodshed, fighting, and the kidnapping of properties and women of those

who do not believe in him and not follow his own religion and law. So do not be disturbed by these acts and do not be distracted from following his own religion.

Thus, when the Messenger of Allah (MPBAUH) was sent down to people and he besieged the tribe of Quraythah, many young and novice Moslems said: "Ye, the people of Quraythah, by Allah, he is the Prophet that Ibin Al-Hayban had already promised you that he is coming." Then the Jews said: "It is not him." The Moslems retorted back to them: "Yes, it is him, in his own characteristics." So the Jews accepted the argument and they became Moslems and they saved their own lives and blood, their own money and wealth and their own people. Ibin Isac said: "this is what we have learnt about the news and history of the Jews."

Salman Al-Farisi
and the Story of his Islamization

Salman Al-Farisi's real name is Abou Abdullah and he is well known as Salman the Good and the Helper of the Messenger of Allah (MPBAUH). He originally comes from Jaiyy, which is a city in Asfahan. His name before becoming a Moslem was Mabah bin Bouzakhshan bin Mourslan bin bahbouzan bin Feirouz bin Sahrak, from the son of Aab the King. He was in Persia an unbeliever, a Magian, and a servant of fire. His father was a Magian too, and it was agreed by scholars that he once escaped from his father and followed some priests and accompanied them one by one till he reached Hijaz at the time of the appearance of a Prophet among the Arabs. There they sold him to a Jew from Quraythah, who brought him to the city. When the Prophet (MPBAUH) entered that city Salman immediately followed the Prophet and believed in his Message of Islam and witnessed with him many scenes in the early history of Islam. The first thing he witnessed and participated in was the expedition of the Khandaq or the Trench. He was one of the most pious, gracious, and learned of the Prophet's Companions and the best Holy man and the closest to the Messenger of Allah (MPBAUH). He was the one who advised the Prophet to dig the Trench around Al-Madinah in order to defend it from the siege imposed by the unbelievers. He was described by the Messenger of Allah (MPBAUH) as "Salman is from us the People of the House". Salman used to do the plaitwork of palm leaves in his own hands and earn his living through it. The Messenger of Allah (MPBAUH) made him like a brother to Abi Ad-Darda'a, and indeed many scholars and theologians reported things on his authority. He died in 35 or 34 Hijrah and he was buried in Al-Mada'en, to the East of Baghdad. It was built for him a shrine near the shrine of Kisra and he is still visited till today, and it is known as the shrine of Salman Bak. The word "Bak" is Persian and it means "the Pure". It was said that he lived about 150 years and it was said that he lived more than that. Thus, he was one of the long-lived Arab men.

The story of his Islamization is as follows and as it was reported by

Ibin Abbas (may Allah be pleased with him):

On the authority of Ibin Abbas (may Allah be pleased with him) who said: "Salman Al-Farisi told me and I was listening to him and confirmed that 'I was a man from the people of Faris or Persia, from Asbahan from Jaiyy, the son of one of the city's sheikhs or holy leaders. I was strongly loved by my father and considered Allah's best creatures to him, and he used to make sit in the house like maids. That is why I was able to learn a lot, particularly Persian language. Indeed, my father was a man who has interests in the village and he has a house in one. He was renovating that house in the village. One day he said to me, son! I am so busy in what you can see (in rebuilding this house) so go to the village and do not stop here. Do not get me busy with you and worried about you while I have my own things to do. So I went away. On my way I came across a church for Christians and saw them while they were praying. I liked them and liked what they were doing and I said to myself that this is, by Allah, better than our own religion. That is why I stayed with them till the sunset. I did not go to the village, neither went back to him (my father). So he got worried for me and felt that I should be back home; and that is why he sent messengers to find me and get me back to him. Then I said to the Christians when I liked what they were doing: "where could I reach such religion?" They replied to me: "in Syria." Then I went back to my father. He said to me: "son, I have sent emissaries to bring you back." I said: "father, I have come across some people who were praying in a church, and I liked what they were doing there and I learnt that their religion is much better than ours." The father then said: "my son, your religion and the religion of your fathers is better than theirs." I said back to him: "No, by Allah no." My father then really got frightened of me and he chained me. Then I sent for the Christians and told them of what happened and of what I liked of their religion. I asked them to tell me who was going to Syria, and they did tell me. So I freed myself from the chains in my feet and went with those who were going to Syria. When we reached Syria or Damascus I asked them to take me to their Holy man. They said we will take you to the Archbishop. I went to the Archbishop and told him I will be with you, I will serve you and pray with you. The Archbishop said: "OK, stay."

Thus, I stayed with a man who was really bad, not caring about his religion at all. He was ordering people to pay their alms, and when they did that he used to take the money for himself till he gathered around seven jars full of gold and money. So I told them about this wicked man, and they urged me to take them to him and I did. I showed them his stolen money and hidden treasures, and they crucified him and did not spare him and actually stoned him. They placed in his place another man who was very good and gracious, a sufi in his religion, who did his good deeds aiming at his final and judgement day and due to his love to be benevolent. So Allah drove the love of this man deep in my heart till his dying moment. When he was dying I asked him to tell me about a good man like him to go and stay with him. So he mentioned a man in Al-Mousel. We were together till he died.

Then I went to Al-Mousel and met the man with whom I was told to stay. I told him my story and who I am, and that so and so asked me to come

to you. The man then said: "you are welcome to stay." I found this man in the same way and in the same line of thought as the one I knew before, and I stayed with him till he died. Then I said: "tell me where to go." He said: "I do not know anyone who is like us and who does what we do except a man in Amouriyah." So I went to Amouriyah and met the man to whom I was sent. I told him my story and asked me immediately to stay and gave me something else that I did not take before. I took his gifts, wealth and his cows. When he was dying I asked him: "to whom you do you think you should send me ?" He said: "I do not know of anyone today who is doing what we are doing, but I could inform you of the coming of a prophet who is going to be sent down on the religion of Ibrahim and his straight method." His land is a land of palm trees, and he has certain visible marks and extraordinary things about him which cannot be hidden from anyone. These marks, for instance, are the Prophetic Seal in between his shoulders and he takes the gift but not the alms. So if you can go to him you will be saved through him. Then he died.

Thus, a group of Arabs from the tribe of Kilab went through this place where I was. I told them I will go with you and I will give you my cows and sheep if you take me with you to your country. They took me with them to the valley of Qurah and they sold me there to a Jewish man. When I saw the palm trees I realized that I was in the land which was described to me by my Holy friend in Al-Amouriyah. So I stayed with the man who bought me till another man from Quraythah came to buy me from my first owner. This new Jew owner took me with him to Al-Madinah, which I knew from its description which I already know. I stayed with this new Jew and worked for him in his palm field. During that time Allah the Exalted sent down and revealed his Prophet (MPBAUH) without my being able to know it. I did not know about the new Prophet till he came to Al-Madinah and stayed with the family of Amr bin Awf.

I was once at the top of a palm tree when a cousin of mine came to me and said: "What kind of men are they the people of Al-Madinah? May Allah be displeased and fight those people of Al-Madinah, for I just came across them and saw them gathering around a man who came to them from Makkah and who is claiming that he is a Prophet." I swear by Allah that the minute I heard what my cousin has just said, I was very pleased and the palm tree shook in me till I nearly fell of it. I went down so quickly and continued my work till the evening. I gathered some fruits and dates and took them to him while he was having some free time with his friends. I said to him I have gathered these fruits and I want to offer them to you as alms since I have learnt that you are a good man and you have with you some of your friends who seemed to be needy, and I thought that they deserve this offering. I put the fruits in his hands and he refused to take them himself, and he said to his companions, you take them and eat them and they did eat. Then I said to myself this is one - that is one sign of his prophecy. Then I went back to the city, and later gathered something else and brought it to him and I said: "I have liked your pride and honour so I am presenting this to you as a present, not as an alms." Then he took it in his hand and ate and all his friends ate from it. Then I said these are two signs of his prophecy and I went back home from him.

I went back again to him while he was in a funeral procession to the

city's grave yard and with him all his companions. I greeted them and looked round to see the prophecy seal in between his shoulders. He realized what I was looking for and what I wanted so he took off his gown and I saw the seal. Then I kissed him and cried and he made me sit right in between his hands. I talked to him about myself and all about my story in the same way I have talked to you now, you Ibin Abbas. He liked it and he wanted to make his companions hear all about it.

Indeed I missed to be with the Prophet in Badr and Uhud expeditions and I wanted to compensate for that and he (MPBAUH) said to me: "write about yourself Salman." So I wrote to my friend and I wanted to plant for him three hundred palm trees and to give him forty ounces of gold. Then the Prophet (MPBAUH) said to his companions: "help your brother Salman by giving him palm trees." They helped me with the fifth and the tenth of the trees. Then we have met and the Prophet (MPBAUH) said to me: "let us agree to this and we should not let any of these trees be planed except by my own hands." I did that and all my friends helped me till I brought all what I should have and finished the whole thing.

Thus, I used to come to him and put the tree in his own hands in order to plant it himself (MPBAUH). He used to do that himself and to put the soil on it and I leave. I swear by the One who sent him down to us by Right that there was not a single tree out of all these trees he planted died. In relation to the gold, while he (MPBAUH) was sitting, a man from his own companions came to him and offered something of the value of an egg of gold that is not completely pure. The Prophet then said: "call poor Salman Al-Farisi the writer". He replied: "Give him all this." Then I said: "Ye, the Messenger of Allah, what do you think all this will do compared to what I owe to others ?

Thus, this is the story of Salman Al-Farisi and his Islamization, which seems, to any moderate reader, possible and convincing. It hardly has any exaggeration in its unfolding. One cannot fail to observe that Salman Al-Farisi was very much into religion right from his childhood and was inclined to living and bearing the hard life. Indeed, he got acquainted with and accompanied many great religious leaders, and he learnt from them. This story, very important in itself, indicates the truthfulness and authenticity of the Message of our Prophet (may the best prayers and peace be upon him) since Salman Al-Farisi did not recognize the Prophet except through the Prophetic marks he knew from his friend in Ammouriyah. He did not declare his Islamization till he completely and undoubtedly verify these marks by himself in the Prophet (MPBAUH). Also any one who delves deep in the translation about the life and the biography of Salman Al-Farisi would know that his father was a Magian and that he escaped from him from Persia in order to follow some monks and be their friends and their pupil. Indeed, he befriended them one by one till he reached the Prophet (MPBAUH). It is interesting to notice that Salman did not mention the names of the monks or the priests that he met, but only mentioned the places in which they lived.

Indeed, the Messenger of Allah (MPBAUH) testified to the purity and the holiness of Salman Al-Farisi and his gloriousness when the Prophet said: "Salman is from us". In him also the Prophet (MPBAUH) said: "If Faith was in heaven and among the stars some men from Persia would get it," and he

pointed towards Salman Al-Farisi.

Who was Named Mohammad in the Pre-Islamic Period?

The Arabs had heard from the Christians and some monks at the time that a Prophet named Mohammad will appear soon among the Arabs. That is why anybody who had heard this story started to name his son Mohammad hoping that his son might be the awaited prophet. So Mohammad bin Khaza'ah bin Hazabah from the tribe of Zakwan and the family of Saleem was named thus out of sheer greed in the prophecy. When Abraha came to the throne in Yemen he believed in the same faith of this Mohammad bin Khaza'ah till he died, and when his brother Qays was burying him he said the following line of poetry:

This is our man Mohammad with the false throne
And his banner is flying in the circle of tumult.

Indeed, there was another man from the tribe of Tameem called Mohammad bin Sufyan bin Mojashe', and he was an archbishop among his people. His father named him so because he was told that the Arabs are going to have a prophet and his name will be Mohammad, and that is why he named him Mohammad, again out of sheer greed of having prophecy. There was also another Mohammad Al-Jasha'ai from the tribe of Sawa'ah, and Mohammad Al-Osaydi, and Mohammad Al-Faqaymi, all of them were named so hoping they would win the prophecy. These are the names that I have found within the book of Ibin Sa'ad, and any one interested in this matter may refer to it to find further names of Mohammad. The whole matter here is that the Arabs and other tribes as well were waiting for and expecting a prophet during that time.

The Agnomina of the Prophet and his other Names

The most and first well known agnomen of the Prophet is Abou Al-Qasim, and Gibrael (MPBAUH) also called him Abou Ibrahim. The Messenger of Allah (MPBAUH) has so many other names, and the most well known mentioned by the Holy Leader Al-Hafiz Abou Al-Qasim Ali bin Al-Hassan bin Hibata Allah bin Abdullah Ash-Shafi'i, the Damascene, known mostly by the name of Ibin Asakir. He mentioned these names in a section in his *The History of Damascus* in which he mentioned a lot of them, some of them occurred in his *As-Saheehane* and the rest of these names mentioned in the other books. Some of these names are Mohammad, Ahmad, Al-Hashir, Al-A'aqib, Al-

Moqaffi, Al-Mahi, and the last of the Prophets, and the Messenger of compassion and grace, and the Prophet of the Epic, and some others say the Epics, the Prophet of the Repentance, Al-fatih or the Conqueror, Taha, Yasine, and Abdullah. The Leader Al-Hafiz Abou Bakr Ahmad bin Al-Hussein bin Ali Al-bayhaqi also said that some other scientists and theologians add more to these names. He argued that Allah the Exalted and the Elevated named him in *The Holy Quran* a Messenger, an Illiterate, a witness, a forerunner, a good Omen, and a caller of people to resort to Allah in line with His permission. He is the shining Light, the compassionate and the merciful. He was also made a reminder, a mercy, a boon, a blessing, a director and a guide (MPBAUH). Also Ibin Abbas (may Allah be pleased with both of them) reported that the Messenger of Allah (MPBAUH) has said: "my name in the Quran is Mohammad, in the Bible Ahmad and in the Torah Aheed. I was named Aheed (*meaning in Arabic to swerve from*) since I have swerved my own nation from the fire of Hell."

The Worshipping of Idols and Images

Ibin Seedah said: "Idols are made or carved from wood and can be cast from silver or copper." The Idol is defined as "anything that has a body or a picture. If it does not have a body or a picture then it is an Image." Ibin Al-Atheer also said with reference to this difference between an Idol and an Image: "The difference between an Image and an Idol is that the Image is anything that has a body which is made from the jewels of the earth or from wood or stones and cast in the picture of the human being, then installed and worshipped. The Idol, on the other hand, is the picture without the body." There are some scientists and theologians who did not make any difference between an idol and an Image, and they said that they really are synonyms to the same thing. Indeed, Ibin Al-Atheer also said that the Image can refer to things which are not pictures or not images.

Paganism in the Arab land goes very far back in history. It was reported in history books that when Ismael bin Ibrahim lived in Makkah and had so many children there till they filled the land in and around Makkah, and they have expelled all its inhabitants from Al-Amaleeq. Indeed, Makkah became so small a place for them and animosity grew among them and wars broke out among them. Some of them expelled the others out of Makkah and many actually spread all over the places in the Arab lands and other far lands seeking their means of living.

Indeed, what led them to the worshipping of Idols and carved stones is firmly connected to the story of their going out of Makkah. None of those who were forced out of Makkah had actually left out without taking a stone of the stones of the Sacred House originally built by their grandfather Ibrahim. They took their stones as a sign of their glorification of the Sacred House and

out of sheer love for Makkah. So wherever they stayed and lived they installed the stone and went around it in the same form of the circumambulating of the Ka'aba out of their love for the Ka'aba and as a good omen for them and due to their love and glorification of the Sacred House. Thus, by doing this they would glorify the Ka'aba and Makkah and they would perform their pilgrimage to the heritage of Ibrahim and Ismael.

Through this practice they have totally split up from their original worshipping of Allah the Exalted. They started to worship what they liked and forgotten the firm ground upon which they were standing and by which they exchanged the religion of Ibrahim and Ismael. They worshipped the Images and Idols and became like what other nations were before them and before the time of Ibrahim and Ismael. They extracted and followed what the people of Noah were worshipping and what is left from that heritage and the heritage of Ibrahim and Ismael. They have forgotten the tradition of worshipping One God and the glorification of the Sacred House, the going around it and the act of pilgrimage to it, in addition to taking into the Sacred House some people who should not be allowed in it.

The first person to have violated and changed the religion of Ismael (may the peace be upon him) and to have installed the idols, let loose all laws and systems, connected the linkage, set sail in the lake, and to have protected the garrison of the nation was Amr bin Rabee'ah bin Lahi bin Harithah bin Amr bin A'amer Al-Azdi, and he was called Abou Khaza'ah. The first woman was also Um Amr bin Lahi Fahirah bint Amr bin Al-Harith. In fact, Al-Harith was the man who was looking after the welfare of the Ka'aba. But when Amr bin Lahi fought with him and rivalled him to the matter of caring and keeping the Ka'aba, he began to take the upper hand in fighting against the family of Ismael. He won his war against them and he expelled them out of the Ka'aba and the entire land of Makkah, and he took over from them the business of caring for the Sacred House.

After some time, Amr fell in a very serious illness. He was advised by some people that there was in Al-Balka' in Syria some water that "can cure you if you bring it and bathed in it." He went to Syria and found the water and bathed in it and he got cured from his illness. He found there the people of that place worshipping the Idols. He said: "What are these?" They said: "We invoke rain through them and we win wars against our enemies through them too. He then asked them to give him some of these idols. They did give him some idols, which he brought back with him to Makkah, and he installed them around the Ka'aba. It was reported that they gave him one idol called Hibal, which he brought to Makkah and which he put up near the Ka'aba. Thus, Hibal was the first Idol to have been installed and worshipped by the Pagans in Makkah.

Hisham said about this that Al-Kalbyy reported, on the authority of Abi Saleh, and the authority of Ibin Abbas who said that the Prophet (MPBAUH) has said: "I was taken up to see how Hell is, and there I saw Amr (Amr bin Lahi) as a short man, red and blue, dragging a beam of fire." Then I said: "who is that ?" They said to me: "That is Amr bin Lahi, the first man to have sailed in the lake, connected the linkage, let loose the laws and the systems, protected the garrison of the nation, who changed and falsified the

religion of Ibrahim, and who called the Arabs to worship the Idols.

Indeed, the *Holy Quran* recorded the five Idols which were worshipped by the people of Noah. Allah the Exalted said: "Noah said: 'O my lord! They have disobeyed me, but they follow men whose wealth and children give them no Increase but only Loss. And they have devised a tremendous Plot. And they have said to each other, 'Abandon not your gods: abandon neither Wadd nor Suwa', neither Yaghuth, nor Ya'aouq, nor Nasr.' They have already misled many; and grant Thou no increase to the wrong-doers but in straying from their mark."(*Nuh Sora, 21-24*)

It was reported also that idols were found by Amr bin Lahi in the coast of Jeddah, and he took them to Makkah and then the Arab tribes took them to be gods. Some of the most important idols that were really famous in the old times were Asaf and Na'yilah, which were worshipped by Khaza'ah and Quraysh, and anybody else who came as a pilgrim to the Sacred House from the Arabs.

It was reported that the other Idol, Manat, was actually erected on the sea shore from the side of Mashlal in Qadeed on the way between Makkah and Al-Madinah. The Arabs as a whole used to glorify this Idol and sacrifice a lot beside it. Indeed, the most well-known people to have greatly glorified this Idol were Al-Aws and Al-Khazraj. As an Idol, Manat was actually mentioned in the *Holy Quran*. Allah the Exalted said: "And another, the third goddess, Manat ?" (*Al-Najm Sora, 20*) Manat was actually owned by the tribes of Hatheel and Khaza'ah. It was destroyed by Ali (may Allah be pleased with him) during the conquering of Makkah at an order by the Messenger of Allah (MPBAUH).

Al-Filis was also another Idol which was glorified by the tribe of Tai'. It was also destroyed by Ali (may Allah be pleased with him) at an order by the Messenger of Allah (MPBAUH). Al-Lat was the most modern of these Idols, particularly Manat. Al-Lat was a big quadrangular rock which was located in At-Taif, and which was greatly glorified and worshipped by all the people of Quraysh. The *Holy Quran* also mentioned this Idol when Allah the Exalted said: "Have ye seen Al-Lat and Al-Uzzah ?" (*Al-Najm Sora, 19*) Indeed, Al-Lat remained there till the Islamization of Thaqeef when the Messenger of Allah (MPBAUH) sent Al-Mougheirah bin Sha'abah, who destroyed it and burnt it down. Al-Lat was the most dominant Idol and it was described as the goddess. *The Dictionary of Islam* by Thomas Hughes recorded that "Herodot did not mention the Ka'aba but only Al-Lat, and he said that it was considered as the most important and glorious of the gods by the Arabs. This is a very strong evidence for the existence of that Idol named Al-Lat, and which was one of the gods of that time."

Another of their Idols was Al-Uzzah which was more modern than Al-Lat and Manat. It was a Syrian palm tree within a valley and was considered the greatest of the Idols according to Quraysh. They used to visit it, come to it as pilgrims, give it many presents, and sacrifice near it as a sign of its glorification by them. In this respect Ibin Habib said: "Al-Uzzah is a palm tree which has near it an Idol and which was worshipped by the tribe of Ghatfan. It was also recorded in *The Holy Quran*: "Have ye seen Al-Lat and Al-Uzzah, and Another, the third goddess, Manat."

Al-Uzzah remained so as goddess till Allah sent down His Prophet (MPBAUH) who then destroyed it and all other Idols, and he forbade his people from worshipping them all. The matter of the Idols got worse when *The Holy Quran* forbade Moslems to worship them, and thus Quraysh became angry. When Abou Ohayha Sa'eed bin Al-Asi bin Omayah bin Abd Shams bin Abd Manaf fell ill, and which led to his death, Abou Lahab came to visit him at his death bed and he found him crying. He said to him: "why are you crying ye Abou Ohayha ? Is it because of death itself, and it must be so?" Then he said : "No, but I am crying for fearing that Al-Uzzah will not be worshipped after me." Abou Lahab then said to him: "I did not worship Al-Uzzah during your life time for your sake, nor will I leave its worship after your death." Then Abou Ohayaha said: "Now I know that I have left behind me someone who is like me and what I like most in him is his great devotion and worship to the Idols." This story indicates the great devotion and bondage that was between the people and the Idols as their gods, who were gloriously worshipped by them.

When the Messenger of Allah (MPBAUH) conquered Makkah, he sent Khalid bin Al-Waleed to destroy all these Idols, which he did. Quraysh had so many Idols around the Ka'aba and inside it, and the greatest of all these Idols according to Quraysh was Hibal. It was reported that Hibal was carved form red carnelian in the image of a man with a broken right hand. Quraysh found him like that and then they made for him a hand from gold. The first man among the Arabs to have erected it was Khazimah bin Madrakah bin Elias bin MuDar, and it was called Hibal Khazimah. And near it Abd al-Muttalib struck his son Abdullah by the cups. Some of the Idols that were beside the Ka'aba were Asaf and Na'yilah. When the Messenger of Allah (MPBAUH) appeared and Makkah was conquered at the hands of the Moslems all the Idols were taken out of the Ka'aba and its mosque and burnt down, and their numbers were 360 idols. Manaf was in fact one of their idols.

Each house in Makkah has an Idol in it, and which is worshipped by all the members of the family. When any member of the family wants to go in a journey the last thing he does before leaving the house is to go to the Idol and wipes himself in it; and when he comes back home from his journey the first thing he does when entering the house is to go and wipes himself too in it. They used to name these stones which they erect around the Sacred House, "The Erected Posts". Some of their Idols were: Thu Al-Khalsah, Sa'ad, Thu Al-Kaffane, Thu Al-Sharri, Al-Aqaysar, Sa'eer, and A'amiyanis.

The Four Seekers of Ibrahim's Religion

Some people of Quraysh condemned and rejected the worshipping of Idols, and they realized that these Idols do not do anything good or bad. That feeling was there during the pre-Islamic period and before the Messenger of Allah (MPBAUH) was sent down to people. It happened that one day, when the people of Quraysh gathered in a feast day of theirs around one Idol of their Idols in an act of their worshipping rituals, carrying the Idol and circulating in it, some men decided to violate these rituals. These rituals were performed every year for this was one of their annual feasts. These men were four: Waraqa bin Nawfal bin Asad bin Al-Uzzah, Obeidallah Ibin Jahsh bin Ri'ab, Othman bin Al-Houweireth bin Asad bin Abd Al-Uzzah, and Zeid bin Amr bin Nafeel bin Abd Al-Uzzah. They have discussed among themselves the matter of worshipping the Idols and one said to the other: "Do you know, by Allah, that our people have no religion at all and they are on no grounds at all. They have changed and abandoned the religion of Ibrahim. These are but only stones we carry and circulate in around the Ka'aba, and these stones do not hear, do not see, do not do you good, and do not do you bad. Ye, the people of Quraysh go and find for yourselves a religion which is sent down from Heaven and Allah the Exalted, for, by Allah, you believe in nothing. Go in the various near and far lands and find the Right religion of Ibrahim."

1. In relation to Waraqa bin Nawfal, who was the cousin of Khadijah, we can say that he went to the Christians and resorted to them and followed their teachings till he became a very deep learned theologian in Christianity.

2. For Obeidallah bin Jahsh: he stayed and lived where he was with his own people in the same state of loss and dilemma till he became a Moslem and immigrated with the Moslems to Etheopia and took with him his wife Um Habibah bint Abi Sufyan who was also a Moslem. Then he became a Christian and left Islam and died there as a Christian. Afterwards, the Messenger of Allah (MPBAUH) married Obeidallah's wife Um Habibah after the death of her husband.

3. For Othman bin Al-Houweireth: he went to Caesar, the king of the Romans, and he became a Christian there, and he won a lot of favours in his kingdom.

4. Finally, for Zeid bin Amr bin Nafeel: he did not adopt any religion and he did not become a Jew or a Christian. He simply abandoned the religion of his own people and abandoned the worshipping of Idols.

The Reverend Canon Sell observed in his book *The Life of Mohammad* that "Zeid and his companions had said that they wanted to

follow the religion of Ibrahim. And it is believed that Mohammad has actually taken this idea from them." Sell also argued that "Zeid remained a true believer in Allah the Exalted, and he actually blamed the people of Makkah and found them at fault for their worshipping of Idols. This had actually infuriated the people of Makkah, and they forced him out of Makkah to live in the mountain of Harrah. After he spent some time there in the mountain thinking and meditating about the situation of the Arabs he died there. He was buried at the foot of the mountain. Indeed, it seemed that he had a great influence over Mohammad, who really respected him a lot and glorified his cause and esteemed his position.

Undoubtedly, these four men, and many other men like them with superior and sound minds, have so many times met, discussed and consulted with each other about the social state of the Arabs and to what low level their religion has been degraded. These men felt sorry for the spreading of Paganism among the Arabs and for the weakness of the Arabs' political position. Indeed, Othman bin Al-Houweireth did not succeed in establishing a central power because he depended upon a foreign state - the Roman Empire. Yet, the need for establishing a central power was so urgent for the Arabs and to recognize the power of the Ka'aba and to make it a religious and focal power for all the Arabs.

Thus, the question was: "what was the way for forming and establishing such a focal power, and for abandoning the Idols and their worship ?" Then the Reverend Sell continued to say: "Here the time was ripe enough and the moment was right for the appearance of a Prophet to establish such a powerful state. The preparation for his appearance was underway and so close; and indeed it did not take long before the appearance of a well-mannered Prophet, with a strong character and extraordinary political intelligence, and his revealing of a sacred message especially defined and set for the Arab nation.

Despite the fact that these men discussed among themselves the question of the spreading of Paganism among the Arabs, and that they began to search for the right religion, their discussions were not enough and even quite small. These discussions were also of no importance and had little impact anywhere. We do not even know if the Prophet (MPBAUH) had ever met them or talked to them in their important matters of Arab religion and Arab politics. Zeid bin Amr was condemned and unjustly treated and he resorted to Harrah, but he did not have any meetings with the Messenger of Allah (MPBAUH). It was even reported that Zeid discussed with him some religious matters and that he left a great impact upon him, or even the Prophet took the idea (of prophecy) from him, as if the whole thing is a matter of taking an idea from him.

Thus, *The Holy Quran* and what it contains of strong language, supernatural rhetoric, strong and effective epigrams, well-structured and uttered maxims, the mentioning and the analysis of the past Prophets and nations, the news of the future, the relation of Man to his Creator, his relation to others and other creatures, the glorious and strong legislation and jurisdiction which became a site of argument among renowned scholars and the diligent Leaders, cannot be in anyway the outcome of a meeting between

Zeid bin Amr and Mohammad the Messenger of Allah (MPBAUH), a meeting which could have happened by mere coincidence in Harrah or on the road. Above all and in contrary to all this, we do not know from the entire history of the Messenger of Allah (MPBAUH) that he had ever discussed religious matters with other men; or he had men teaching him anything from his childhood till he became a Prophet. On the contrary, and what is certain of all this, he was an illiterate man and he did not know how to write or even how to read; he even did not know religion or its principles till the Divine Inspiration descended upon him.

In order to support this argument I am going to present the biography and the story of Zeid bin Amr as it is recorded in history.

Zeid bin Amr

He is Zeid bin Amr bin Nafeel bin Abd Al-Uzzah bin Rabah bin Abdullah bin Qarath bin Razah bin Adi bin Ka'ab bin Louayy bin Ghalib bin Fahr bin Malik Al-Qurashii Al-Adawi the father of Sa'eed bin Zeid, one of the Ten and the cousin of Omar bin Al-Khattab. He meets Omar in family line in Nafeel. The Prophet (MPBAUH) was once asked about Zeid and he said: "He resurrects one nation on his own on the Judgment Day." In fact, Zeid worshipped in the pre-Islamic period one God and the religion of Ibrahim Al-Khalil (MPBAUH) and he believed in the Oneness or the monotheism of Allah the Exalted. He used to say: "My God is the God of Ibrahim and my religion is the religion of Ibrahim." He used to blame and find faults in the practice of Quraysh of sacrificing their slaughtered sheep to the Idols; he would say: "this sheep is created by Allah, Who sent for it water from the sky, and gave it grass from earth, then you slaughter it on other names than that of Allah the Exalted." He would say this as a sign of his total rejection and denial of their practice and to glorify His Creation. He never ate from what they slaughtered to the Idols. He met Mohammad the Messenger of Allah (MPBAUH) at the foot of Baldah (which is a mountain in the west of Makkah) before he has the Divine Inspiration descended upon him. In fact, Zeid used to dig up and revive those girls who were buried alive.

Zeid bin Harithah also reported that "I went out with the Messenger of Allah on one of those hot days of Makkah and I was walking just behind him, and we met Zeid bin Amr bin Nafeel. Each one us greeted his friend, and the Prophet (MPBAUH) said to him: "How come ye, Zeid, I see your people have hated you." Zeid then said: "By Allah, ye Mohammad, there is no reason but for Na'yilah (as one of their goddesses). I refused their religion and went out seeking the religion of Ibrahim. I came across the religious leaders of Kheibar and found them worshipping Allah and at the same time setting up associates to Him. Then I said to myself 'what kind of religion am I seeking with these people of Kheibar (the Jews)?' Then I left them. Before I was leaving an old man from them told me 'I see you are seeking a religion which none of us here knows anything about except one old man in Al-Hierah.' Then I left

them and went to that old man in Al-Hierah. When he saw me he said to me "where are you from?" I said: "I am from the people of the Sacred House of Allah, from the people of thorn and sant tree (acacia)." Then he said: "the thing which you are looking for has already appeared in your country. There is there a Prophet whose star is rising rapidly, and everybody else you have seen is in a state of loss and astray." Then Zeid said: "I did not feel of anything." Zeid bin Harithah reported that Zeid bin Amr died before the Inspiration was sent down to the Messenger of Allah (MPBAUH). The Prophet said to Zeid bin Al-Harithah: "Zeid would resurrect a nation on his own on the Judgment Day."

Moreover, Asma'a bint Abi Bakr said: "I have seen Zeid bin Amr bin Nafeel resting his back to the Ka'aba and saying 'Ye, the people of Quraysh, by the One who holds Zeid's soul in his hand, none of you has remained on the religion of Ibrahim except me." Then he would say: "O God! If only I knew the most lovable face to you, I would worship you through that face, but I do not know him. Then he would kneel down on his palms in his prayers. Ibin Isac also said: "Some people from the family of Zeid told me that when Zeid entered the Ka'aba he said, 'Here I come, O God, truly, truly out of devotion and bondage. I seek refuge with the same thing (God only) with Whom Ibrahim sought.' He would say while he was standing: 'My pride is humble, subservient and submissive to you. Whatever trouble I face, for you I would bravely face it. I only want to please you and to do good; I do not want money. Is it the case that if one says these good things he will be cast off ?'

Indeed, Al-Khattab bin Nafeel was the man who really harmed, and persisted in harming, Zeid bin Amr bin Nafeel till the latter left Makkah to its mountain Harrah. Every time he wanted to come down to Makkah, Al-Khattab used some men from the city of Quraysh itself to hurt him and to kick him out of it again. These wicked men never let Zeid bin Amr enter Makkah except in secret and without their knowledge, and whenever they know that he is in Makkah they would immediately tell Al-Khattab and he then would ask them to kick him out and to hurt him for the fear that he would spoil for them their religion or someone may follow his path and reject their Paganism. Zeid bin Amr died before Mohammad (MPBAUH) became a Prophet[1], and Waraqa bin Nawfal wrote the following lines in his eulogy:

Ye, Ibin Amr you became wise and good,
But you avoided the enlightenment of the glowing fire.
In your religion there is a God that Has no God like Him,
And you have abandoned the tyrannical Idols as they were.
Man may reach to the grace of his God,
Even if that was under the ground by the distance of sixty valleys.

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[1] Indeed, in *The Cambridge Medieval History Vol. II* (1931) it is recorded that Zeid bin Amr died when the Prophet (MPBAUH) was still a young man.

Zeid bin Amr used to say also: "Ye, the people of Quraysh, be careful not to be false and not to lie to yourselves for such things will only breed poverty."

This is the life story of Zeid bin Amr. Despite the fact that he believed in the religion of Ibrahim as a way out of worshipping Idols, Zeid actually did not know or did not realize that the most lovable face to Allah the Exalted was just in front of him in order to worship Allah through him (Mohammad himself) (MPBAUH).

The Beginning of the Inspiration

When the days of the Divine Inspiration neared Mohammad was so keen to be on his own or to be in his own private seclusion in the Cave of Harrah. He secluded himself there in the Cave of Harrah where he was able to worship his God days and nights. He used to go home to bring with him some food supplies and come back to the Cave of Harrah. His worship was of course on the religion of Ibrahim (may the peace be upon him). Mohammad (MPBAUH) never had a vision or a night dream at that time without turning completely true just like the shining light of the next morning. These true and real visions were just some kind of preparations for the prophetic Inspiration. It was said that these visions took about six months before the Inspiration.

When Mohammad (MPBAUH) completed his forty years of age, Gabriel came to him with the Prophecy. That was on Monday, the 17th of Ramadan, at his forty first of his age. That means he was then forty lunar years and six months and eight days. This would be the 6th of August, 610 A.D. and while he was in the Cave of Harrah.

In *Sahih Al-Bukhari* (the Authentic Tradition of Al-Bukhari) it was reported that A'ishah (may Allah be pleased with her) had said:

"The first thing that the Messenger of Allah (MPBAUH) has shown of the Inspiration was the good visions in his night dreams. He did not have any dream in his sleep that did not come absolutely true just like the shining light of the morning. Then he began to favour being secluded on his own; he had all his private seclusions in Harrah Cave. He worshipped there in the Cave days and nights till he felt that he had to come back home and to get more food supplies. He would come back to Khadijah and spend some time with her till the Inspiration was revealed to him while he was in Harrah Cave. Then the archangel came down to him and said to him: "read!" Mohammad replied: "I cannot read." Mohammad then said: "he took me in between his hands and held me tight to his chest till I felt strained. Then he let me go and said again: "read!" I said, I cannot read. He took me again and held me tight to his chest for the second time till I felt strained. Then he let me go and said again: "read!" I said, I cannot read. He held me tight to his chest for the third time and said: "Read! In the name of thy Lord and Cherisher, Who created- Created Man, out of a clot of congealed blood. Read! (Proclaim!) And thy Lord is Most Bountiful." Then the Messenger of Allah (MPBAUH) repeated

these verses after the archangel while his entire body was shaking. He went back to Khadijah bint Khoweiled and said to her: "fold me up, fold me up." So they covered him up till the shaking stopped. He then told Khadijah what had happened to him and said to her that he was frightened that something wrong might happen to him as a result of this fright. Khadijah replied to him: "No, by Allah, Allah will not ever let you down, for you will unite the relations; you will guide and lead who cannot decide; you will give to the deprived people things they cannot find anywhere else; you will be bountiful with the guest; and you will help in the misfortunes that befell people."

Thus, Khadijah took him immediately to Waraqa bin Nawfal bin Asad bin Abd Al-Uzzah, the cousin of Khadijah. Waraqa was a man who turned Christian in the Pre-Islamic period; he was writing the Hebrew book; and he used to write in Hebrew a great deal of the Bible. He was really a great old blind man. Khadijah said to him: "My cousin! Please listen to what you are going to hear from your nephew! Waraqa then said: "My nephew, what do you see?" The Messenger of Allah (MPBAUH) told him of what he had seen. Then Waraqa said to him: "This is the archangel, the great Light, that came down to Moses. O how much I wish to be there, to be young enough during your prophecy to help you and fight for your Message. How much I wish to be alive when your own people would expel you out of Makkah so I would defend you. Then the Messenger of Allah (MPBAUH) replied: "Are they really the ones who would kick me out of Makkah?" Waraqa said: "Yes." "There was never a man who came out with such things you are bringing now without being persecuted and becoming an enemy to most of his people (at least in the beginning). If your prophecy would come to light while I was still alive and strong I would certainly defend you and strongly fight for you."[1] Then within the year Waraqa died, and the Inspiration stopped (cooled down) for three years.

Thus, the first thing that was sent down on him (MPBAUH) from *The Holy Quran* was the word "Read", as it was rightly related by A'ishah. This fact was also narrated and authorized by Abi Mousa Al-Asha'ari and Obeid bin Omeir. An-Nawawi said: "this is the right thing on which all the people, of the past and of those to come, rely and have faith in.

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[1] This means that Waraqa actually accepted him and believed in his prophecy, but he died before the call for Islam was announced. Thus he would be like the Monk Buheirah, who did not have the chance of living to become a Moslem. Waraqa died and was buried in Makkah.

The Awaited Prophet

Arab historians and biographers have all agreed that Christians were waiting for the appearance of a prophet during that time, and they (the Christians) knew also his descriptions and characteristics. Some of the things that these historians mentioned are the following:

1. The story of Halimah As-Sa'adiyah who used to expose and show the baby Mohammad to the Jews whenever a group of them came on her way. She talked to them about him and they incited for his killing and she always escaped from them and saved him.

2. The Arab historians have agreed upon the fact that the Monk Buheirah had recognized the Messenger by three distinguishing marks, and then Buheirah told his uncle Abi Talib: "I tell you you should go back with your own nephew to your own country and watch him and protect him from the Jews, for by Allah, if they saw him and knew from him what I have known they would certainly harm him and would try to kill him. Protect him because he is going to have a great future. Quickly go back with him to your own people and country."

3. In the biography written by Ibin Hisham there is a chapter about the warning made by the Jews that there will be prophet coming soon. This is on the authority of Ibin Is-haq, who reported this story and which I have mentioned before in this book, and any one interested may refer back to it.

4. The story of Salman Al-Farisi who turned Moslem after he learnt about the Messenger of Allah from the distinguishing marks known by the monk he last met before coming to Makkah in his quest for the Truth and the Right. The story of Salman's Islamization is very famous and mentioned in most respected references upon which many historians and scholars depend. This story cannot be so different from one narrator to the other. It was narrated by Ibin Abbas who listened to it, as he said, from Salman's own mouth. This story has been mentioned in detail earlier in this book for its importance.

5. The Islamization of Abdullah bin Salam bin Al-Harith who was a renowned priest and a great scholar. He said that, "I have heard of the Messenger of Allah, (MPBAUH), and I have known his characteristics and his name and the time in which we were expecting him to come. I have known all this in secret and in silence till the Messenger of Allah (MPBAUH) has arrived to Al-Madinah etc. of what he said about this and as it is going to be mentioned later in this book and as it is recorded in the book of biography by Ibin Hisham.

6. The Arabs have heard from the Christians and from monks that there will be a prophet to be sent soon among the Arabs in the name of Mohammad. So any one from the Arabs who heard this story named his new-born son Mohammad out of greed to become the awaited prophet. I have mentioned this matter earlier in this book and mentioned the names of those

who have been named for that purpose, on the authority of Ibin Sa'ad, the writer of Al-Waqidi.

7. The story which is recorded in *Sahih Al-Bukhari* (the Authentic Tradition of Al-Bukhari), the section headed by "The beginning of the Inspiration", about Waraqa bin Nawfal, that learned old man who was a great scholar in Christianity and who had written in Hebrew. Waraqa said to the Messenger of Allah (MPBAUH) when Khadijah brought him to Waraqa: "this is the archangel, the great Light, that came down to Moses."

8. When the Prophet (MPBAUH) had a meeting with the tribe of Qaynaqa'a, which is a Jewish tribe, he said to them: "Ye, Jewish people, beware of the wrath of Allah the Exalted and the Elevated Who would befall you in the same way He befell Quraysh till it turned into Islam, especially you have already known that I am a prophet sent down to reveal a Divine Message. You have found this fact in your Holy Book, *The Torah*, and in Allah's Testament to you."

All these examples and proofs support the fact that the Arabs were waiting for the appearance of a prophet at that time. This was not a strange matter because the warning of the coming of the Prophet (MPBAUH) has been recorded in *The Bible* and *The Torah*, and we have confirmed and proven this in an earlier chapter in this book by citing so many examples from *The Sacred Bible* to support this fact. These examples were taken from the Arabic Edition of *The Sacred Bible*.[1] Thus, there is no doubt at all that Christians at that time must have had other books written by their theologians and scholars to explain their Sacred Book, and that they must have taken from these books information about the coming of a prophet and the marks through which they have recognized the Messenger of Allah's characteristics, his manner, his birth place and home, his time, his persecution and ill-treatment by his own people, and finally his own Emigration. This is more likely the case if it is not the truth itself, which we can confirm beyond any reasonable doubt if we remember that we have taken out the proofs from modern editions of the Sacred Book. Such modern Edition of *The Bible* clearly foretells about the coming of his Message (MPBAUH), describes his own manners and characteristics, describes his Islamic law and system, describes his own homeland, and his own companions. So what about the old editions of those holy Books? There is no doubt at all that in the old times Christians, especially the learned ones and theologians, must have read about the coming prophet in the old Hebrew editions of the Bible which they had, and which we have never been able to see or get. They must have got from these old books much more information about the prophet than we could ever know and which can be considered strange to us.

This is what any moderate and objective historian would conclude and confirm about the awaited prophet. In fact, this is what would occur to the

[1] In translating the Arabic text of this book, especially passages like this which were originally translations from English into Arabic, I the translator of this book went back to the original text of the *Bible* in English and reproduced it as it is.

mind of anyone who is following and studying objectively the life of the Messenger (MPBAUH). Mr. Muir, however, and typical of a biased orientalist, stood up in his second volume of his book and rejected all what other historians have correctly argued. He accused all historical references and resources of telling lies, and stubbornly rejected what they presented that Christians were waiting for the coming of a prophet. He claimed that all these stories were groundless, far from the truth, just mere fabrications and false inventions on the part of the historians. If Muir accepted that these stories, or at least some of them, were right and truthful, as they are, he would have felt that it would be his duty to accept the message of the Prophet Mohammad (MPBAUH). Whereas we know that in all what he had written and deduced he tried hard to prove that Mohammad was never a Prophet, but just a man claiming prophecy in order to have power and prestige.

The Illiterate Prophet

The first thing that was sent down on him (MPBAUH) from *The Holy Quran* was the word "Read", as it was rightly related by A'ishah. This fact was also narrated and authorized by Abi Mousa Al-Asha'ari and Obeid bin Omeir. An-Nawawi said: "this is the right thing on which all the people, of the past and of those to come, rely and have faith in. Indeed, when he said: "I cannot read", or "I am not a reader" means that "I am an illiterate, and I cannot read books." Az-Zajjaj said: "the meaning of an illiterate is the one who remains as he was born, did not learn how to write and read. He is on his first natural and instinctive making." This occurred also in *The Holy Quran*: "And there are among them Illiterates, who know not the Book, but see therein their own desires." (*The Baqara Sora, 78*)

Ibin Is-haq said in this connection: "The meaning of the illiterate is the one who remains as he was born to his mother; that is, he cannot write. When he cannot write then he is illiterate because writing is an acquired activity. And if one is described an illiterate man then his epithet refers rightly to the way he was born, that is to say, the way in which his mother has given birth to him. Indeed, writing and writers among the Arabs were from the tribe of Al-Taif. They have learnt it from a man from the people of Al-Hierah, and the people of Al-Hierah learnt it from the people of Al-Anbar. When he said in one of his sayings: "I am from an illiterate nation which does not write nor does any calculations," he meant to say that he and all his nation are as they were born from their mothers; they did not learn writing nor calculations; they are just as they were first born. Also, the Hadith "I was sent down to an illiterate nation" was actually addressed to the illiterate Arabs because writing was very dear and precious to them. Thus, this is the meaning of the word "illiterate" in the Arabic language, and this is how the Arabs have understood it. Allah the Exalted said: "Those who follow the Messenger, the illiterate (the unlettered) Prophet, whom they find mentioned in their own Scriptures, in *The Torah* and *The Bible*." (*The A'araf Sora, 157*) Allah the Exalted also said: "And

thou wast not able to recite a Book before this Book came, nor art thou able to transcribe it with thy right hand: in that case, indeed, would the talkers of vanities have doubted." (*Al-A'ankabout, the Spider, Sora, 48*) Al-Fakhr Ar-Razi reported in his own interpretation of these verses the following: "Most of the Arabs were not able to read or write, and the Prophet (MPBAUH) was like them. That is why Allah the Exalted described him as an "illiterate". Most editors and textual scholars observed that because the Prophet was an illiterate one, it added more to his miracles and extraordinary things he had done. The evidence of this is multiple:

1. He (MPBAUH) used to read (orally recite by heart) the Book of Allah the Exalted exactly as it was sent from Heaven time and time again without ever changing any utterance or altering any word even in the slightest thing possible. Indeed, any orator who speaks orally, not from a written text, when repeating his speech once or more he must and cannot help but add more or give less of his speech than the previous time. Also, although he (MPBAUH) cannot read or write, he used to recite the Book of Allah without adding or cutting short or even changing in the least anything from it. This, indeed, was one of his (MPBAUH) miracles, and to this factor Allah the Exalted referred when He said: "By degrees shall We teach thee to read and declare the Message, so thou shalt not forget." (*Al-A'ala, The Most High, Sora, 6*)

2. If he (MPBAUH) was able to read and write, then he would have been accused that he may have read in the Books of the former people, and thus acquired the teachings of Islam from these Books he may have read. That is why when the Great and Holy Quran came with all these teachings and sciences, which include a great deal of sciences without learning them or taking them from other books. All this was indeed one of his (MPBAUH) miracles. This is also what is meant by His saying: "And thou wast not able to recite a Book before this Book came, nor art thou able to transcribe it with thy right hand: in that case, indeed, would the talkers of vanities have doubted." (*Al-A'ankabout, the Spider, Sora, 48*)

3. The learning of writing is an easy thing and the least intelligent people are able to learn writing in the least possible effort. This implies that his (MPBAUH) unlearning indicates his massive inability and deficiency even to understand things. Then Allah the Exalted gave him all sagacity and knowledge of the sciences of the former people and the last ones, and gave him of the facts that no human being ever had or will have. Thus, this great ability of mind and the power of understanding that he (MPBAUH) had and yet he did not learn how to write and read, a quality which is so easy to learn by the least understanding and least reasonable of His created, is certainly contradictory but at the same time miraculous. To possess these two contradictory cases seems the same as the one who possess the two opposites. This in itself is one of the miraculous and extraordinary matters that he (MPBAUH) has shown in Islam.

Indeed, I have read all what was written about this matter by Western scholars, who have written about the life of the Prophet (MPBAUH). I have found so many lies and astonishing misconceptions. For instance, the German Professor Noldke had asked in his book *The History of The Quran* the question: "Did the Prophet know how to write and read?" But he did not

answer his question and confirm anything, although he claimed that the word "illiterate" which is mentioned in *The Quran* does not imply that he (MPBAUH) was ignorant of writing and reading. It only means, Noldke said, that he (MPBAUH) did not know the old Scriptures.

What is certain, however, from history, *The Quran* and the Hadith is that the Prophet (MPBAUH) was not able to read or write although some orientalists try to prove the opposite of this but without producing any evidence to their claims. What they really have are only assumptions, and their claims are just figments of their own imaginations. So let these orientalists wonder the way the like about his (MPBAUH) illiteracy, but the thing that they must and have to admit is that he (MPBAUH) truly was not able to read or write. The most audacious and insulting remark made by an orientalist occurred in *The Dictionary of Islam, 2nd edition*, p.392, by Thomas Patrick Hughes: "Notwithstanding, it is certain that he (MPBAUH) *did* pretend that he was not able to read and write in order to make the composition of the Quran a miracle."

Certainly, there in no worse and biased Western remark than this one. If the Prophet (MPBAUH) was able to read and write, as Hughes falsely claims, then all his companions and foes alike would have talked about this among themselves. It could have never been kept in all his (MPBAUH) life as the top-secret story that no one of all his companions could have ever discovered it, especially we know that all his deeds, characteristics and sayings, even his own private matters in his own house with his wives, have been reported in detail and re-narrated by his companions. But those impartial and objective Western historians and philosophers did admit that he was illiterate. An example of those objective Scholars is the Frenchman L. A. Sédillot in his *Hitoire Générale des Arabes*: "When (the Messenger of Allah MPBAUH) was not a lettered man just like all his people, then he could not read." Another one is the English philosopher Thomas Carlyle in his book *The Heroes* which was translated by the late Professor Mohammad As-Sibai'i may Allah bless him: "Thus, we should not forget another thing that he did not receive any education or learning at the hands of any teacher ever, and the matter of writing itself as a technique of learning was just recently invented or admitted during that age among the Arabs. And what is very clear to me here is the fact that Mohammad was never been able to write or read, and all what he had learnt was the way of living in the desert and its conditions."

A further evidence of impartiality on the part of Western scholars towards the Prophet's illiteracy occurred in a book titled *Islam* by the Count Henry de Castry, and which translated by the late Ahmad Fathi Zaghloul Basha: "Mohammad was never able to read or write but just, as he described himself many times, an illiterate Prophet. This description was never negated, objected to, or doubted by any of his contemporaries. There is no doubt at all that it was impossible for a man living in the East at that time, like the way the Arabs were, to have got any form of education without being known and widely exposed to all people, especially when we know that the life of the orientals was quite open and exposed to all to see and know. But the fact is this: writing and reading was non-existent at that time and in that part of the world."

Furthermore, since the Prophet (MPBAUH) was an illiterate man he needed so many writers to write for him. Al-Hafiz Abou Al-Qasim mentioned in his book *The History of Damascus* that these writers were around twenty three, and he related all this on the authority of all those who originally narrated them: "Abou Bakr As-Sidique, Omar bin Al-Khattab, Othman, Ali, Az-Zubeir, Ubayy bin Ka'ab, Zeid bin Thabit, Mu'awiyah bin Abi Sufyan, Mohammad bin Maslama, Al-Arqam bin Abi Al-Arqam, Eban bin Abi Sa'eed bin Al-A'as, his brother Khalid bin Abi Sa'eed, Thabit bin Qays, Hanthalah bin Ar-Rabee', Khalid bin Al-Waleed, Abdullah bin Al-Arqam, Abdullah bin Zeid bin Abd Rabbuh, Al-Ala'a bin Atabah, Al-Mougheirah bin Sha'abah, As-Sajal, and others added Sharhabeel bin Hasanah. It was reported that the most of those who have written for him (MPBAUH) were Zeid bin Thabit and Mu'awiyah bin Abi Sufyan may Allah be pleased with them.

As it will be mentioned in our discussion of the Expedition of Uhud, Al-Abbas was in Makkah and he had written to the Prophet (MPBAUH) a letter in which he had informed him of the preparations of Quraysh and their gatherings to go to Uhud. When Abbas's letter had arrived with the man from the family of Ghaffar who brought it by hand, the Messenger of Allah unsealed it and gave it to Ubayy bin Ka'ab who read it and was asked to keep the secret. Thus, if the Messenger of Allah (MPBAUH) had known how to read he would not have given it to anybody else to read, especially when the letter contained top secret information.

Ibin Ma'koulah has also reported that Tamim bin Jarashah came to the Prophet (MPBAUH) and reported things on him; Tamim said: "I came and visited the Prophet once in a delegation from Thaqeef. We all became Moslems and we asked the Prophet to write down for us some conditions concerning our Islamization. He then said to us, 'write what you want and bring it to me.' So we wanted to ask him in our letter of conditions to permit for us usury and adultery. We asked Ali (may Allah honour his countenance) to write for us but he refused (for the things we want him to write); then we asked Khalid bin Sa'eed bin Al-A'as who accepted to write. Ali then said to Khalid: 'Do you know what you are writing?' Khalid replied: 'yes, I am writing what they are saying and the Messenger of Allah (MPBAUH) knows better how to deal with it.' Then we have taken the letter to the Messenger of Allah (MPBAUH), who said to the reader: 'Read!' When the reader arrived to the word 'usury' the Prophet said to him: 'stop there and put my hand on that word.' He put his hand on the word and said: 'O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.'(*Al-Baqara Sora, 278*) Then, the Messenger of Allah (MPBAUH) deleted the word and silence overpowered us and we did not say anything. Also, when the reader reached the word 'adultery', the Prophet did the same thing and put his hand on it and said: 'Nor come nigh to adultery: for it is a shameful deed and an evil, opening the road to other evils.'(*Bani Israel, or the Children of Israel, 32*) Then, the Prophet deleted it and ordered that our letter be written for us the way he wanted it."

Some other biased orientalists imagined that the Prophet (MPBAUH) used to recite the old religious Books or old Scriptures, and from these Books he derived his information and his teachings. This is of course an absolutely

baseless statement, since in the entire Arab land at that time there were no religious books at all available in the Arabic language. It was also certain that he (MPBAUH) never had any knowledge of any foreign language.

One of the other things that had been falsely reported about him was that he (MPBAUH) had quoted and used some Christian knowledge and teachings during his travels to Syria while he was trading there. It is a self-evident truth that the Arab trader who did not know the Aramic and Greek languages could not get any religious information from those Christians of Syria. On the other hand, those Christians who spoke Arabic could not offer anything because they were completely illiterate and very ignorant in their religion. Finally, concerning what has been said that Waraqa bin Nawfal had actually translated some Christian books into Arabic could not have been possible at all.[1] Despite all this, however, Darmanjam claimed in his book *The Life of Mohammad* that Waraqa did translate all the Gospels into Arabic.

[1] See *The Cambridge Medieval History Vol. II* (1931), pp. 305-306.

The Inspiration Stoppage

It is reported in *Sahih Al-Bukhari* that Jabir bin Abdullah Al-Ansari (may Allah be pleased with them), while he was speaking about the stoppage of Inspiration, had said: "the Messenger of Allah (MPBAUH) said in his speech to me that while I was walking I heard a voice in the sky, and I raised my head towards it and there I saw the archangel who came down to me in Harrah Cave. I saw him sitting on a chair between the sky and the Earth and I began trembling in my fright of him and I went back home very frightened and said to my household people wrap me up, wrap me up! Then Allah the Exalted sent down the following Sora: "O thou wrapped up in a mantle! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all idols and abomination shun!"(*Al-Muddath-thir, or One Wrapped up, 1-5*) After these verses the Inspiration began to come down to the Prophet so often and in increasing numbers.

Ibin Is-haq reported that the Inspiration began to come down to the Prophet (MPBAUH) in the month of Ramadan, as it is clear in the saying of Allah the Exalted: "Ramadan is the month in which was sent down the Quran, as a guide to mankind, also clear Signs for guidance and judgment between right and wrong." (*Al-Baqara, 185*) Allah the Exalted also said: "We have indeed revealed this Message (the Quran) in the Night of Power. And what will explain to thee what the Night of Power is ? The Night of Power is better than a thousand Months. Therein come down the angels and the Spirit by God's permission, on every errand. Peace it is! This is until the rise of Morn!" (*Al-Qadr, or the Night of Power, 1-5*) Allah the Exalted also said: "Ha-mim. By the Book that makes things clear. We sent it down during a blessed night: for We ever wish to warn (against Evil). In that night is made distinct every affair of wisdom. By command, from Our Presence. For We ever send revelations."(*Ad-Dukhan, or the Smoke, 1-5*) Allah the Exalted also said: "If ye do believe in Allah and in the revelation We sent down to Our Servant on the Day of Testing, the Day of the meeting of the two forces. For Allah hath power over all things."(*Al-Anfal, or the Spoils of War, 41*) The meeting of the two forces refers to the meeting between the forces of the Messenger of Allah (MPBAUH) and that of the unbelievers at Badr on Friday morning, the 17th of Ramadan.

When the Inspiration stopped for three years the Prophet (MPBAUH) became very sad indeed. He escaped so many times form this state of no inspiration to the top of the mountains, and in every time he reached the mountain summit and wanted to throw himself down Gabriel appeared to him and said to him: "Ye Mohammad, ye truly are the Messenger of Allah!" Only then Mohammad's worries stopped and his body and soul calmed down. The Inspiration period, or the stoppage of the inspiration, was three years, as it was confirmed by Ibin Is-haq. Then Allah the Exalted sent down to him Gabriel with the Sora of *The Glorious Morning Light*, and his God is

swearing to him that He will not abandon him, especially He is the One Who honoured him with what He had honoured him (making him His Messenger), and that He did not forsaken him, nor is He displeased with him. Allah the Exalted then said: "By the Glorious Morning Light, and by the Night when it is still, Thy Guardian-Lord hath not forsaken thee, nor is He displeased. And verily the hereafter will be better for thee than the present. And soon will thy Guardian-Lord give thee that wherewith thou shalt be well-pleased. Did He not find thee an orphan and give thee shelter and care? And He found thee wandering, and He gave thee guidance. And He found thee in need, and made thee rich and independent." (*Ad-Duha, or The Glorious Morning Light, 1-8*) Indeed, Allah the Exalted knows that He has never forsaken him in the fashion of the one who has gone for ever and will not come back, and neither was He angry or displeased with him.

It was reported that when the Inspiration stopped for these three years the unbelievers said in a kind of rejoicing: "Mohammad's God has left or abandoned him and is displeased with him." Then Allah the Exalted replied to them in the following verse: "And verily the hereafter will be better for thee than the present." This is so for the Hereafter is pure from the stains of life and it will last for ever, whereas the present is not lasting and is stained with a lot of harming things.

The First Ones who Believed in him

The first man to believe in him was Abou Bakr from the mature free men, whereas from boys there was Ali, from women there was Khadijah, from masters (or freedmen or adopted sons) there was Zeid bin Harithah, and from the slaves there was Bilal.

Abou Bakr As-Sidique
and his Islamization

He is Abdullah bin Abi Qahafah Othman bin A'amer bin Amr bin Ka'ab bin Sa'ad bin Taym bin Murrah bin Ka'ab bin Lou'ayy Al-Qurashii At-Tayymii. He was born in the year of 573 AD. and he was the first of the Caliphs. His mother was Um Al-Kheir Salmah bint Sakhr bin A'amer bin Ka'ab bin Sa'ad bin Taym bin Murrah, and she was the cousin of Abi Qahafah. He was the companion of the Messenger of Allah (MPBAUH) in the Cave, and in the Hijrah, and he was his Caliph after him. He had reported a lot of the Hadith on behalf of the Messenger of Allah (MPBAUH) and about his deeds. And on his authority many others reported such as Omar, Othman, Ali, Abd Ar-Rahman bin A'wf, ibin Mas'ood, ibin Omar, ibin Abbas, Hutheifah, and Zeid bin Thabit, and many others. His name was in fact the subject of a lot of controversy. It was said that he was called Abd Al-Ka'aba, and the Messenger of Allah (MPBAUH) named him later as Abdullah. It was reported also that his own family named him Abdullah. This is perhaps possible because the name "Abdullah" was used in the pre-Islamic period. He was also called A'ateeq and they differed on how and why he was called A'ateeq. Some say he was called A'ateeq because he had a beautiful face and for his elegance. Al-Leith bin Sa'ad and a group of men with him said, and Az-Zubeir bin Bakkar and a group of men also said he was called A'ateeq because there was nothing shameful about his whole line of family and through which one may blame him. Others say that he was called A'ateeq because the Messenger of Allah (MPBAUH) said to him: "You are freed of the fire of Hell by Allah."[1]

A'ishah (may Allah be pleased with her) also reported that Aba Bakr once came to see the Messenger of Allah (MPBAUH) and the latter said to him: "You are freed of the fire of Hell." Thus, from that day onwards he was called A'ateeq. He was also nicknamed As-Sidique. A'ishah (may Allah be pleased with her) reported that when the Prophet (MPBAUH) was taken for a journey by night from the Sacred Mosque to the Farthest Mosque many people started to talk about this event. As a result many Moslems apostatized and left off Islam after they believed in his Message and they began to doubt the whole thing. That is why Abou Bakr said: "I do believe him and have faith in his Message even if he is on a farthest place than this. I do believe him in what he says about the news of Heaven in his going there and in his coming back." That is why he was called Abou Bakr As-Sidique (he who believes).

[1] The word "a'ateeq" in Arabic means old, and as a verb it means "to free someone from something". So here it was reported by some scholars that The Messenger of Allah (MPBAUH) seemed to have told him that he was freed from fire.

Abou Mohjin Ath-Thaqafi said:

You were named a believer, and every Emigrant
Other than you was undeniably named in his own name.
You were a precursor to Islam and Allah was a witness to it,
And you were his companion in his high bower.

Abou Bakr (may Allah be pleased with him) was indeed a friend to Mohammad the Messenger of Allah (MPBAUH) before the revelation of the prophecy. He was three years younger than him (MPBAUH) and used to visit him in his own house so often and discuss with him so many things. It was said that he was nicknamed Abou Bakr because he initiated the good manners and practiced them. When he became a Moslem he helped the Prophet (MPBAUH) so much in spreading and supporting the religion of Allah the Exalted, and offered and sacrificed his money and self to that cause. When he became a Moslem he had forty thousand Dirham and he spent all this money towards the Path of Allah, in addition to the money he gained in his tradings. Allah the Exalted said: "But those most devoted to Allah shall be removed far from it. Those who spend their wealth for increase in self-purification, and have in their minds no favour from anyone for which a reward is expected in return." (*The Lail, or The Night, 17-19*)

Most of the interpreters of *The Holy Quran* have agreed that one who is meant in this verse is Abou Bakr. Al-Fakhr Ar-Razi said, in reply to those who have argued that it was said to mean Ali (may Allah honour his countenance): "When somebody mentioned this matter in my presence I said, I can give you the evidence that the one who is meant in this verse is Abou Bakr. The explanation to this is following: the man who is meant by "the most devoted" is of course the best man that was created, and if this so he must be Abou Bakr. If these two theses or premises are correct then what is meant behind them must be correct. This is so because the entire nation put together agreed that the best created man in it, after the Messenger of Allah (MPBAUH), was either Abou Bakr or Ali. This Quranic verse cannot be sent down in favour of Ali bin Abi Talib, and therefore it must be in favour of Abou Bakr. We say and confirm this because this verse cannot be in favour of Ali bin Abi Talib for He the Exalted said in the description of this devoted man: "And have in their minds no favour from anyone for which a reward is expected in return." This description cannot be believed to be about Ali bin Abi Talib because he was brought up and looked after by the Prophet (MPBAUH) who took him in his custody from his father, gave him food, water, clothing, and educated him. The Messenger of Allah (MPBAUH) was thus the one who was offering Ali the favour for which the reward is expected in return. But for Abi Bakr, the Messenger of Allah (MPBAUH) did not have any worldly favours on him. On the contrary, Abou Bakr used to spend a lot of money on the Prophet (MPBAUH). However, the Prophet (MPBAUH) did have some favours on him but from different kinds, those of guidance and leading to the path of Islam. But this kind of favour does not entail giving a reward, especially if we think of the saying of Allah the Exalted: "No reward do I ask of you for it; my reward is only from the Lord of the Worlds."(*Ash-Shu'ara'a, or The Poets,*

109) Thus, what is meant here about the favour and its reward does not have such abstract meaning, but it is connected with the material meaning of actually giving favours in return for rewards. In the light of this interpretation I can claim that this Quranic verse does not fit with the case of Ali bin Abi Talib (may Allah honour his countenance).

Abou Bakr (may Allah be pleased with him) was one of the leaders of Quraysh in the Pre-Islamic time. He was loved among them, highly esteemed and he was uniting them in some ways. In the Pre-Islamic period he was taking care of the compensations given by people. If he harboured and guarantied something Quraysh believed him for what he guarantied and accepted it and what it entailed, and if it was done by someone else they would not believe him and would let him down. When Islam was revealed he was the first to become a Moslem, and a group of men became Moslems at his hands because they loved and liked him so much, to the extent that five out of ten became Moslems through him. Some people believed that he was the first man to have become a Moslem. Ash-Sha'abi reported that he asked Ibin Abbas: "who was the first man to have become a Moslem ? He said: "Abou Bakr. Didn't you hear what Hassan said?

If you sadly remembered a trustworthy brother,
Then remember your brother Aba Bakr in what he has done.
The best good thing to offer is the most just and the most devoted,
After the Prophet and the most sincere in what he harboured.
And the second that followed whose appearance is blessed,
And the first of the people to have faith and believe in the Messengers.

He was the most learned Arab man in the genealogy of Quraysh, and of what it contained of bad or good. He was a great and wealthy merchant with a lot of money and power. He was a generous man, very pleasant to talk to, a learned man, and very able to explain visions and dreams. When he became a Moslem he started to call people to come to Islam. Ibin Isac reported: "I was told that the Prophet (MPBAUH) had said that I have not called anyone to Islam without his showing some kind of hesitation and some nods, except what Abou Bakr (may Allah be pleased with him) has shown of immediate acceptance when the matter is mentioned as if he knew it in advance. Indeed, in him and in Omar one verse of *The Quran* was sent down: "and consult them in affairs of moment."(*Al Imran, or The Family of Imran, 159*)

Abou Bakr was in many ways like a minister to the Messenger of Allah (MPBAUH) with whom he discussed so many matters and all kinds of important things. When the unbelievers of Quraysh really managed to harm and hurt the Moslems Abou Bakr did not emigrate to Ethiopia with the rest of the Emigrants but preferred to stay with the Messenger of Allah (MPBAUH) and emigrated with him to Al-Madinah, leaving behind him his family and his children. He stayed with him in the Cave for three days, and Allah the Exalted said: "When the Unbelievers drove him out: he had no more than one companion: they two were in the Cave, and he said to his companion, 'Have no fear, for Allah is with us': then Allah sent down His peace upon him."*At-*

Tauba, or Repentance, 40)

When the Emigration moment came the Messenger of Allah (MPBAUH) came to Abou Bakr while the latter was asleep. The Messenger of Allah (MPBAUH) woke him up and said to him: "I was permitted to leave out of Makkah." With reference to this A'ishah said: "I saw Aba Bakr crying in happiness, and they went out till they entered the Cave where they stayed for three days. Allah the Exalted said: "If ye help not your Leader, it is no matter: for Allah did indeed help him. When the Unbelievers drove him out: he had no more than one companion: they two were in the Cave, and he said to his companion, 'Have no fear, for Allah is with us': then Allah sent down His peace upon him."*At-Tauba, or Repentance, 40*) This verse really indicated the favours that Aba Bakr had done with the Messenger of Allah (MPBAUH). If the Messenger of Allah (MPBAUH) did not have a complete trust in Abi Bakr he would not have taken him as his companion in his Emigration and had chosen him from all other people. He had chosen him for himself since he stayed with him alone while everybody else left off and that is why Allah the Exalted called him: "he had no more than one companion." In fact, the Messenger of Allah (MPBAUH) used to honour him and respect him a lot; he (MPBAUH) used to tell his companions about the great place that Abou Bakr is taking within himself and among the Moslems. He used to honour and praise him in his own face, and he had him praying after him in so many times. He witnessed with the Messenger of Allah (MPBAUH) so many expeditions: Badr, Uhud, Al-Khandaq, Ar-Radwan Pledge of Allegiance in Al-Hudeibiyah, Kheibar, the Conquering of Makkah, Hunayn, At-Taif, Tabouk, and finally the Farewell Pilgrimage.

It was said that the Messenger of Allah (MPBAUH) had said: "If I were to take a close friend I would have taken Abou Bakr as that close friend." It was Abou Bakr who pushed Oqbah bin Abi Mu'eet off the Messenger of Allah (MPBAUH) who was trying to Strangle the Messenger of Allah (MPBAUH) very hard while he was praying near the Ka'aba and said: "Ye people! Are you trying to kill a man who is saying Allah is my Lord and Creator, and he has shown you this with the clear evidences from your Lord and Creator." Abou Bakr saved seven men from torture because they believed in the Message of Islam. Among them were Bilal and A'amer bin Fahirah. If Abou Bakr wanted to praise Allah and ask forgiveness he used to say: "May Allah Thou knowest me better than I know myself, and I know myself more than they know it. May Allah make me better than what they think, and forgive me for what I have done and what they do not know, and do not blame me for what they are saying." This kind of saying is a sign of Abou Bakr's humbleness (may Allah be pleased with him). It also means that he has a strong will and power and the proof to this is in what was said by Abou As-Safar to him while he was ill: "They visited Abi Bakr while he was ill and said to him, Ye the Caliph of the Messenger of Allah! Shouldn't we call a doctor to check you over and give you some medications? Then he said: 'he looked at me and said what he said ? He said: 'I will do what I want."

Omar (may Allah be pleased with him) said about him: "The Messenger of Allah (MPBAUH) ordered us to go and offer our money towards the cause of Islam, and we agreed to give our money. I said to myself: 'this

time I am going to come ahead of Abi Bakr and I brought half of all my money.' Then the Messenger of Allah (MPBAUH) said, 'how much did you leave at home for your family?' I said, 'the same amount I've brought here.' Then Abou Bakr came along and he brought all his money and left nothing at home. The Messenger of Allah (MPBAUH) said, 'Ye Aba Bakr, what did you leave for your family? He said, 'I left them Allah and he Messenger.' Then I said, 'I will never be able to come ahead of him in anything at all.'"

Historians gave us many stories celebrating his humbleness and good nature. One of these is the one where he used to milk the sheep for his neighbours. When he was given the pledge of allegiance and became the Caliph one maid from his neighbourhood said: "now he will no more milk for us our sheep." Then Abou Bakr heard her and said: "Yes, by my own life I will milk them for you, and I hope that I will never change because of what I have become and leave off manners and habits I have always had. So he was milking the sheep for them, and perhaps he said to that maid: "Do you like me to go out and shepherd your own sheep as well ? It was reported that he did what she had asked him to do. This is an interesting parable in humbleness if we think today in the modern age of the city, freedom and democracy, where even the smallest and the lowest-ranking clerk in any place will not even accept to talk to people or even do his job properly and serve them the he should.

Salim bin Obeid reported that when the Messenger of Allah (MPBAUH) fell ill and his illness worsened he went into a coma, and when he woke up he said: "order Bilal to call for prayers, and order Aba Bakr to pray in front of the people." Salim said: "then he went back again into the coma. Then A'ishah said: 'my father is a sick man, I wish if you ordered someone else to do the prayers.' He replied that the prayers should be done. Then A'ishah said: "Yè the Messenger of Allah, my father is a sick man, and I wish if you ordered someone else to do the prayers." He said: "Ye women, the friends of Joseph, order Bilal to call for prayers and order Aba Bakr to pray with the people. Then he woke up and asked: "did you pray?" They replied, yes we did. Then the Messenger of Allah (MPBAUH) said, "call for me here someone on whom I can depend, or who can support me to walk." Then she brought over Barierah and another man and they started to walk with him and his feet were touching the ground.

Indeed, it was reported that they sat him beside Abou Bakr. Then Abou Bakr began to get late in the prayers and they put him inside till the people finished prayers. It was reported that when he died the people were illiterate and before him they never had a prophet from among them. Then Omar said: "I do not want anyone to talk of his death right now otherwise I shall strike him in this sword of mine." It was reported that the people replied to him, "go to the companion of the Messenger of Allah (MPBAUH) and call him, and they mean of course Abou Bakr. He said, "I went there and found him in the mosque," and he said, "I began crying." Abou Bakr then said, "perhaps the Messenger of Allah has died." Then Omar said to him and referring to himself: "Omar said that I do not want anyone to talk of his death otherwise I shall strike him in this sword of mine." It was reported that he took him in his arm and started to walk över till he entered the place where the

Prophet is and they make a place for him to see the Messenger of Allah (MPBAUH). He bent over him (MPBAUH) to make sure if he is dead or not till nearly his face touched the Prophet's face (MPBAUH). He waited for a moment till he made sure that the Prophet is dead. He said: "You are dead, and they are dead." The people replied: "Ye, the companion of the Messenger of Allah! Is the Messenger of Allah (MPBAUH) dead ? He replied to them, "yes he is dead." Only then the people know that the Prophet is dead.

Ibin Is-haq reported that Abou Bakr (may Allah be pleased with him) died on Friday the seventh night from the end of Jumadah Al-Akhirah in the year thirteen after the Hijrah (23 August 634 AD.). Omar bin Al-Khattab was the one who performed the funeral prayers on him. He died by two years and some months after the death of the Prophet. He was sixty three years old.

Abou Bakr was a man of white complexion, a thin man, of light back side, with a bend in his back, and with a lot of veins in his face. He had hollow eyes, protruded forehead, naked phalanx of the fingers, and he was full of colours. He was a secretive man. He was the first of the men to become a Moslem, and because of him his parents, his fathers, and his children, and the children of his children became Moslems. His death was the subject of controversy and historians differed on the reason of his death. It was said that he died poisoned. It was also said that he bathed himself in a cold day, and as a result he fell ill for about fifteen days then he died. Some other historians said that he died out of sadness and sorrow for the departure of the Messenger of Allah (MPBAUH).

This is a brief account of the life of Abi Bakr, which we have presented here on the occasion of his Islamization, and because of his great importance and high position in Islam. He spent all the efforts possible to defend and help the Messenger of Allah (MPBAUH) in his mission towards Islam. If this means anything it means that he was greatly faithful and honest in his companionship with the Messenger of Allah (MPBAUH). Abou Bakr (may Allah be pleased with him) was not a weak man as many orientalists have argued and thought of him as timid, but he was a courageous and bold man in addition to his faithfulness and honesty. He was able to bear all the difficulties, harshness and the troubles which faced Moslems, as one may find in his biography. He stayed with the Messenger of Allah (MPBAUH) and did not leave for Ethiopia with the other Emigrants when the unbelievers of Quraysh increased their harm and insults to the Moslems. When he was asked by the Prophet (MPBAUH) to Emigrate with him he cried because of his great happiness. He participated with the Messenger of Allah (MPBAUH) in most of the expeditions, and he was among those who stood firm with the Messenger of Allah in the Expedition of Uhud.

Indeed, when the Messenger of Allah (MPBAUH) died most of the people lost their poise and could not believe what happened. That is why Omar said to them: "anyone who would say that Mohammad has died I am going to strike him in this sword of mine." But Abou Bakr was very quiet and he controlled himself, and he did not lose his senses because of the grand event of the death of the Prophet. He just said: "You are dead and they are dead." We will come to this point later in this book in our discussion of the death of the Messenger of Allah (MPBAUH). If these incidents and attitudes on

the part of Abou Bakr were seen as signs of weakness, disintegration, and inability, then we may ask where the power of determination could lay ? At this point in our book we could not mention his great deeds during his caliphate.[1]

Many orientalists have argued that Abou Bakr was a great believer, even a blind one, in whatever the Messenger of Allah (MPBAUH) says. He was also like women a great weeper and an instant one. This is really a very strange thing to say, because how couldn't he not believe the Messenger and he knows that he is honest and truthful and does not lie ? Indeed, he was the most of all Allah's created men to have known him that he is honest and truthful (may the prayers and peace be upon him). This was so because he was his constant companion in a long-life friendship. His belief in the Messenger of Allah (MPBAUH) and in all the things he said was the result of his great trust in him (MPBAUH), and indeed because of this boundless trust Abou Bakr never hesitated not even once in believing what the Messenger said. Because of this trust, too, he bore with him all the hard times and persecutions and wrong-doings. For this trust, as well, he spent all his money and wealth towards Islam.

This kind of action can only be done by those wise men like him who, if they believed in something and confirmed their faith, they would not care about the consequences and what they might face from troubles in the way towards the victory of the Right. Concerning his cryings when he hears the Quran we can say that it is the best indication of his faithfulness, the liveliness of his intelligence, and a result of his great power of understanding of the words of Allah the Exalted and the Elevated. For the more one understands the deeper the effect will be. Indeed all historians and theologians have agreed upon his knowledge, science, big mind and comprehension, and his sufism and humbleness.

His Well-Known Sayings

He (may Allah be pleased with him) used to say:
"The most beautiful of the beauty is devotion to Allah; the worst folly of follies is wickedness and immorality; the most truthful of truthfulness is honesty; and the worst lie of lies is treason. If a man felt from within himself that he liked something in this world and its decorations, Allah the Exalted then hated him till he leaves that decorated thing. I wish I were a tree which bears fruit then it would be eaten." He used to bite the edge of his tongue and say: "This is what gave me all the things I have."

[1] Abou Bakr was a Caliph for two years. He spent this time in fighting those apostates and he killed and banished them all. He led into submission the family of Ghassan and Taghlib. He defeated the Persians and his armies went into their capital. He defeated Iraq too. He prepared a big army of about 30.000 men to fight the Romans in Syria. So he has done all this in two years.

Ali bin Abi Talib
and his Islamization

Ali bin Abi Talib bin Abd Al-Muttalib, and the cousin of the Messenger of Allah (MPBAUH), was born in 600-601 AD. Ali's mother is Fatimah bint Asad bin Hashim. His agnomen is Abou Al-Hasan, and he was the son-in-law of the Messenger of Allah (MPBAUH) to his daughter Fatimah. He (may Allah honour his countenance) was the father of the two grandsons. He was the first Hashimite to have been born from Hashimite parents. He was the fourth Caliph, and the first one from the family of Hashim. When he became a Moslem he was still under the puberty age or before attaining puberty. Ibin Is-haq reported that he was then only ten years of age and under the tutelage and the protection of the Prophet (MPBAUH) well before the Inspiration was sent down to the Prophet (MPBAUH). This was so because Quraysh went through very hard times at that time and Abou Talib had so many children with very little money and wealth at his disposal, and that was the reason why the Messenger of Allah (MPBAUH) took Ali into his own house and looked after him like his own son. Al-Abbas took also Ja'afar and looked after him in the same way in order to lessen the burden of their keep from their father Abi Talib. Indeed Ja'afar was still with Al-Abbas till he became a Moslem, and only then Ja'afar went in his own way and became independent of his uncle.

The reason for his Islamization was that he once entered into the house and saw the Prophet (MPBAUH) with Khadijah (may Allah be pleased with her) praying together. He said to them: "what is this you are doing?" The Messenger of Allah (MPBAUH) replied to him: "This is the religion of Allah which has been chosen by Him and to Himself, and by which He sent down His Messengers. So I call you to come to Allah alone Who has no Partner with Him. I call you to His worship and not to believe in Al-Lat and Al-Uzzah. Then Ali (may Allah honour his countenance) said: "I have not heard of this matter before this day and I cannot judge it, and I am not doing anything till I talk to my father Aba Talib and discuss it with him." At that early stage of the Message The Messenger of Allah (MPBAUH) did not want anyone to disclose his secret before he himself declare it in the open to all people. Thus, he said to him: "Ye Ali, if you do not become a Moslem right now, keep as a secret what you have seen and do not tell anybody about it." Then Ali slept on it that night and thought of the matter and Allah the Exalted inspired and guided him into Islam.

In the next morning he went to the Messenger of Allah (MPBAUH) and told him that he believes in him and wants to become a Moslem. So he did become a Moslem in the next day of Islam at the hands of the Prophet. Ali (may Allah honour his countenance) hid his Islamization and kept it secretive for a while out of fear from his father. But when his father discovered it he ordered him to stick to it and to stand firm in what he believes. Only then Ali (may Allah honour his countenance) proudly declared his Islam. Abou Talib,

however, it is reported, that he did not leave off the religion of his fathers. Anas bin Malik said that the Messenger of Allah (MPBAUH) was sent down with his Message to people on the day of Monday, and Ali became a Moslem on Tuesday.

The Messenger of Allah (MPBAUH) ordered him to sleep instead of him in his own bed at the night of the Emigration to Al-Madinah. He said to Ali: "Quraysh will not feel of anything and will not miss me if they saw you." So Ali slept on the Prophet's bed and everyone in Quraysh did not know that the Prophet had already Emigrated out of Makkah. This will be explained further when we come to the discussion of the Hijrah. Ali (may Allah honour his countenance) then followed the Messenger of Allah (MPBAUH) to Al-Madinah after he paid off all the Prophet's debts and returned all the trusts that he had held for people. When Ali arrived at Al-Madinah his feet were already swollen and dripping with blood due to the long and arduous walk he had suffered. The Messenger of Allah (MPBAUH) held him in his arms and hugged him and cried out of mercy for him and for what he had endured and the injury that afflicted his feet. The Messenger of Allah (MPBAUH) then took some of his own saliva in his own hand and put it on Ali's feet and wiped it all over them, and he invoked mercy and health for him. After this blessing of health Ali (may Allah honour his countenance) never complained of his feet all his life till he was martyrized.

Ali (may Allah honour his countenance) witnessed the Expedition of Badr and all other Expeditions and occasions. He did not, however, witness the Expedition of Tabouk, as the only one he did not participate with because the Messenger of Allah (MPBAUH) had asked him to stay back with the family. Indeed at Uhud Expedition he was hit with sixteen strikes but never affected him. Ali (may Allah honour his countenance) was the most courageous and the strongest man among the Moslems, and in addition to his exceptional and extraordinary boldness and courage he was an exceptional scientist and a great learned and knowledgeable Moslem. The Messenger of Allah (MPBAUH) said in a way of confirming Ali's deep knowledge: "I am the city of Knowledge and science and Ali is her door." On the authority of ibin Al-Abbas that he was reported as saying: "If we made sure that if anything mentioned is being authorized or said by Ali then we would never take it to anyone else to check it over."

Ali (may Allah honour his countenance) became the Caliph of Moslems and he was given the pledge of allegiance in Al-Madinah in the Mosque of the Messenger of Allah (MPBAUH) after Othman was killed. He became the Caliph of Moslems on the day of Friday 25th of Thu Al-Hijjah, in the year thirty five of Hijrah (which was 24th June, 656 AD.).

His Murder
(may Allah honour his countenance)

Three men from Al-Khawarej plotted to kill another three Moslem Leaders. These men were Abd Ar-Rahman bin Maljam Al-Maradi who was from

Himyar and was counted in the family of Murad but he was an ally to the family of Jablah from Kindah. The second man was Al-Barak bin Abdullah At-Tamymii, and the third man was Amr bin Bukeir At-Tamymii. They have met in Makkah and plotted to kill the other three: Ali bin Abi Talib, Mu'awiyah, and Amr bin Al-A'as. They thought that by their killing of these men they would relieve the people from them. Ibin Maljam said: "I will do the killing of Ali." Ibin Barak also said: "I will kill Mu'awiyah." And Amr bin Bukeir said: "And I take Amr bin Al-A'as and get rid of him for us all." Thus, they plotted and pledged that they will perform and execute what they have agreed upon, and that no one of them should change his mind and refrain from the pledge he had made to kill the one he had named. They also agreed that each one of them would and should chase his target till he killed him or he himself was killed for that purpose. They set up a date and agreed on the 17th of Ramadan, and each one of them went in his own way to the place where his target is.

Thus, Abd Ar-Rahman bin Maljam went to Al-Koufah and met some of his friends from Al-Khawarej and confided in them in what he wanted to do. So he began visiting them and they visiting him. One day, he was visiting a group of his friends from the family of Taym Ar-Rabab, and there he saw a woman from them called Qitam bint Sanhabah bin Odayy bin A'amer bin A'wf bin Tha'alabah bin Sa'ad bin Thahal bin Taym Ar-Rabab. This woman's father and brother were both killed at the hands of Ali (may Allah honour his countenance) in An-Nahrawan. He liked her and then he got engaged to her. She made a condition and said to him: "I will not marry you unless you do me a favour." He said: "You would not ask me anything without my giving it to you immediately." Then, she said: "three thousand and the killing of Ali bin Abi Talib." He immediately replied to her: "By Allah, I have not come here to this place except to kill Ali, and I assure you you have got what you have asked."

Moreover, Ibin Maljam met Shabeeb bin Bajrah Al-Asja'ai, and he informed him of what he was plotting. He asked him to participate with him in his plot till that man Shabeeb agreed to do it with him. Ibin Maljam stayed awake all that night in which he wanted to kill Ali in its morning, and he kept talking to Al-Asha'as bin Qays Al-Kindi in his mosque till dawn. Then Al-Asha'as said to him, "the morning is already laughing." Ibin Maljam Al-Kindi and Shabeeb bin Bajrah went out carrying their swords and they lurked in front of the door through which Ali (may Allah honour his countenance) was going to come out. When he (may Allah honour his countenance) went out these two men obstructed his way and both of them hit him hard with their swords. The sword of Ibin Maljam hit him in the forehead right to the top of the head and to his brain, because ibin Maljam was whetting his sword for a month. Shabeeb's sword, however, hit the collar and he heard Ali saying: "Do not let that man escape away from you," and the people did come and surrounded both attackers from all sides. But Shabeeb managed to escape from them and Ibin Maljam was caught. He was taken to Ali, who did not die immediately out of this attack. Ali told him and his people: "Give him the best kind of food, and the most comfortable bed. If I live I will be responsible or the guardian for my blood, and I will either forgive him or punish him; and if

I die then make him follow me and I will not speak with him (or he will be my enemy) when we face the Lord of the Worlds."

Thus, Ali (may Allah honour his countenance) was hit by these attackers on the 17th of Ramadan, in the year forty of Hijrah (24th January 661 AD). He then martyrized after three days and then buried in Al-Koufah on the night of Sunday the 19th of Ramadan and he was washed by his two sons Al-Hasan and Al-Husein and by Abdullah bin Ja'afar. Ali (may Allah honour his countenance) died when he was sixty three years old and this date is the most likely to be correct. His Caliphate also lasted for five years but for three months.

Ali Al-Baqir (may peace be upon him) said: "Ali was of tanned skin colour, forwarding eyes, with some belly, bold headed, medium sized, and his hair did not get grey." Abou Is-haq As-Subei'i also said: "I saw Ali to be of white complexion in his head and in his beard, and probably his beard did become grey later in his life." Abou Raja'a Al-A'ataridi also said: "I saw Ali as a medium sized well-built man, with a big belly, and with a long beard which stretched down all over his chest. He had a bold head; it was very bold indeed.

Finally, I should mention here that I could not give a great deal of the life of Ali (may Allah honour his countenance) here in this book. I felt that I should limit myself to this amount of information since this book cannot afford to contain all the things I want to say. By Allah I wish that I would be blessed in the future to do such a study and in detail about the life and characteristics of such great men and such great heroes.

Zeid bin Harithah
and his Islamization

He is Zeid bin Harithah bin Sharaheel bin Ka'ab bin Abd Al-Uzzah. There was a controversy about his line of family. There were always changes, sometimes increase, and some other times decrease in his real lineage. He was the most renowned and first famous of the freedmen or adopted sons to become a Moslem and who believed in the Messenger of Allah (MPBAUH). It was said about him that he was "the love of Mohammad". He was given as a gift from Khadijah (may Allah be pleased with her) to the Prophet (MPBAUH) before the revelation of the Message and while Zeid was only eight years old. He was freed by the Messenger of Allah (MPBAUH) and adopted by him as his own son. His own father Harithah felt deeply sad for his loss because he loved him so much, especially he was taken as captive of war. When his father knew that he was in Makkah, he came over to rescue him and pay his ransom. Harithah and his brother Ka'ab came into the house of the Prophet (MPBAUH) and said to him: "Ye my cousin, the son of my uncle Abd Al-Muttalib, ye ibin Hashim, ye son of the master of his own nation and people. We have come to you here for our son, who, we know, is with you. So please do us a favour and bless us by giving us our son back and you may ask what you want for his ransom. The Messenger of Allah (MPBAUH) then said: "Who is he?" They replied: "he is Zeid bin Harithah." The Messenger of Allah (MPBAUH) said: "What do you think of something else?" They said: "What is it ?" He (MPBAUH) said: "I will call him here in front of you and ask him to choose. I he does choose you he is yours, and if he chooses me, then by Allah, he is mine, and I am not the one who chooses who has already chosen me out of all people." They said: "You have really overwhelmed us in your generosity and your blessings."

Then the Messenger of Allah (MPBAUH) called him over and said to him: "Do you know these men?" He replied: "Yes, this is my father and this is my uncle." The Messenger of Allah (MPBAUH) said back to him: "I am the one you have known and experienced my company with you, so choose either me or them." Then, Zeid replied: "I do not want them, and I am not the one who chooses anyone else but you. For me, you have taken the place of the father and the uncle." They said to this: "Woe unto you Zeid, do you choose slavery for freedom, and do you choose other people for your own father and your own home ?" Zeid replied: "Yes, I do. And I have seen from this man something over which I shall never choose anybody else but him and in all circumstances." When the Messenger of Allah (MPBAUH) heard and saw this, he took Zeid to the Ka'aba and said loudly to everyone to hear: "Ye who have come here today, bear witness to this fact that Zeid is my son and he inherits

me and I inherit him." Then when Zeid's father and uncle saw what happened they felt happy and their inner selves calmed and went away.[1]

Zeid Emigrated with the Messenger of Allah (MPBAUH) to Al-Madinah and he witnessed with him the Expedition of Badr, Uhud, Al-Khandaq, Al-Hudeibiyah, and Kheibar. He was the one who gave the good omen or who broke the good news to Al-Madinah when the Faithful won in Badr. He was from the renowned archers and spear throwers among the Moslems. The Messenger of Allah (MPBAUH) married him to his maid and patron Um Ayman who gave him a baby boy Osamah. Then he re-married Zeinab bint Jahsh the Mother of the Faithful, then he divorced her. Then the Messenger of Allah (MPBAUH) married her. On the authority of A'ishah (may Allah be pleased with her) who said: "If the Messenger of Allah ever wanted to keep as a secret any of the Inspiration he should have kept this verse:

> Behold! thou didst say to one who have received the grace of Allah and thy favour: "Retain thou in wedlock thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zeid had dissolved his marriage with her, with the necessary formality, We joined her in marriage to thee: in order that in future there may be no difficulty to the Believers in the matter of marriage with the wives of their adopted sons, when the latter have dissolved with the necessary formality their marriage with them. And Allah's commands must be fulfilled. (*Ahzab, The Confederates, 37*)

Thus, when the Messenger of Allah (MPBAUH) had married Zeinab the people said that he married the wife of his adopted son and, according to their pre-Islamic rules, this is not permissible. That is why Allah the Exalted wanted the prophet to set an example to his people that their old practice is wrong, and that the marriage of one's adopted son is permissible after divorce: "Mohammad is not the father of any of your men, but he is the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things." (*Ahzab, The Confederates, 40*)

Indeed, Zeid was always called as the son of Mohammad, and that is why Allah the Exalted sent down the following verse: "Call them by the names of their fathers: that is juster in the sight of Allah. But if ye know not their fathers' names, call them your Brothers in faith, or your *Maulas*. But there is no blame on you if ye make a mistake therein: what counts is the intention of your hearts: and Allah is Oft-Returning, Most Merciful. (*Ibid, 5*)

Scholars and theologians said that Allah the Exalted and the Elevated did not mention in *The Holy Quran* anyone of our Prophet's companions or the companions of other Prophets in his own name or their own names except

[1] Zeid bin Harithah was born to Christian parents, but he did not know anything about Christianity since he was taken captive while he was very young. Then, Khadijah gave him as a gift to the Prophet before the prophecy. Zeid was then only eight years old.

Zeid, as it is clear in His saying the Exalted: "Then when Zeid had dissolved his marriage with her, with the necessary formality, We joined her in marriage to thee."(Ibid, 37).

The Messenger of Allah (MPBAUH) made Zeid as a brother to Hamzah. The Messenger of Allah (MPBAUH) finally sent him as the leader of the army in the Expedition of Mu'tah, where he fought till he was killed and martyrized. That was in the month of Jumadah Al-Olah in the year eight of the Hijrah. Zeid was of white and reddish complexion, and his son Osamah a very tanned-skin man.

The Call to Islam in Secret

After the revelation of the "One Wrapped up" Sora the Messenger of Allah (MPBAUH) began calling people to the Right Path of Allah and His Message of Islam, and the stopped Inspiration was resumed. The revelation of this Verse marked the beginning of his Message (MPBAUH), and it is quite late for his prophecy. Thus, the Messenger of Allah (may the prayers and peace be upon him) began calling people to come to Islam and urged them to become Moslems. He has done this secretly in the first three years till he was ordered to make it public. In such early phase, if any Moslem wanted to pray he had to go secretly in some distant places in the mountains to hide his prayers from the Unbelievers. They have done this till once a group of Unbelievers saw Sa'ad bin Abi Waqqas and with him a group of Moslems praying in some hidden valley. The Unbelievers ridiculed the Moslems and interfered with what they were doing there, and indeed fought with them. Then, Sa'ad hit one man of those Unbelievers and killed him immediately, an act which marked the first bloodshed in the cause of Islam. At that point the Messenger of Allah (MPBAUH) and his companions entered the house of Al-Arqam and began praying and worshipping their Allah the Exalted secretly till he was ordered by Allah the Exalted to declare Islam in the open to everybody to see and know without fear. The house of Al-Arqam is a house owned by Al-Arqam bin Abi Al-Arqam who was among of the first precursors to Islam. The location of this house was in the middle of As-Safa.

Some of the Companions who became Moslems at the hands of Abi Bakr were Othman bin Affan, Az-Zubeir bin Al-A'awam, Abd Ar-Rahman bin A'wf, Sa'ad bin Abi Waqqas, and Talahah bin Obeidallah. When they agreed to become Moslems, Abou Bakr brought them over to the Messenger of Allah (MPBAUH) and declared their Islam in front of him and they prayed.[1] At this juncture, we must mention something about these important men.

[1] This happened because Abi Bakr, Othman, Abd Ar-Rahman bin A'wf and Talahah were drapers, and Az-Zubeir was a butcher, and Sa'ad bin Abi Waqqas was a maker of arrows.

1. Othman bin Affan was the third Caliph. He Emigrated with the Moslems to Ethiopia, and then to Al-Madinah. It was reported that he was nicknamed by Abou An-Norayn (the two lights) because he married the two daughters of the Messenger of Allah (MPBAUH) Ruqayyah, and Om Kulthoum after the death of Ruqayyah. He was born in the six year after the Elephant year. He was killed as a martyr on Friday, the 18th of Thu Al-Hijjah, the year 35 Hijrah. He was 90 years old when he died. His Caliphate lasted for twelve years. At his time many places were conquered and many expeditions occurred such as the raid of Alexandria, then Sabour, then Africa, then Cyprus, then the Last Estakhar, the First Persia, Khouz, and the Second Persia, then Tabarstan, Darbarjad, Karaman, Sajistan, then Al-Asawerah at sea and many other places, and finally Marou. He (may Allah be pleased with him) had a handsome face, a thin complexion, a thick beard, with a brown face, and with a lot of hair. He was half way between tall and short in height. Finally, he was a lovable man in Quraysh.

2. Az-Zubeir bin Al-A'awam was eight years old when he became a Moslem. He was one of the six men who formed the Council of Shurah out of which Omar bin Al-Khattab (may Allah be pleased with him) made the Caliphate: Othman, Ali, Talahah, Az-Zubeir, Sa'ad bin Abi Waqqas, and Abd Ar-Rahman bin A'awf. Az-Zubeir Emigrated with the Moslems to Ethiopia and then to Al-Madinah. He was the first man to have pulled out (to use it of course) his sword in the Path of Allah. He participated in Badr, Uhud, Al-Khandaq, Al-Hudeibiyah, Kheibar, the conquering of Makkah, the siege of At-Taif, and all the other Expeditions with the Prophet (MPBAUH). He also participated in the battle of Yarmouk and the conquering of Egypt. He was of brown complexion, well-built, medium-sized in height and a thin beard. At the Battle of Al-Jamal (the Camel's Day), Az-Zubeir left fighting and went away, and then he was followed by a group of amateur men who killed him in As-Siba'a Valley (the valley of lions) in Al-Basrah region, and he was buried there. Thus, he died in Jumadah Al-Olah in the year 36 Hijrah and he was then sixty seven and others say sixty six years old.

3. Abd Ar-Rahman bin A'awf was born by ten years after the Elephant year, and before the Messenger of Allah (MPBAUH) went into the house of Al-Arqam. He was one of the ten men for whom Paradise is ascertained, and one of the six men who formed the Council of Shurah, and whom Omar bin Al-Khattab (may Allah be pleased with him) asked in his will that the Caliph be chosen from them. He Emigrated with the Moslems to Ethiopia and then later to Al-Madinah. He participated with the Messenger of Allah (MPBAUH) in the Expeditions of Badr, Uhud, Al-Khandaq, and all other Expeditions. He also witnessed the occasion of the Pledge of Allegiance of Al-Radwan. At the Battle of Uhud he was wounded twenty one wounds and one big wound in his leg, and his two front-teeth fell off. He spent a lot of his money and wealth in the Path of Allah. For example, he once freed thirty one slaves and urged them into Islam. He was a wealthy man and very lucky in his tradings. He was of white complexion but tanned with a bit of red colour, and with a very handsome face, thin and soft skin, with big eyes, long eye-

lashes, with small and straight nose, and with a lot of hair on the head. He also had big hands and thick fingers, and his hair never changed. He died in the year 32 Hijrah and he was then seventy two years old. He was buried in Al-Baqee'.

4. Sa'ad bin Abi Waqqas was 19 years old when he became a Moslem. He was one the ten and one of the six that formed the Shurah Council. He was the first Moslem to have used (thrown towards the Unbelievers) his arrow in defense of Islam, and he was the first man to have shed blood in the Path of Allah. He Emigrated to Al-Madinah before the Messenger of Allah (MPBAUH) had arrived to it. He participated with the Messenger of Allah in the Expeditions of Badr, Uhud, Al-Khandaq, and all the other Expeditions. He was nicknamed as "the Knight of Islam." He fought courageously and heroically and to a great effect in the Battle of Uhud, and most of his invocations or his calls were answered. Omar bin Al-Khattab made him the Leader of the Moslem armies which he had sent to Persia. Sa'ad was Commander or the Leader of the army that defeated the Persians in the Battle of Al-Qadisiyah and in Al-Jawla' and he won a great deal of war booties from there. Indeed, he conquered the cities of Kisra, and he built the city of Al-Koufah. Omar bin Al-Khattab (may Allah be pleased with him) then made him the Ruler (or *Wali*) to Iraq. At the Battle of Uhud, Sa'ad had thrown about one thousand arrows at the Unbelievers. After Othman bin Affan was killed, Sa'ad gave up his seditions and fightings, and he did not participate in any of the battles that occurred later. Sa'ad died in the year 55 Hijrah in his own palace in Al-A'aqeeq, which is a suburb of about ten miles from Al-Madinah. He was buried in Al-Baqee'. He was of brown an tanned-skin complexion, and with a well-built and tall body.

5. Talahah bin Obeidallah was again one of the ten men for whom Paradise is announced and ascertained, and one of the six men who formed the Council of Shurah. He was nicknamed by the Messenger of Allah (MPBAUH) as the good omen of boon, prosperity and generosity (Talahah in Arabic means boon and grace). He was one of the first and early Emigrants. He did not participate in Badr, but he witnessed and strongly participated in Uhud and the rest of the other Expeditions. He was killed at the Battle of Al-Jamal (the Camel's Day) on the tenth of Jumadah Al-Olah in the year 36 Hijrah. He was then 64 years old, and his grave is in Al-Basrah. His grave is seen as a shrine today and is still visited by people to derive blessings from him.

This is only a small portion of information, and in the light of what this book can afford to contain, about the life of these first Moslems, who became Moslems due to the efforts of Abi Bakr. They were among the great men who became very well-known Moslems all over the places for what they have offered to Islam and for their good and honourable deeds. After these men many people came to Islam. These were: Abou Obeidah bin Al-Jarrah whose real name is A'amer bin Abdullah bin Al-Jarrah bin Hilal bin Ahiyab bin Dubah bin Al-Harith bin Fahr, Abou Salmah Abdullah bin Abd Al-Asad, Al-Arqam bin Abi Al-Arqam, Othman bin Matha'oon and his two brothers

Qadamah and Abdullah bin Matha'oon, Obeidah bin Al-Harith, Sa'eed bin Zeid and his wife Fatimah bint Al-Khattab, Asma' bint Abi Bakr, A'ishah bint Abi Bakr who was quite young, Khabab bin Al-Art who was the ally of the family of Zahrah, Omeir bin Abi Waqqas who was the brother of Sa'ad bin Abi Waqqas, Abdullah bin Mas'ood, Mas'ood bin Al-Qari who was Mas'ood bin Rabee'ah, Suleit bin Amr and his brother Hatib bin Amr, A'iyyash bin Abi Rabee'ah bin Al-Mougheirah and his wife Asma' bint Salamah, Khouiyas bin Hathafah bin Qays, A'amer bin Rabee'ah, Abdullah bin Jahsh, his brother Abou Ahmad bin Jahsh, Ja'afar bin Abi Talib and his wife Asma' bint Omeis bin An-No'man, and Hatib bin Al-Harith, and many others whom were mentioned in the biography of Ibin Hisham, which can be consulted in the original in the Arabic language for those readers who are interested to follow things up from what is mentioned here in this book.

We have argued earlier in this section that Othman bin Affan became a Moslem as a result of the encouragement of and the call made by Abi Bakr. But Professor D. S. Margolioth in his book *Mohammed and the Rise of Islam* claimed that the reason for his Islamization was the fact that he was in love with Ruqayyah, the daughter of the Messenger of Allah (MPBAUH), and that he wanted to marry her. When he learnt that she got engaged to someone else he felt so sad. He told Abi Bakr about his love and about what he had heard of her engagement. It happened that the Messenger of Allah (MPBAUH) was just at that moment passing through, and Abou Bakr went to him and said something to him in private and in his own ears. Then the whole matter was solved and Othman became a Moslem and married Ruqayyah. Indeed, Professor Margolioth did not mention at all the reference from which he had taken this story, which is not like his habit of writing and documentation. But what is more likely the case is that he had taken all this from his own guess work and imagination and his innuendos which he constantly made and inserted in his book in order to cast some blemish over Islam and Moslems.

After this story of Othman, Professor Margolioth then discussed the story of Khalid bin Sa'eed and the reason behind his Islamization. It was known among all over the Moslems that Khalid bin Sa'eed was among the first forerunners to Islam. Probably he was the third or the fourth and others say he was the fifth to become a Moslem. The reason for his Islamization was that he had a dream in which he saw himself standing at a precipice or at the edge of a hell-fire. He remembered that the heat of this fire was so high and only Allah knows how great it is. He felt as if his own father was pushing him into it, and he saw the Messenger of Allah (MPBAUH) holding him back in his own hand and stopping him from falling down into its depth. He was frightened and said: "I swear by Allah that this dream is a true and valid one." Then he saw Aba Bakr (may Allah be pleased with him) and told him the dream. Then Abou Bakr said to him: "I wish you good. This is the Messenger of Allah (MPBAUH), follow him! For if you follow him in Islam you will be saved and will not let you fall in such a fire you saw in your dream. Anyway ·your father is certain to fall into it. Then Khalid met the Messenger of Allah (MPBAUH) riding on his horse and said to him: "Ye Mohammad! To whom are you calling people ? The Messenger said: "I am calling people to Allah alone, and nobody else shares with Him anything in this universe. And I believe in

Him and that Mohammad is his Servant and His Messenger. You should throw away all your old beliefs, abandon your worship of a stone which does not do you any good at all and which does not hear, or harm, or does any good to anyone; it does not even know who is worshipping it or who is not." Then Khalid bin Sa'eed announced: "I bear witness or testify that there is no God but Allah, and bear witness that you are the Messenger of Allah." Then the Messenger of Allah (MPBAUH) was very pleased in Khalid's Islamization.

After Professor Margolioth narrated briefly the dream of Khalid and the way Aba Bakr responded to it, and the fact that it was behind Khalid's Islamization, he wondered in a very surprising and unbelievable way about whether really people dream like this or not. This biased remark by Margolioth is very malicious, especially when he argued that both Flammarion and Myres answered him "yes, people do dream like this." These two scholars are very famous among historians in the West. What is very unbelievable and surprising about that wicked insinuations of Margolioth is that he claimed that he did not know that people do actually have dreams when they are asleep. How could he say this when he, among all people and as a scholar, knows and must have heard of Freud and psychologists all over the West in Europe and America ? They all admitted and proved that people do actually dream, and this is a very commonplace thing. That is why the dream of Khalid bin Sa'eed was a real one after all, and it was not that "strange dream" as Margolioth said, and which made him doubt it in the first place. But if he wanted to doubt for the sake of it, then it is a different matter, and he may do it as he likes.

The Unbelievers' Harm that Inflicted Abi Bakr As-Sidique

Although the worshipping of Idols was clearly an out-of-date and nullified practice, yet the Arabs continued to hold firm on it because simply it was deeply rooted within their own hearts and selves long time ago. They could never bear anyone saying anything bad about them or ridiculing them. They even could not bear anyone giving them any advise or discussing with them the whole matter according to reason and evidence. If, for example, they were told: "how could you worship stones that would not harm you nor benefit you, and neither hear nor see you, and neither know who worship them nor who do not", they would immediately get very angry and violent. They would also say: "this is what we have found our fathers doing and we will follow their steps." That is why they have harmed and insulted the best and dearest man to them, the wisest and the most honourable among them all, and also the most famous in his manners and good characteristics. That is why the Prophet (MPBAUH) and his few companions at that early stage of Islam thought it very unwise (of course due to his sagacity) to declare their Islam openly then, and to be able to perform their religious and Islamic practices in front of a whole nation which is so conservative and so blindly fanatic to its Paganism.

Of course there were some men who, by their far-reaching and sagacious mind, were able to see far beyond that their nation was going astray and to definite precipice. That was why some of them died rejecting and refusing the worshipping of Idols right in the Pre-Islamic period. Others followed the Messenger of Allah (MPBAUH) and had faith in his Message when the Message was revealed to him such as Salman Al-Farisi. Some others became Moslems when the Messenger of Allah called them to him and to his straight religion such as Abi Bakr. Finally, some others who became Moslems at the Messenger of Allah's call without their worry and care of what the other people or their own relations would say about them, or even would hurt them. All these have done so and became Moslems when they knew exactly that the number of Moslems is so small, and that nearly all Quraysh was still worshipping Idols and that they would certainly hurt them any time they could.

The first example of this harm inflicted upon the Moslems by the Unbelievers is what happened to Abi Bakr (may Allah be pleased with him), and as it is mentioned by some historians, particularly in the biography of Al-Halabiyah (Aleppo Biography). It was reported in it that when the Messenger of Allah (MPBAUH) entered the house of Al-Arqam secretly to pray to Allah with those companions who were with him then, Abou Bakr (may Allah be pleased with him) insisted that they should pray outside in the open without heeding the Unbelievers. The Messenger of Allah (MPBAUH) said to him: "Ye Aba Bakr, we are very few." But he persisted in his insistence to pray in the

open till the Messenger of Allah (MPBAUH) and those companions with him (may Allah be pleased with them) went out to pray. Then Abou Bakr started giving a speech to everyone there while the Messenger of Allah (MPBAUH) was sitting among his own companions. Abou Bakr called upon everyone who can hear to come to the Messenger of Allah (MPBAUH) and his religion. Thus, he was the first speaker who spoke openly and called upon people to come to Allah the Exalted. Then the Unbelievers went on riots and attacked Abou Bakr (may Allah be pleased with him) and the Moslems, hitting them really hard and without mercy. They trampled upon Abi Bakr and they severely hurt him all over his body. Otabah bin Rabee'ah[1] began hitting and kicking Abi Bakr in his two sewed boots and he rubbed them over his face and in the dust till his nose could not be recognized from his face.

Then the family of Taym came over in defense of Abi Bakr and they pushed the Unbelievers off him and took him into his own house thinking that he was dying no doubt. Then they went back into the mosque and said: "By Allah, if Abi Bakr died we would kill Otabah." Then they went back again to Abi Bakr to see how he was doing. His father Abou Qahafah and those from the family of Taym began talking to him but he could not speak back to them till the end of the day. When he spoke he said: "what did the Messenger of Allah (MPBAUH) do? They did not tell him and secluded him, but he continued to repeat the same question. His mother replied to him: "by Allah, I do not know anything about your companion." He said back to her: "go to Um Jameel and ask her about him." Then she went to Um Jameel and asked her to ask about Mohammad bin Abdullah. Um Jameel, however, said: "I do not know any one called Mohammad neither Abi Bakr." But she offered to help her and said: "do you want me to go out with you ?" She said: "yes." She went out with her till they arrived to Abi Bakr, and they found him lying in his bed unable to move, and she shouted and said: "Those people who have done this to you must bad and evil people. I hope that Allah the Exalted will exact from those evil people the penalty they deserve." Abou Bakr (may Allah be pleased with him) told her what the Messenger of Allah (MPBAUH) has done. Then Um Jameel said back to him: "be careful! Your mother is listening to you." He said: "do not worry about her, she will keep your secret." Then she said: "the Messenger of Allah is quite safe in the house of Al-Arqam." He said back: "By Allah, I will taste no food or drink or water till you take me there to the Messenger of Allah (MPBAUH)."

His mother reported that, "we have waited till the whole atmosphere was better calmed and the movement outside was no more. We took him out leaning on us till we arrived to the house where the Messenger of Allah (MPBAUH) was staying. When we were inside, the Messenger of Allah (MPBAUH) felt so much for him and bent over him and kissed him and all the other Moslems did the same. Then Abi Bakr said: "I swear you are my own father and my mother, ye the Messenger of Allah. There is nothing wrong

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[1] Otabah bin Rabee'ah was killed by Hamzah bin Abd Al-Muttalib at Badr Expedition, and thus he died an unbeliever.

with me except what was affected my face. This is my mother who is taking good care of her son like all good mothers. So I wish that Allah the Exalted would save her soul from fire through your own grace. That is why the Messenger of Allah (MPBAUH) called mercy to her soul and called her to come to Islam. Then she did become a Moslem.

Undoubtedly, thus, all the Moslems were in great danger of continuous hurting and harassment by the Unbelievers during that phase of the Message. The Unbelievers, for example, would never settle down and be happy unless the hurt the Moslems and insult them in all kinds of ways. That was why performing their Islamic matters in secret was very wise indeed. The Moslems stayed hiding in the house of Al-Arqam till they became forty men. The last man before they became forty Moslems was Omar bin Al-Khattab. When they became forty Moslem men they went out in the open and declared their Islam.

The Declaring of Islam

Allah Glory be to Him and the Exalted ordered the Prophet (MPBAUH) to declare in the open and to speak up of what was sent to him and to call all people to come to Islam and to spread his Message all over the places. The period between hiding the Message by the Messenger of Allah (MPBAUH) and the secretive application of Islam and between the order of Allah the Exalted for him to declare it in the open was about three years time from the first Inspiration. Allah the Exalted said to him in *The Holy Quran*: "Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah."*(Al-Hijr, or The Rocky Tract, 94)* This of course means that you should not care at all about those Unbelievers of Quraysh even if they blame you for rejecting their own gods and calling them to your own Message. Allah the Exalted also said: "And admonish thy nearest kinsmen. And lower thy wing to the Believers who follow thee."*(Ash-Shu'ara', or The Poets, 214-15)* Then the Messenger of Allah (MPBAUH) went up to the hilly area of As-Safa in Makkah and said: "Ye, the people of Quraysh!" Then all Quraysh went out and said, "Mohammad is up on As-Safa and he is calling." They all came over and gathered around him and said to him: "What do you want Mohammad ?" He said to them: "What do you think if I tell you that there are some horses in the slope of this mountain, would you believe me ?" They replied to him: "yes we do, for you are for us a trustworthy man and we never doubt what you say, and you have never told lies." Then he said: "I am telling you that you will have a very terrible torture if you do not follow what I am about to reveal to you. Ye, the family of Abd Al-Muttalib, the family of Abd Manaf, the family of Zuhrah!"

Indeed, the Messenger of Allah (MPBAUH) nearly counted all the families of Quraysh and he continued to say: "Allah the Exalted ordered me to admonish and warn my own people and nearest kinsmen that I have no power at all to save you in this world, or to offer you any benefit, nor to save you in

the Hereafter, unless you all declare that there is no god but Allah." Abou Lahab said, "Perdition to thee!, or curse you the whole of this day! Did you gather us here just to say this thing!" Then Allah the Exalted sent down the following verse in reply to what Abou Lahab had said: "Curse and perish the hands of Abi Lahab! And perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the crackling wood as fuel! A twisted rope of palm-leaf fibre round her own neck!" (*Al-Masad, or the Father of Flame, 1-5*). When Abou Lahab had heard this verse, he said, "if all what Mohammad is saying is correct, then I shall compensate it with my money and son." That was why Allah the Exalted sent down the rest of this verse as it is quoted above: "No profit to him from all his wealth, and all his gains!"

Indeed, if Abou Lahab was asked by anybody coming to see the Messenger of Allah (MPBAUH), he would say to them that he (meaning Mohammad) is a magician and sorcerer, and he is a crazy man and that they should not meet him. This above mentioned verse really angered Abi Lahab and that was why he showed his big hatred for him and he became accused and condemned by Allah the Exalted. That was why his views of the Messenger of Allah (MPBAUH) were invalid and could not be accepted. So Abi Lahab's efforts and aims in averting people from him were in vain. In fact, it was reported on the authority of Tariq Al-Moharibi as saying: "I saw the Messenger of Allah (MPBAUH) in the market saying, 'Ye people! Say that there is no god but Allah! Then you will succeed in your life and be finally saved!' There was a man behind him throwing him with stones and the blood running down his heels. That man was saying: 'do not believe him! He is lying.' Then I said, 'who is that ?' They said to me, 'he is Mohammad and his uncle Abou Lahab.'" Indeed, that man's (Abou Lahab's) wife was Um Jameel bint Harb bin Omayyah and the sister of Abi Sufian bin Harb bin Omayyah and the aunt of Mu'awiyah bin Abi Sufian. She was by far the worst and the wickedest of enemies to the Messenger of Allah (MPBAUH). She used to throw thorn in the way of the Messenger of Allah (MPBAUH).

Az-Zuhri was also reported as saying: "The Messenger of Allah (MPBAUH) called people openly and secretly to enter Islam, and Allah the Exalted only knows how many people responded to his calls. Many men, strong and weak, responded and came into Islam till their numbers increased and increased. Even the Unbelievers of Quraysh could not deny what the Prophet was saying, but would not accept it. If he came across their places and their councils they would point at him and say: "this is the man of the family of Abd Al-Muttalib and who was spoken to from Heaven." They continued to talk and ridicule him till he ridiculed and rejected their own gods which they worship. He mentioned to them and even warned them that their fathers are going to perish while they are still Unbelievers like those who already died unbelievers. That was why many of them felt so much humiliated by his (MPBAUH) remarks and warnings and became his worst enemies.

On the authority of Ibin A'atabah who also said: "When the Messenger of Allah (MPBAUH), and with the help of all those who were with him, revealed the Message of Islam all over Makkah Quraysh got really angry. All the Moslems were very active calling others to Islam. Abou Bakr,

for instance, was calling secretly in his own way, and so were also Sa'eed bin Zeid and Othman used to call secretly. Omar, Hamzah bin Abd Al-Muttalib, and Abou Obeidah bin Al-Jarrah, on the other hand, were all openly calling people into Islam. That was why Quraysh got very angry with what was going on by those Moslems. The Qurashis even began openly to envy and hate and disturb the Messenger of Allah (MPBAUH). In fact, some of them showed their hatred and animosity openly, but others did it secretly and pretended that they were innocent and that they would not harass him and they were not his enemies. Those who were open, audacious, insolent and dedicated enemies to him (MPBAUH) and even who enjoyed his animosity and his contradiction included: Abou Jahl bin Hisham, Abou Lahab bin Abd Al-Muttalib, Al-Aswad bin Abd Yaghouth, Al-Harith bin Qays bin Odayy who was the son of Al-Ghaylatah, Al-Waleed bin Al-Mougheirah, Obayy bin Khalaf, Abou Qays bin Al-Fakah bin Al-Mougheirah, Al-A'as bin Wa'el, An-Nadr bin Al-Harith, Monabbeh bin Al-Hajjaj, Zuheir bin Abi Omayyah, As-Sa'eb bin Sayfi bin A'abed, Al-Aswad bin Abd Al-Asad, Al-A'as bin Sa'eed bin Al-A'as, Al-A'as bin Hashim, Oqbah bin Abi Mua'eet, Abou Al-Asdi Al-Huthali, and Al-Hakam bin Abi Al-A'as, and Odayy bin Al-Hamra'a. All these men declared their animosity openly towards the Messenger of Allah (MPBAUH) because they were his neighbours. However, those who were declared as enemies by the Messenger of Allah (MPBAUH) and were openly hated by him were Abou Jahl, Abou Lahab, and Oqbah bin Abi Mua'eet. Also, Otabah and Sheibah who were the two sons of Rabee'ah and Abou Sufyan bin Harb were both declared enemies, but they did not openly harass him (MPBAUH) but just like the rest of Quraysh. None of these men ever became a Moslem except Abou Sufyan.

The First Man who Openly Read *The Quran*

The first man to have read *The Holy Quran* in the open and in Makkah, after the Messenger of Allah (MPBAUH) was Abdullah bin Mas'ood. It happened when the companions of the Messenger of Allah (MPBAUH) met one day and discussed among themselves their own affairs and said: "By Allah! Quraysh has never heard this Quran being read to them openly. So who among you men would do read for them and make them hear it. Abdullah bin Mas'ood then said: " I will do it." They said back to him: "We are afraid that they would hurt you, and thus we want a man who has a big family which would defend him or would not let the Unbelievers hurt him if they wanted." He then said: "let me do it, for Allah will protect me and will deter them from hurting me." Then Abdullah bin Mas'ood went out till he reached the Ka'aba in the morning, and the whole of Quraysh was in its houses and councils, and he stopped near the Ka'aba. He said raising loud his voice: "In the name of Allah, Most Gracious, Most Merciful. The Most Gracious (Allah)! It is He Who has taught the Quran." (*Ar-Rahman, Most Gracious, 1-2*).

Thus, he read a good section from it and the people were listening to him. They began saying to each other: "what is ibin Um Abd saying ?" They

said that he is reading some of what Mohammad has brought. Then they immediately jumped at him and began hitting him in the face, while he continued to read from this verse till as much as Allah wished him to read. Then he left to his companions and the scars were clear in his face. They said to him: "This is what we have thought and were afraid that it would happen, and it did happen." Then he said: "The enemies of Allah the Exalted were never better and easier than they are now, and I would gladly do it again and read in *The Quran* tomorrow morning if you want me to." They replied to him: "calm down a bit! You have made them hear what they hate."

The Quran that Bewildered the Hearts and Minds of the Arabs

The hearts and minds of the Arabs were really bewildered by *the Quran* that came down in their own language and culture, and despite their own fluency and eloquence. Thus, Quraysh really started to worry and to get afraid that Islam will spread and the Prophet will win in his Moslem religion over the Idols. They have agreed to give the Messenger of Allah (MPBAUH) a name, which would make the Arab tribes turn away from him, and which would distort his image and damage his reputation, and which would in the end be a stumbling block in the way of spreading his Message. That was why a group of men from Quraysh met and gathered around Al-Waleed bin Al-Mougheirah, who was the oldest among them and discussed the matter. Since he attended this season he said to them:

> "Ye, the people of Quraysh, he had attended this season. There would be many Arab delegations from different tribes asking about him (Mohammad). They must have heard about him and about what he is bringing. That is why it is very urgent that we all agree to one opinion, and not to differ in front of these people where one would say something and the other would say the opposite and make each other liars, or even to contradict each other."

They replied to him: "It is you, ye Aba Abd Shams! Say what do you think, and let us have your opinion!" He said back to them: "no, you say what you think and I will hear." They said: "We could say he is a monk." He replied to them: "No, by Allah, he is not a monk. We have seen monks and priests and he does not do their mumbling nor their rhyming." They said: "We could say he is crazy." He said: "he is not crazy, and we have seen crazy people and he is not like their strangling cases, their twitching limbs and their hallucinations." They said: "We could say he is a poet." He replied: "He is not a poet, for we have known poetry as a whole in its rhythm and rhyme, its meter and poeticism, and in its contracted and extended forms, but yet it is not poetry." They said: "We could say he is a magician." He replied: "He is not a

magician, for we have seen magicians and their magic, and he is not like them in their blowing and their knotting." They said:

> "Then what do we say ye Aba Abd Shams ? By Allah! What he is saying is really sweet, his roots are spreading, and his branches are bearing fruits. I assure you you will not say anything out of all this without his own realization that what you are saying is nil and void. I think the best thing that you can say is that he is a magician, and that he is practising magic which drives a wedge between a man and his own father, between a man and his own brother, and between a man and his own wife, and between a man and his own tribe. By this kind of trick you would be able to drive people away from him."

Thus, they guarded the roads and sat everywhere in the way of the people who would come to the season in Makkah and began warning them against him (MPBAUH). The result, however, backfired at them and turned against their entire plan, where the mission and the Message of Mohammad (MPBAUH) spread widely all over the Arab country.

Indeed, the Messenger of Allah (MPBAUH) had a friend from the pre-Islamic period called Damad bin Tha'alabah Al-Azadi, who was a medical man or a doctor in the modern sense. He was a scholar and used to give medications to people and would cure them and cast spells off them. He heard what was being said by those wicked villains of Quraysh that Mohammad is insane. He came to him and said to him: "I am a kind of a doctor who can cure you if you feel anything wrong. Do you feel anything that I may cure you now ?" The Messenger of Allah (MPBAUH) replied back: "Praise be to Allah! We thank Him for everything and we ask His help in everything. He who is guided by Allah to the Right Path no one will be able to mislead him, and he who misleads will have no guide to help him out. And I certify that there is no god but Allah alone Who Has no Partner or Co-operator, and I certify that Mohammad is His Servant and His Messenger, and now then." Then Damad said to him (MPBAUH): "repeat this what you have said to me just now!" The Messenger of Allah (MPBAUH) repeated these words three times. Damad replied in a big surprise: "By Allah, I have heard the sayings of monks and priests; I have heard the sayings of magicians, and I have heard the sayings of poets, but I have never heard the like of these words. You have reached the bottom of seas, so give me your hand to shake it and give you my pledge of allegiance to Islam. Then the Messenger of Allah (MPBAUH) stretched out his hand to Damad who gave him his pledge of allegiance and became a Moslem.

Quraysh Negotiates with Abou Talib
in the Case of the
Messenger of Allah (MPBAUH)

The First Negotiation

When Quraysh realized that Abou Talib has defended the Prophet (MPBAUH) and did not submit him to them, some of their leading noblemen went to Abi Talib to discuss the matter with him. These noblemen who went were: Otabah and Sheibah the two sons of Rabee'ah, Abou Al-Bakhtari bin Hisham, Al-Aswad bin Al-Muttalib, Al-Waleed bin Al-Mougheirah, Abou Jahl bin Hisham, Al-A'as bin Wa'el, Nubayh and Monabbeh the two sons of Al-Hajjaj, and everyone else who walked over with them to Abi Talib. They said to him: "Ye, Aba Talib! Your nephew has cursed our gods, ridiculed our religion, destroyed our dreams, and misled our fathers. So either you stop him doing that or stop supporting him and leave it for us to settle it with him on our own ways, for we know that you and us are on the same side of differences with him. Then Abou Talib said to them something very good and intelligent, and smoothly turned them back to their homes without any trouble. Then they went off in their own ways and the Messenger of Allah (MPBAUH) continued in his Message. That was the first round of negotiation, which did not bear any fruits, for the Messenger of Allah was not affected at all and he continued, as he was, in his mission of calling people to Islam and to the worship of Allah the Exalted alone.

The Second Negotiation

When the noblemen of Quraysh were disunited and secretly harboured grudges against one another, and when the talk about the Messenger of Allah (MPBAUH) increased, especially by Quraysh itself, they thought again of negotiating with Abi Talib. They walked over to him and said: "Ye, Aba Talib! You are a respectable and honourable elder among us. We have asked you and in fact wanted you to stop your nephew but you did not do anything. And by Allah we cannot bear it any more and our patience is running short for his abuse of our gods and our fathers, and for his disgracing of our dreams till you do stop him from doing that. Otherwise, we shall challenge and fight you and him till either party is perished. Then they left way.

This means that in this time they have threatened Abou Talib and clearly showed their animosity to him and to his nephew. Abou Talib also felt

that it would be too much for him to leave off his own people and anger them, and yet at the same time and even worse he could not bear sending off and submitting his own nephew the Messenger of Allah (MPBAUH) to those wicked Qurashis and letting him down. Then, he sent someone to the Messenger of Allah (MPBAUH) and informed him about what happened and what Quraysh had said, and told him: "Save yourself and save me, and do not overload me with more than what I can bear." The Messenger of Allah (MPBAUH) thought that his uncle has really let him down and already gave up or weakened in his defense. The Messenger of Allah (MPBAUH) then said: "Ye uncle! If they put the sun on my right and the moon on my left and told me leave this Message before it was fully revealed by Allah or I will be perished in its Path, I would never do it." Then the Messenger of Allah (MPBAUH) wept in sadness and stood up. When he (MPBAUH) left, his uncle called him back and said: "Ye my nephew! Go in your way and do whatever you like, for by Allah I will never let you down and hand you in for anything in this world ever."

The Third Negotiation

Abou Talib insisted and persisted in the defense of his own nephew as part of his own duty towards the one had been brought up in his custody and in his own house, and in compliance with his own principles courage and generosity. Despite all this Abou Talib remained on his own old religion and "apparently" did not become a Moslem. His own mission of saving and protecting his nephew became really difficult, and his own position among his own people of Quraysh became critical and embarrassing. Quraysh was so adamant and keen to protecting its own old religion, and was quite furious for what Mohammad (MPBAUH) has done in spreading Islam and fighting Idols. Moreover, the Messenger is relentless to perform what he came to do and what he was ordered to do, no matter what he faced from the mocking and insults of those sneers and from the oppression of those oppressors. If Abou Talib became a Moslem his defense of his nephew would have been greater and his excuse for that in front of the Arabs would have been wiser and more reasonable and palatable.

At this third round of negotiation the Qurashis walked over again to Abi Talib and they brought with them A'amarah bin Al-Waleed. They said to him: "Ye Aba Talib! This is A'amarah bin Al-Waleed, Quraysh's best young man and hero, its best poet and its most handsome men, from its best families, the wisest and the most victorious of its men. Take him as your own son and give us your nephew, the man who disgraced and abused our dreams, the one who rejected and cursed your religion and the religion of your own fathers, the one who disunited and drove apart your own people and tribes and weakened them. So let us take him and kill him for it would be a man for a man." He replied to them: "By Allah, this is a shameful and evil bargain you are offering me! Are you proposing to me to give me your own son and to feed him and look after him as my own son and then I should give

you my own son to kill him ? This is really an evil and an unbelievable thing to do, and by Allah I will never do such a thing and it will never happen as long as I live." Then Al-Mut'em bin Odayy bin Nawfal bin Abd Manaf said to him: "Your people have done you justice and offered you a reasonable bargain, and I think you do not accept it from them." He then said: "By Allah you did not do me justice, but you have gathered people against me and made them my enemy, and you have really let me down. So do whatever you like.

Indeed, every sensible man can see that what Quraysh has actually offered Abi Talib was extremely unacceptable and impossibly silly thing to accept. What they were really doing was just going about finding tricks to get rid, in any means possible, of the Messenger of Allah (MPBAUH). However, when they felt desperately unable to get what they wanted from Abi Talib, the Qurashis got even worse in their treatment of those who already became Moslems. Thus, each tribe started up against all its Moslems and began to harass them and torture them in all the ways possible. They even tried to apostatize them and make them leave Islam. Then Abou Talib tried within his own Hashim family to gather them up and to protect the Messenger of Allah (MPBAUH). This call from Abi Talib was met with sincere responses and all of them were united around the Messenger of Allah (MPBAUH) and protected him.

The Torturing of Moslems

Quraysh began torturing the Prophet (MPBAUH) and all those who followed him and had faith in him and in his Message. They even tortured a group of very weak people the worst kind of torture to make them reject their Islam. What this really means for us here now and for the Moslems at that time was that Quraysh was so stubborn and even violently conservative for its old religion.

The most forerunner of Moslems who really got tortured for his new Moslem religion was Bilal bin Rabah Al-Habashi, the freed adopted-son of Abou Bakr. His father was captured as captive from Ethiopia and his mother Hamamah was another captive too. He was born to those who bought him as a slave. His agnomen was Abou Abdullah. Bilal was later owned by Omayyah bin Khalaf Al-Jomahi. The way in which he was tortured was by letting the sun to get really hot at noon and he would be thrown on the sun-baked ground in the scorching heat once on his face and another on his back. Omayyah would also put the big rock on his bear chest and used to tell him: "you will stay like this till you die or you disbelieve in Mohammad and worship Al-Lat and Al-Uzzah." Bilal used to say: "never, only One, One."

Then Abou Bakr saw him in such a state of torture, and said to Omayyah bin Khalaf Al-Jomahi: "Wouldn't you fear Allah and leave this poor man in his own way!" Omayyah then said: "It was you who have spoilt him and brought all this upon him." Abou Bakr then said to Omayyah: "I have a boy on your own religion and with blacker skin than this one. I will give him

to you in place of this one." He said: "I accept." Thus, Abou Bakr gave him his servant and took Bilal instead of him and freed him. It was also said that he actually bought him for five ounces. Omayyah bin Khalaf, however, was later killed by Bilal himself and with the participation of Ma'ath bin A'afra'a, Kharijah bin Zeid, and Habib bin Asaf. Ibin Isac said: "But Ali bin Omayyah was killed by A'ammar bin Yaser and Habib bin Asaf at the Expedition of Badr.

The second important tortured figure in Islam was A'ammar bin Yaser Abou Al-Yaqthan Al-A'anasyyu, who was considered a branch from the family of Murad. This man A'anas became a Moslem together with his own father and mother. He was one of the earlier first Moslems at the hand of the Messenger of Allah (MPBAUH) in the house of Al-Arqam bin Abi Al-Arqam. Indeed, he was among the first thirty Moslems. He and Suheib became Moslems in one day. Yaser was a servant to Makhzoum family, where they used to take A'ammar, his father and his mother to the wide basin of the valley of Quraysh and tortured them in the scorching heat of the day by throwing them on the sun-baked ground. Then the Prophet (MPBAUH) was once passing by and saw them. He said: "Be patient ye the family of Yaser for you are promised to end in paradise." Yaser died while he was in torture, and his wife Sumayyah said something that she should not have said to her executioner Abou Jahl, who as a result killed her in his own hand in a stab of a knife in her own heart. She instantly died to be the first martyr in Islam.

Then they increased the torture on A'ammar once in putting him in the heat and another by putting the red-hot rock on his chest, and another by isolating him. They said to him: "we will never leave you alone unless you abuse and curse Mohammad, and to say something good about Al-Lat and Al-Uzzah." Then he did say what they wanted, and they let him go. He then came to the Prophet weeping. The Prophet (MPBAUH) asked him: "what is wrong with you and what happened ?" He replied: "something really bad ye the Messenger of Allah. So and so had happened." Then the Messenger of Allah (MPBAUH) asked him: "how do you find your heart now ?" He replied: "I find my heart safe and assured in faith." Then he (MPBAUH) said to him: "Ye A'ammar if they come back, you come too." Then Allah the Exalted sent this verse: "Any one who, after accepting faith in Allah, utters Unbelief, except under compulsion, his heart remaining firm in Faith." (*An-Nahl, or The Bees, 106*).

Another one of those Moslems who really got tortured by the Unbelievers was Khabbab bin Al-Art. It was reported that his Islamization was quite early for he was the sixth man of the six who became Moslems before the Messenger of Allah (MPBAUH) had entered the house of Al-Arqam. The Unbelievers took him and tortured him very badly. They used to strip him naked and make him lie down on the sun-baked ground, then by putting the heated-up-by-fire stones on his naked body, and they twisted his neck and head but he never gave up and accept what they wanted. He then Emigrated and participated with the rest of the Moslems and the Messenger of Allah (MPBAUH) all the expeditions. He lived in Al-Koufah and died in it in the year 36 Hijrah.

Another one of those Moslems who really got tortured by the

Unbelievers was Suheib bin Sinan Ar-Roumi. He was given the agnomen of Aba Yahyah before he even had children. He was really tortured very badly for his religion. When he wanted to Emigrate with the Moslems Quraysh stopped him, so he gave them all his money as a ransom to him go. Indeed, when Omar bin Al-Khattab was dying he made him the one who should lead the Moslems in their prayers till a decision is made to who should lead the Moslems by the Shurah Council.

Another one of those Moslems who really got tortured by the Unbelievers was A'amer bin Fahirah, the freed adopted son to At-Tufeil bin Abdullah. At-Tufeil was the brother of A'ishah from her mother Um Rouman. A'amer became a Moslem before the Messenger of Allah (MPBAUH) had entered the house of Al-Arqam. He was one of those poor and weakened men, got tortured a lot for the sake of Allah and his religion. He never gave his religion up till he was bought by Abi Bakr and freed him as his adopted son. When the Messenger of Allah (MPBAUH) went with Abi Bakr into the Cave on their way of Emigration, Abou Bakr ordered his freed adopted son A'amer bin Fahirah to stay back and to attend to the sheep of Abi Bakr. In fact, he was shepherding those sheep, and he Emigrated with both the Prophet and Abi Bakr to Al-Madinah as their servant. A'amer participated in the Expeditions of Badr and Uhud, and he was killed at the day Ma'onah Well in the year four of Hijrah when he was only forty years old.

Finally, the last one of those Moslems who got tortured by the Unbelievers that I want to mention here in this book was Labibah, the maid of the family of Mou'mel bin Habib bin Odayy bin Ka'ab. She became a Moslem before Omar bin Al-Khattab. He would torture her a lot till she was completely tormented, then he would leave her and say to her: "I will never leave you go till you are completely weary and tired." Then she would say to Omar: "That is what Allah the Exalted is going to do with you if you do not become a Moslem. Then Abou Bakr bought her and made her his freed adopted daughter.

These are just the important examples of those Moslems who got tortured among many whom cannot be mentioned for the limits of this book. They are presented here just as examples for the modern reader to realize the hard times and the unbearable torment inflicted upon those poor Moslems, men and women alike.

However, the torture that was inflicted upon the Prophet (MPBAUH) by the Unbelievers of Quraysh was so big, and some of it was reported by ibin Omar and also by Al-Bukhari. Indeed, while the Messenger of Allah (MPBAUH) was in the precincts of the Ka'aba, Oqbah bin Abi Mu'eet came over to him and held him in his shoulders. He took the Messenger of Allah's (MPBAUH) garment and folded it in his hand and tried to Strangle him so hard. Then Abou Bakr came along to the Prophet's help and held Oqbah in his shoulders and pushed him off the Messenger of Allah (MPBAUH). And in another story Abou Bakr was reported as saying to him: "Ye people! Are you trying to kill a man who is saying Allah is my Lord and Creator!?"

Indeed, in another story reported by Al-Bukhari that the Messenger of Allah (MPBAUH) was once praying near the Ka'aba and the people of Quraysh were sitting around plotting against him. One of them said: "Don't you see

that hypocrite ? Which one of you would go to the slaughter house of so and so family and bring some of its refuse like the remnants of its stomachs and bowels, its clotted blood, and some of its placentas and fetal membranes and wait till he is prostrating in his prayers and then pour them over him between his shoulders." So the wickedest of them all stood up and went to do what he had heard. When the Messenger of Allah (MPBAUH) was prostrating in his prayers that wicked and evil unbeliever came to him and poured that filthy stuff over him and between his shoulders, but the Messenger of Allah (MPBAUH) remained prostrating and they all wildly laughed at him.

Then someone there went straight to Fatimah and told her what happened. She came quickly to help the Messenger of Allah (MPBAUH) but she found him still prostrating, and she helped him to stand up and she was cursing them all. When the Messenger of Allah (MPBAUH) finished his prayers he said to Fatimah: "May Allah help us against those Qurashi unbelievers! Then he named them and said: "May Allah help us against Amr bin Hashim, Otabah bin Rabee'ah, Sheibah bin Rabee'ah, Al-Waleed bin Otabah, Omayyah bin Khalaf, Oqbah bin Abi Mua'eet, and A'amarah bin Al-Waleed. All those wicked unbelievers were killed and met what they deserved on the Battle of Badr, and they were all dragged into the well of Badr. But Oqbah bin Abi Mua'eet was taken captive in the same Battle of Badr, but he was later killed at the orders of the Messenger of Allah (MPBAUH).

What Quraysh had Proposed to

the Messenger of Allah (MPBAUH)

Otabah bin Rabee'ah had said once while he was sitting among his own Unbelievers of Quraysh in their club, and the Prophet (MPBAUH) was sitting in the mosque on his own: "Ye the people of Quraysh! What do you think if I go to Mohammad and talk to him and propose to him some proposals ? Perhaps he may accept them or some of them and we will give him whatever he likes on condition that he will stop winning more of our people and leave us alone." Of course this was their feeling of loss, especially that Hamzah had left them and turned into Islam and that the Moslems were increasing day by day. Then the Unbelievers replied to him: "Yes, Aba Al-Waleed, go to him and talk to him." Then Otabah went to the Messenger of Allah (MPBAUH) and sat beside him and said to him:

> "Ye the son of my brother! You are from us, you have learnt from our tribe the sense of wisdom and sagacity; your family line is the best of families, and you have come up with good and glorious things to your own people and nation. But you really have disunited your own people and forced them into many differing groups; you have abused and cursed and dishonoured them and their dreams; you have also abused their own gods and their own religion and you cast them as liars, and you have

dishonoured all their fathers. So I ask you now to hear from me what I am going to offer you some important matters for your consideration and perhaps you might accept them or some of them."

The Messenger of Allah (MPBAUH) replied to him: "Say whatever you want to say ye Aba Al-Waleed and I am listening to you." Abou Al-Waleed then said:

"Ye my nephew! If you came up with all these things because you want money, we would collect for you as much money as you want till you become the richest man among all of us. Or if you want honour and supremacy and nobility, we would crown you as our leader and master and we would not do anything without your consent and order. Or if you want ownership and wealth, we will give you all what you want from wealth and power. Or if you feel that the thing that comes down to you is some kind of dream or unwanted inspirations and that you could not stop it, we would take you to the best of our doctors and would lay all our money in your path to get you cured, for it might be what is possessing you has already overpowered you and that you have to take some kind of medications in order to get cured."

When Otabah has finished his offer and the Messenger of Allah (MPBAUH) was listening to him, the latter replied to his proposals and said: "Have you finished Ye Aba Al-Waleed ?" He replied: "Yes." The Messenger of Allah (MPBAUH) said: "Now your turn to listen to me." Otabah then said: "Speak!" The Prophet (MPBAUH) said: "In the Name of Allah, Most Gracious, Most Merciful. Ha' Mim. A revelation from Allah, Most Gracious, Most Merciful. A Book, whereof the verses are explained in detail, A Quran in Arabic, for people who understand. Giving Good News and Admonition: yet most of them turn away, and so they hear not."(*Fussilat, 1-4*). Then the Messenger of Allah continued reading in this *Sora* for him. When Otabah heard from the Messenger of Allah (MPBAUH) all these Quranic verses he listened carefully to them and stretched his hands behind his back to support him. When the Prophet (MPBAUH) reached in this *Sora* to where he should prostrate, he prostrated and said: "Now you heard ye Aba Al-Waleed what you have heard from this verse! Now you decide this or that."

Otabah stood up and went away to his own people. Some of them said upon seeing him: "We swear to Allah, Abou Al-Waleed has come back in a different colour of face from the one he went with in the beginning. When he sat with them they asked him: "what happened with you ye Aba Al-Waleed ?" He replied: "The thing that happened with me is that I have heard something that by Allah I have never heard anything like it before. By Allah, it is not poetry, neither magic, nor fortunetelling. Ye the people of Quraysh! Obey me and leave it on my own shoulders! Leave this man on his own and let him do what he likes in what he is saying! Isolate him for, for by Allah I believe that the thing I have heard from him will have a great future indeed. So if the Arabs attacked him they would make him go to another nation and they would prosper through him. Or if the Arabs keep him and let him bring out what he has, all his ideas and possessions will be theirs and his pride and name will be

theirs too, and you will the happiest of nations with him." They said to him: "By Allah ye Aba Al-Waleed, he has cast a spell over you and charmed you in his tongue." He replied to them: "This is really my own feeling and opinion about this man. So do whatever you like!"

Indeed, at the beginning of their encounter Abou Al-Waleed thought that the Prophet (MPBAUH) was going to accept what he was offering him from money, prestige and property. That was why he showed him that Quraysh was really prepared to give him anything he ever wanted on condition that he should leave them alone and never to come near their religion and not to urge them to leave their worshipping of Idols. He thought so depending on the fact that any man, especially the poor and the needy one, would go for money and would love to possess it, and would go for the grandeur of property and would grab hold of them. He thought also that a poor man like the Prophet (MPBAUH) would do whatever possible and would take all the roads in order to reach such grand things he was offering to him. If Abou Al-Waleed was offering these things or some of it to anyone else but the Prophet (MPBAUH), he would have taken them gladly and would have agreed with Quraysh immediately and eased himself and all his companions from the troubles, worry, harm, torture, and the continuous threats with killing.

The Prophet (MPBAUH), however, was not thinking at all with all the things that were mentioned to him by Abou Al-Waleed, and in the first place he could never, and was not able to, stop the Message and the call to Islam no matter what Quraysh had done, or would have done, to make him stop or abandon his mission. Haven't we seen that he had said to his uncle Abi Talib: "Ye uncle! If they put the sun on my right and the moon on my left and told me leave this Message before it was fully revealed by Allah or I will be perished in its Path, I would never do it." Thus, he did not do all this by himself. He did them all only because Allah Glory be to Him and the Exalted had ordered him to do them and to spread the Word of Islam, where He said: "O thou wrapped up in a mantle! Arise and deliver thy warning!" Then He the Exalted and the Glorified continued to say: "But for thy Lord's Cause, be patient and constant!" (*Al-Muddath-thir, 1-2,7*).

Here "be patient" means to be patient to the troubles and difficulties you will face and the torture of the Unbelievers. Thus, after this Divine order from Allah, how could the strength and determination of the Prophet deteriorate and cool down ? How could he not be patient to all the troubles and torture of the Unbelievers ? But even how could he like and prefer the mortal things of this world and be fooled by what Quraysh was actually offering him from money, prestige, and property ?

When Quraysh saw that the Messenger of Allah (MPBAUH) had rejected all the offers and the lures they gave him they said to him: "Ye Mohammad, if you have rejected all the things we have offered to you, then you already know that we are the most of all people with less and limited land, with less and limited water, and we are the most harshly living people. So why do not you ask for us your own God Who sent you to us, as you say, to teach his Message to widen and move away these mountains that narrowed things down on us, to stretch even this land of ours and make it

plane-like, and to break it through for us with rivers that are just like the rivers of Syria and Iraq? Finally, why do not you resurrect for us also our dead fathers? and please let it be Qusayy bin Kilab (who was one of the grandfathers of the Messenger of Allah (MPBAUH)) who was an old man of honesty and sincerity. If you do that we would ask them about the validity of what you are saying, and we will make sure whether it is true or false. So if they believed you and you did what we have asked you to do, we would believe in you and would know your own position and rank in relation to Allah, and then we would know that He had sent you down to all people as a Messenger as you say."

To this the Messenger of Allah (MPBAUH), then, said: "I did not come to you to do all these things; I came only to you with what Allah had sent to you through me, and I have informed you of my Message for which I have come. So if you accept it as it is, then it is your luck in this life and the Hereafter. But if you turn it back to me I will be patient and I accept the wish and order of Allah till Allah really decides the matter between me and you." They replied again to him: "If you do not do for us what we have asked from you, then take it upon yourself and ask your God to send with you an angel to certify and fortify what you say and to stop us from you. Ask him to make for you paradises, palaces, and treasures from gold and silver and to enrich you with them, which would deviate you from your real aim, especially we see you going about the market to earn your own living like the way we do. So if you really are a Messenger then let your God save you from all these troubles of life till we believe your own position and status in the eyes of your God." Then the Messenger of Allah (MPBAUH) said to them: "I will never do such a thing and I am not the one who would do such a thing. My Lord did not send me to you to do such a thing. Allah only send me as a forerunner and a warner to you all - and as he said earlier -, if you accept what I brought you here then it will be your luck in this life and the Hereafter. But if you turn it back to me I will be patient and I accept the wish and order of Allah till Allah really decides the matter between me and you.

Moreover, they said to him: "bring down the sky upon us in pieces as you said that your God would do any thing if He wanted it done. We will not believe in you unless you do all these things." Then the Messenger of Allah said to them: "this is up to Allah Himself. If He wants to do this with you He will do it." They replied to him: "Ye Mohammad! How does your God know that we are sitting here together with you, and asking you what we are asking you, and what we would ask you, and demand from you what we are demanding ? Then he will come to you and tell you what you are telling us and what we are offering you, and that he will tell you what he is going to do about us if we do not accept these things from you. We were told that your God, who tells you all these things, is a man called Ar-Rahman from Yamamah, and we do not ever believe in Ar-Rahman. So we have apologized to you Mohammad, and by Allah we would not leave you do what you are doing with us and with our gods till one of us is perished." One of them said that we worship angels who are the daughters of Allah. Another one of them said: "We do not believe in you unless you bring in front of us Allah and His Angels."

When they said this to the Messenger of Allah (MPBAUH), he stood up and left them and with him left Abdullah bin Abi Omayyah bin Al-Mougheirah bin Abdullah bin Omar bin Makhzoum, who was the son of A'atikah, the Prophet's aunt and the daughter of Abd Al-Muttalib. He said to the Prophet, "Ye Mohammad, your people had offered you what they offered, and you did not accept it from them, and they asked from you so many things that cannot be done just to test you and to see your own status and position in relation to Allah as you say and in order to believe you and to follow you, but you did not do what the asked for. Then they asked you to take it upon yourself to do certain things just to see your place in front of your Creator Allah the Exalted, but you did not do what they asked for. Then they asked you to bring down upon them what would frighten them and would torture them in the Hereafter, but you did not do what they asked for." Then he added: "By Allah ye Mohammad, I will never believe in you till you take a ladder and climb up to the sky, and I will be looking at you, and bring down with you the sky and a written document which certifies this for you and together with four angels who would also testify to you and to what you are preaching and the whole matter is correct as you say. And by Allah, if you did all these things which they asked you to do, I do not think I can believe you anyway."

Thus, the Messenger of Allah (MPBAUH) left home very sad because of what he had heard from his own people and for missing what he was hoping to get from them - their turning to Islam - when they asked him for such a meeting and discussion. He (MPBAUH) was also very sad for their own determination to remain unbelievers and for staying away of him.

Indeed, these demands that Quraysh had actually asked from the Messenger of Allah (MPBAUH) were unreasonable and astonishing demands, which really indicated the stubbornness and the wickedness of the Qurashis. It also indicated that they really did not want to believe in his Message unless they saw the impossible happing in front of their own eyes and saw the extraordinary miracles. That was why they asked from the Messenger of Allah (MPBAUH) so many unbelievable and exceptional things, which never come to mind, but only to show that as if he was unable to do them, and really just to disrepute him. For example, they asked him to change nature, to move the mountains, to create and spring out rivers, to revive the dead, and to ask from Allah to make for them paradises, palaces and to enrich them with treasures. Undoubtedly these demands are the demands of the salves to and worshippers of money and the worshippers of the Idols. Also, how ridiculous Abdullah bin Abi Omayyah bin Al-Mougheirah was in the thing he asked the Prophet (MPBAUH) - to bring a ladder and climb on it up to the sky and get a certified document and four witnesses of Angels to testify that what he was saying was the truth. And why bother about all this? To get Abdullah bin Abi Omayyah into Islam!?

Indeed, all prophets (may Allah's prayers be upon them) suffered and tortured by their own people to get their Messages through to them and to make them believe. They also have all been accused by their people of misleading, abusing, insanity, and sorcery. Allah the Exalted said: "We sent Noah to his people. He said: 'O my people! Worship Allah! ye have no other God but Him. I fear for you the Punishment of a dreadful Day."(*Al-A'araf, or*

The Heights, 59). When they heard this the Unbelievers replied: "The leaders of his people said: 'Ah! we see thee evidently wandering in mind" (*Ibid., 60*).

In the same way, when Houd (may the prayers be upon him) called his own people to the worship of Allah, they also accused him of abuse and lies. Allah the Exalted said: "To the A'd people, we sent Houd, one of their own brethren: He said: 'O my people! Worship Allah! ye have no other God but Him. Will ye not fear Allah? The leaders of the unbelievers among his people said: 'Ah! we see thou art an imbecile!' and 'We think thou art a liar!" (*Ibid., 65-66*).

Furthermore, when Moses (may the peace be upon him) showed his own people the miracle of throwing the rod on the ground and it became a serpent, they accused him, too, of sorcery and that he was a magician. Allah the Exalted said: "Then Moses threw his rod, and behold! it was a serpent, plain for all to see! And he drew out his hand, and behold! it was white to all beholders! Said the Chiefs of the people of Pharoah: 'This is indeed a sorcerer well-versed.'"(*Ibid., 107-09*) Thus, the stubborn people never change and become believers no matter what they see of these clear verses and of those extraordinary miracles. Allah the Exalted also said: "They said to Moses 'Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee."(*Ibid., 132*) After all this stubbornness, are there any more haughtiness and determination to remain an unbeliever!?

The Folly of Abi Jahl

When the Messenger of Allah (MPBAUH) returned very sad from his meeting with his own people for their stubbornness and their insistence to stay unbelievers, Abou Jahl said to them: "Ye the people of Quraysh! don't you see that Mohammad had refused to stop abusing our gods and religion and that he found them false? Don't you see how he abused our Idols and fathers and how he cursed our gods? I swear and vow to Allah that I shall sit and lurk for him tomorrow in a hiding place, and I cannot wait to do that, and hit him with a rock on his head while he is prostrating in his prayers. Indeed, this showed how wicked and evil Abou Jahl was in showing his hatred and animosity to the Prophet (MPBAUH). This hatred even drove him insane and beyond any reasonable thinking, where he began to plot things and to behave in a crazy and foolish manner. But Allah Glory be to Him and the Exalted saved the Prophet from Abou Jahl's wickedness and plottings and protected him from his treachery.

It was reported that Abou Jahl was the Pharaoh of his nation. His name is Amr bin Hisham. He was killed an unbeliever on the Day of Badr. The Day of Badr was in the second year of the Hijrah. He was killed by Amr bin Al-Jamouh and by Ibin A'afra'a the two Helpers from Al-Madinah who were newly attracted to Islam. Indeed, their story is quite famous in the books of Hadith. It was reported in the Hadith books that the Messenger of Allah (MPBAUH) had said when he saw Abi Jahl killed in the battle of Badr: "the

Pharaoh of this nation has been killed". Abou Jahl was so wicked and ill-mannered, evil, coarse, crude, and stiff-necked and stiff-hearted unbeliever. One example of this is that he maltreated and tyrannized one merchant from Zubeid. He bargained a price for three good camels with the third of their value from this merchant. Then the merchant did not offer them for sale to any other buyer for he thought that Abou Jahl is going to buy them. Abou Jahl, however, did not buy the camels and left them as unsold property to the merchant. The only one who did this merchant justice was the Messenger of Allah who offered him a good price for the camels and bought them. The Messenger of Allah (MPBAUH) took the camels and later sold two of them in the same price and kept one for himself. He gave the money he got for the camels to the widows of the family of Abd Al-Muttalib. Abou Jahl was also a guardian to an orphan, but he ate all his money and kicked him out of his house. This orphan came and asked the help of the Messenger of Allah (MPBAUH), who rescued him from Abou Jahl and returned his money back to him from Abou Jahl.

Another example of the wickedness of Abou Jahl was reflected in another story of buying and selling. Once he bought from a man called Al-Arashi some camels in their due price. But when this man asked the help of the Messenger of Allah (MPBAUH) and told him that he is a stranger to this place and he is a wayfarer and that Abou Jahl devalued his camels and did not give him their real value, the Messenger of Allah (MPBAUH) went with him to Abi Jahl and knocked at his door. Abou Jahl cried: "who is that?" The reply came to him: "It is Mohammad." Then he came out and his face got darkened. The Messenger of Allah said to him: "Give this man his due right!" Then Abou Jahl was terrified and shaking and immediately gave the man his right. That was Abou Jahl and some of his wickedness, coarseness, crudeness, and his oppression and stealing people's rights. In *The Dictionary of Islam, 2nd Edition*, (1896), p.8, it was recorded that "Abou Jahl was really a haughty, arrogant and shameless man."

Quraysh Tests
the Messenger of Allah (MPBAUH)

Quraysh did not actually stop there in harassing the Prophet with all these extraordinary demands, but they wanted to embarrass him (MPBAUH) further by asking him some more questions. They sent An-NaDr bin Al-Harith (who was killed an unbeliever at the Battle of Badr by Ali bin Abi Talib may Allah honour his countenance) and Oqbah bin Abi Mua'eet to the priests of the Jews in Al-Madinah. They said to them: "ask the Jews about Mohammad and describe him to them and tell them about his sayings, for they are the people of the First Book and they have knowledge of prophets and their religion which we really lack." So they set out till they reached Al-Madinah. They asked the priests of the Jews about the Messenger of Allah (MPBAUH), and they described him to them and told them about some of his sayings. They said to them: "you are the people of the Torah, we came here to you to tell us

about our friend Mohammad." Then the priests of the Jews answered them: "go and ask him about three things we shall now mention to you! If he answered them then he is truly a sent Messenger. But if he did not answer them then he is just a talker and a gossiper, and it is up to you to do what you like with him. First, ask him about some young men who went away in the old days and what happened to them, for they had a very wonderful and strange event. Second, ask him about a wandering traveller who went to the end of the earth from the East to the West and about his aim. Third, ask him about the Spirit and what it is. If he answered you about these matters, then follow him and he is a Messenger. But if he did not, then he is just a talkative man." Then An-NaDr bin Al-Harith and Oqbah bin Abi Mua'eet came back to Makkah and Quraysh and said: "Ye the people of Quraysh! We came back to you with a decisive landmark which would draw the line between you and Mohammad. The priests of the Jews had asked us to ask him some important questions about certain matters. If he answered them, then he is a prophet; but if he did not, then he is just a talkative man who deserves what you think of punishment."

They all came to the Messenger of Allah (MPBAUH) and said to him: "Ye Mohammad! we want you to tell us about some young men who went away in the old days and they had a wonderful story about them; and about a wandering traveller who went to the end of the earth from the East to the West; and tell us about the Spirit and what it is!"

The Messenger of Allah (MPBAUH) replied to them: "I shall tell you about these matters you have asked tomorrow, and he did not say Allah's willing. Then they left him. He stayed fifteen days and nights and Allah did not send him the Inspiration, and neither Gabriel came down to him till the people of Makkah doubted him and began to say that: "Mohammad promised us to come tomorrow and to tell us the answers and today is the fifteenth day and nothing happened, and he did not tell us anything about these matters we asked him about." It was really hard upon the Messenger of Allah (MPBAUH) to have got the Inspiration so late for he did not come in fifteen days, and the people of Makkah began to talk about this matter. Then Gabriel came down to him with the Chapter of the Cave Men, which contains Allah's reprimand for the Prophet's sadness for them and for what they asked him.

Some interpreters of *The Holy Quran* argued that when the Qurashis asked the Messenger of Allah (MPBAUH) about these three questions, he said to them that I will answer you about them tomorrow. He did not say, Allah's willing I shall answer you. That was why the Inspiration stopped fifteen days, then His saying the Exalted came down: "Nor say of anything, 'I shall be sure to do so and so tomorrow' without adding 'So please Allah!'"(*The Kahf, the Cave, 23-24*). The reason for this is that it is necessary to say: "Allah's willing". Man had to say this saying for he does not know if he says that I shall do this so and so tomorrow, he may die tomorrow or even before tomorrow has arrived. Or may be if he does not die, he may face some problems and hindrances which would stop him from doing what he wants to do. If he does not say the saying "Allah's willing" then he would sound like being a liar and would not be able to do what he promised. Of course, lying is very far from, and cannot be said about, the prophets may the peace be upon

them.

Thus, Gabriel was sent down from Allah the Exalted and the Elevated with the answers to the questions they have asked him about. Allah the Exalted said in relation to the young men: "Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs?" (*Ibid.*, 9).Allah the Exalted also said in connection with the wanderer: "They ask thee concerning *Zul-qarnain*, Say, 'I will rehearse to you something of his story.' Verily We established his power on earth, and We gave him the ways and the means to all ends. One such way he followed, until, when he reached the setting of the sun, he found it set in a spring of murky water: near it he found a People: We said: 'O Zul-qarnain! Thou hast authority, either to punish them, or to treat them with kindness...etc."(*Ibid.*, *83-86*).And in relation to the Spirit, Allah the Exalted said: "They ask thee concerning the Spirit of inspiration. Say: 'The Spirit cometh by command of my Lord: of knowledge it is only a little that is communicated to you, O men!"(*Al-Isra'a, Bani Isra'il, 85*).

Indeed, this story was validated and confirmed by Dr. Wilfonson, the Israeli Professor of Semitic languages in the Egyptian University and the Institute of Sciences. He said in his Ph.D thesis, "*The History of the Jews in the Arab Countries*," p. 98, the following:

> "Some orientalists deny that this dangerous story is correct without actually giving enough evidence upon which we can rely. But in reality, we cannot, or it is very difficult to, deny such a historical story which was behind the descending of the Cave Sora and the other verses related to the Spirit and Zul-qarnain. Indeed, we have an evidence supporting our belief that this story was probably taken from reality.[1] The evidence is that there is a famous story in *The Torah* which is so similar to the story of the Cave Companions, and from this story the Jew priests derived the questions they sent over to the Messenger of Allah by means of the Qurashi delegation. What supports that this story was correct is connected to what we have argued that there were no Jews in Makkah at that time, for if there were, the Qurashis wouldn't have needed to sent their delegation to Al-Madinah to ask the Jew priests about the Prophet (PMBAUH) and about his teachings. Even if there were any Jews in Makkah, none of them was a learned man who would be able to understand what Mohammad

[1] The word probably is problematic here because it is a weak word to use. It can be used against such an orientalist who denied the existence of this story as a whole and without producing any evidence at all, although there is a similar story to it in *The Torah* and it would have been much better for him to have used instead of "probably" the word "certainly" because the story is realistic. We should also mention here that Professor Margolioth also denied that even the Jews had actually sent over any questions to the Prophet in the first place. What was worse was that he even said Alexander the Great instead of Zul-qarnain. Indeed, there is a difference between the two: the first is Roman, and the second is Yemeni as it was proved by Al-Maqrithi and others. Zul-qarnain's name was As-Sa'ab bin Thee Marathid bin Al-Harith Al-Ra'aesh bin Al-Hammal Thee Sadad.

(MPBAUH) was even saying and doing there.

Thus, Allah the Exalted sent down to the Prophet (MPBAUH) all the answers he was already asked by the Qurashis, such as the moving of mountains, the opening of the ground, and the resurrection of the dead from their fathers: "If there were a Quran with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, this would be the one! But, truly, the Command is with God in all things! Do not the Believers know, that, had Allah so willed, He could have guided all mankind to the Right ?"(*Ar-Ra'ad, or Thunder, 31*). This means that Allah the Exalted will do all these things when He wishes. Allah the Exalted also sent to the Prophet in relation to what they asked him about taking it upon himself to make for them paradises, treasures, and to send with him an angel to testify what he is saying so they would believe him: "And they say: 'what sort of a Prophet is this, who eats food, and walks through the streets ? Why has not an angel been sent down to him to give admonition with him ? Or why has not a treasure been bestowed on him, or why has he not a garden for enjoyment ? The wicked say: 'Ye follow none other than a man bewitched. See what kinds of comparisons and examples they make for thee! But they have gone astray, and never a way will they be able to find. Blessed is He Who, if that were His Will, could give thee better things than those, - Gardens beneath which rivers flow; and He could give thee Palaces secure to dwell in."(*Al-Furqan, or The Criterion, 7-10*). Allah the Exalted also sent him down His answers to what Abdullah bin Abi Omayyah had said to him (MPBAUH): "They say: 'We shall not believe in thee, until thou cause a spring to gush forth for us from the earth, or until thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water. Or thou cause the sky to fall in pieces, as thou sayest will happen, against us; or thou bring Allah and the angels before us face to face. Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read.' Say: 'Glory to my Lord! Am I aught but a man, - a Prophet ?'"(*Al-Isra'a, or Bani Isra'il, 90-93*).

Allah the Exalted, moreover, sent down to the Prophet His verses in relation to what they said to him that they were told that there was a man called Ar-Rahman from Yamamah, who is telling him all these things, and they shall never believe in Ar-Rahman: "Thus have We sent thee amongst a People before whom long since have other Peoples gone and passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject Him, the Most Gracious! Say: 'He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!'"(*Ar-Ra'ad, or Thunder, 30*). Allah the Exalted also said in relation to what Abou Jahl had said to the Prophet and how he wanted to hurt him: "Seest thou one who forbids - a votary when he turns to pray ? Seest thou if he is on the road of Guidance ? Or enjoins Righteousness ? Seest thou if he denies Truth and turns away ? Knoweth he not that Allah doth see ? Let him beware! If he desist not, We will drag him by the forelock - A lying, sinful forelock! Then, let him call for help to his council of comrades: We will call on the angels of

punishment to deal with him! Nay, heed him not: but bow down in adoration, and bring thyself the closer to Allah!"(*Al-A'alaq, 9-19*). Finally, Allah the Exalted sent unto His Messenger (MPBAUH) His words concerning what they offered him of their money for leaving aside his Message: "Say: 'No reward do I ask of you: it is all in your interest: for my reward is only due from Allah: and He is Witness to all things.'"(*Saba', 47*).

The Islamization of Jabir bin Abdullah

Professor Margolioth seemed to have researched a great deal and troubled himself a lot working on his book *Mohammad*, especially page 106, where he talks about some teachers and learned men during that time who were supposedly teaching the Prophet (MPBAUH) their sacred books. He argued: "Jabir bin Abdullah, the freedman of the family of Abd Ad-Dar, was a Jewish jeweller in Makkah. He used to sit down with another Jew, Yaser, and they used to read from their holy book while working in the market. The Prophet (MPBAUH) used to come round and sit with them and listen to what they were reading." What this really means, Margolioth suggests, is that the Prophet (MPBAUH) seemed to have formed most of his ideas about *The Torah*, and probably about *The Bible*, from these meetings and the recitation he had heard from Jabir bin Abdullah. Margolioth, however, argued in a contradictory vein that "Jabir became a Moslem only after he had heard the Prophet reading the Chapter of Joseph."

Thus, if Jabir, as a Jew, had become a Moslem by just hearing the story of Joseph, which is there in *The Torah*, and which he was supposedly reciting for the Prophet, as Margolioth claimed, then this story must have been mentioned in *The Quran* in a much better vein, or in the best precision, or in the best eloquent style and astonishing detail which *The Torah* then must have lacked. It must have been thus which made Jabir change his heart to become a Moslem, who himself was supposedly teaching rather than learning from the Prophet (MPBAUH). But really Mr. Margolioth admitted in the Islamization of Jabir because it is mentioned anyway in all biography books. Indeed, Jabir's Islamization is considered a part of the miraculous nature of *The Holy Quran*, and that it was descended upon the Messenger of Allah (MPBAUH). But for Yaser, the other Jew, we can confirm that he became a Moslem, too, and he was tortured a lot for his Islamization till he died.

Professor Margolioth also argued that "it was believed that the section in *The Quran* specially give to Christianity must have been derived from the teachings of Ibin Suheib to the Prophet (MPBAUH). This man became a Moslem very early in Islam and he came from Al-Mousel which was then a Roman and a Christian city." We really believe that the Islamization of these people is a strong evidence to the truthfulness and the viability of the Message of the Messenger of Allah (MPBAUH). Indeed, Suheib became a Moslem while the Messenger of Allah (MPBAUH) was still in the house of Al-Arqam. He was also one of the weak and poor people in Makkah who really got tortured in the Path of Allah the Exalted and the Elevated. He Emigrated with the Prophet (MPBAUH) to Al-Madinah and he took part in all the Expeditions that the Prophet (MPBAUH) and the Moslems fought.

We must mention here what we have already stated that Professor

Noldkeh had admitted that the Messenger of Allah (MPBAUH) did not actually know the ancient Scriptures. Indeed, what Margolioth had said, it had been said before him by the unbelievers of Quraysh. Allah the Exalted said: "But the Unbelievers say: 'Naught is this but a lie which he has forged, and others have helped him at it.' In truth it is they who have put forward an iniquity and a falsehood."(*Al-Furqan, or The Criterion, 4*). Indeed, Al-Kalbyy argued that this verse was sent down unto the Prophet (MPBAUH) because of Ibin Al-Harith, who said such sayings that the Prophet (MPBAUH) was helped by others to have produced his Message."

The First Emigration to Ethiopia

When the Messenger of Allah (MPBAUH) had realized and seen by himself what was happening to him and to his Companions and the torture and harm that touched all of them, and when he saw that he was strong enough and knew his position towards Allah the Exalted and the Elevated, and when he realized that Abou Talib had defended him enough but he cannot stop the unbelievers from hurting him from time to time, he finally said the following: "If you go to the land of Ethiopia you will be much better for it has a just king who does not maltreat anybody, and you will stay there till Allah the Exalted will find you a way out and a better future from what you have at the present time in Makkah."

The king of Ethiopia was then Al-Najashi, and his real name was Ashamah bin Abjar. Indeed, the name Al-Najashi was just a name given to any king who ascends the throne and become the king. The Moslems decided to leave for Ethiopia in secret, and that was on the month of Rajab the fifth year after the prophecy (615 AD). They were at that time 12 men and 4 women who went in that first Emigration. They arrived to the Ash-Shu'aybah, which was the seaport of Makkah before Jeddah. Some of them were riding and the others were walking before they reached that seaport. When they arrived to that seaport, Allah the Exalted sent them two trading ships which carried them all to Ethiopia. In fact, Quraysh went after them and wanted to hurt them, but they reached the sea where they sailed in these ships without catching anyone of them. When they arrived in Ethiopia, they said to each other: "We have come here to the land of Ethiopia, where we become neighbours to the best people, where we practised our religion in a very safe circumstance, and we worshipped Allah the Exalted, and where we hurt no one and no one hurts us and we hear nothing which we do not like."

The number of the Emigrants were very few, but their Emigration had a great impact and a great place in the history of Islam. It was a great and shining example to the people of Makkah that these Moslems are so honest and faithful to their cause and very determined to reach their aim. They also set an example of sacrifice, stamina, and extreme withstanding of troubles, torture, difficulties, and losses for the sake of their religion and in the way of sticking to their doctrine. This first Emigration was a kind of introduction to

the second Emigration to Ethiopia and the Emigration to Al-Madinah.

These are the names of those first Emigrants to Ethiopia: Othman bin Affan and with him his wife Ruqayyah the daughter of the Messenger of Allah, Abou Hutheifah bin Otabah and with him his wife Sahlah, Musa'ab bin Omeir, Az-Zubeir bin Al-Awwam, Abd Ar-Rahman bin A'wf, Abou Salmah bin Abd Al-Asad and with him his wife Um Salmah. Othman bin Math'oon, Abdullah bin Mas'ood, A'amer bin Rabee'ah and with him his wife Layla, Abou Sabrah, Hatib bin Amr, Suheil bin Bayda'.

The Intercession of the Cranes (the Idols)

The Unbelievers Lie to The Messenger of Allah (MPBAUH)

Some interpreters reported on the authority of some historians that when the Messenger of Allah (MPBAUH) discovered that his Qurashi people refrained from going to him and even stopped following his Message, he sat alone and meditated and thought to himself and it was said that he said: "I hope that no more inspiration should come down to me in order not to let more of my people leave me." It was said that he (MPBAUH) came closer to his own people and they to him. One day they sat together in one of their sessions around the Ka'aba and he began reading to them the Chapter of The Star: "By the Star when it goes down," till he reached the verse "Have ye seen Al-Lat and Al-Uzzah, and another the third goddess, Manat ?"

It was reported that the Devil made him say few more words: "these high cranes of gods, and their intercessions will be hoped for." It was said that the Messenger of Allah (MPBAUH) repeated these satanic words, or what might be called satanic verses, and continued reading the whole Chapter of the Star. Then he prostrated and all the people around him prostrated except Al-Waleed bin Al-Mougheirah who took some soil and put it on his forehead as if he prostrated on it because he could not bow down for his old age and bad health. Some other people say, it was Abou Ohayha Sa'eed bin Al-A'as who took some soil and put it on his forehead as if he prostrated on it because he could not bow down for his old age and bad health.

Thus, some say it was indeed Abou Ohayha and others who insist that it was Al-Waleed, and some other third party say that indeed it was both of them who took some soil and put it on their foreheads as in prostration. It was reported that they did so because they were happy with what the Messenger of Allah (MPBAUH) had said in connection with their gods. They said: "Now we know that Allah revives and resurrects the dead and makes the living die; He is the One Who creates and Who gives. But now we also know that our gods intervene to help us and their intercessions will be accepted. So if you give our gods some of your consideration and acceptance, we will be with you."

Indeed, this was too much for the Prophet (MPBAUH) to accept from

the unbelievers of his own Qurashi people. So he left their session and went home. When the night fell Gabriel (may peace be upon him) came down to him and recited the Chapter to him. Then Gabriel said to him: "I came up with these few words." The Messenger of Allah (MPBAUH) replied: "I have said something that Allah did not say to me." Then Allah the Exalted sent down unto him the following verse: "And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: in that case, behold! They would certainly have made thee their friend! And had We not given thee strength, thou wouldst nearly have inclined to them a little. In that case We should have made thee taste an equal portion of punishment in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!" (*Al-Isra', or Bani Isra'il, 73-75*).

This story had been narrated by Ibin Sa'ad in his volumes about Abdullah bin Hantab. At-Turmuthii had also said that Abdullah bin Hantab was not a contemporary to the Prophet (MPBAUH), and this was related by the three. It was also argued that the verse which was sent down to the Prophet because he (MPBAUH) had said what Allah the Exalted did not send him in relation to the intercession of the cranes or the idols (And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different) was not actually sent for this occasion. On the other hand, Ibin Abbas had said in connection with the story of A'ata' (the giving) that this verse was sent down on the occasion of the delegation of Thaqeef.

This delegation came over to the Messenger of Allah (MPBAUH) and asked him off-handedly and deliberately falsely and said: "please us with our god Al-Lat, and make it as a law for us and forbid our valley to everyone as it did Makkah forbid its trees, birds and wild beasts!" Then the Messenger of Allah (MPBAUH) did not answer them and rejected their plea. They reiterated to him this request and said: "We would like all the Arabs to know that we have favours upon them and we are better then them. So if you do not like what we are asking from you, and if you are afraid that the Arabs would say that you have given them more than what you have given to us, then you can say that Allah had ordered me to do so." Then the Messenger of Allah (MPBAUH) denied them this request since he knew that they were too greedy to demand it. Then Omar shouted at them and said: "Can't you see that the Messenger of Allah (MPBAUH) stopped talking as a sign of his hatred of what you are asking?" Then Allah the Exalted sent down this verse.

Moreover, the writer of the Explorer (*Al-Kash-shaf*) had also narrated that the delegation of Thaqeef came over with their own writer who wrote:

> "In the Name of Allah, Most Gracious, Most Merciful. This is a book from Mohammad the Messenger of Allah to the people of Thaqeef, who will not be divided, nor squeezed or assembled in the Day of Resurrection, and neither forced to reply to anything."

The Messenger of Allah (MPBAUH), then, stopped, and everybody said to the writer, "write down 'and neither forced to reply to anything', but the writer

was just looking at the Messenger of Allah (MPBAUH). At that moment Omar bin Al-Khattab stood up and unsheathed his sword and said: "Wo unto you the people of Quraysh! you have flared up the heart of our Prophet, may Allah kindle your hearts with fire." They replied to him: "we are not talking to you. We are only talking to Mohammad. That was why this verse was sent down to the Prophet. This story also happened in Al-Madinah, and that was why it was called a Madinite verse.

At-Tabari also mentioned this story of the intercession of the idols and argued: "Mohammad bin Is-haq reported to me, on the authority of Yazeed bin Ziad Al-Madani, and on the authority of Mohammad bin Ka'ab Al-Qurathi, and he narrated the story. He narrated the story of Mohammad bin Ka'ab Al-Qurathi in a similar vein to that of Abdullah bin Hantab which we have already mentioned and which we have taken from the biography of Ibin Sa'ad. But he added that Allah the Exalted and the Elevated had sent down the following verse: "Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some vanity into his desire: but Allah will cancel anything vain that Satan throws in, and Allah will confirm and establish His Signs: for Allah is full of knowledge and wisdom."(*Al-Hajj, or the Pilgrimage, 52*).

Thus, Allah the Exalted and the Elevated made His Prophet (MPBAUH) relax and easy and to get rid of the sadness he felt and made him feel safe from what he was frightened of, and deleted all what Satan had tried to make him say what he did not want to say in connection with their gods as being some kind of high cranes and that their intercessions would be accepted later. This feeling of safety is being supported by Allah's verse when He the Exalted and the Elevated had mentioned Al-Lat and Al-Uzzah and Manat, the other third goddess:

> "Have ye seen Al-Lat and Al-Uzzah, and another, the third goddess, Manat ? What! For you the male sex and for Him, the female? Behold, such would be indeed a division most unfair! These are nothing but names which ye have devised, -ye and your fathers,- for which Allah has sent down no authority whatever. They follow nothing but conjecture and what their own souls desire! Even though there has already come to them Guidance from their Lord! Nay, shall man have just anything he hankers after ? But it is to Allah that the End and the Beginning of all things belong. How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him." (*An-Najm or the Star, 19-26*).

Thus, how could He accept the intercessions of these gods? This will never happen.

This story of the intercession of the gods (or the cranes) was also related by another scholar, Mohammad bin Ka'ab Al-Qurathi, who was related to the family of Quraythah, as a well-known Jewish tribe, and who died in the year 108 Hijrah. It was reported in *The Disciplining of Discipline*

by Hajar Al-Asqalani the following: "What was reported on the authority of Qutaybah that he had lived at the time of the Prophet (MPBAUH) was completely not true. The one who lived at the time of the Prophet, however, was Qutaybah's father, who, it was said, was captured in one of the raids while he was still young, and that was why he was freed. This story was narrated by Al-Bukhari in his biography of Mohammad. Al-Fakhr Ar-Razi also reported in his interpretation of this above-mentioned verse after he talked about this story of the intercession of the idols, and said: "this story is related only by general and ordinary surface interpreters. But those deep analytical scholars and researchers have argued that this story is false and it was deliberately inserted to mislead, and they gave enough evidence from *The Holy Quran* and *the Sunnah* and the reasonable or the reliable. From *The Holy Quran* they gave the following examples:

1. Allah the Exalted and the Elevated said: "And if the Prophet were to invent any sayings in Our name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart."(*Al-Haqqah, or the Sure Reality, 44-46*).

2. His saying the Exalted: "But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, say: 'Bring us a Reading other than this, or change this,' say: 'It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the Penalty of a Great Day to come."(*Yunus, or Jonah, 15*).

3. His saying the Exalted: "Nor does he say aught of his own Desire. It is no less than inspiration sent down to him." (*An-Najm, or the Star, 3-4*). So if he had read after this verse: "those high cranes of idols," then Allah the Exalted would have been telling lies (Allah forbid) and it would have been so clear from that. Of course this kind of thing no Moslem would ever say.

4. His saying the Exalted: "And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: in that case, behold! They would certainly have made thee their friend!"(*Al-Isra', or Bani Isra'il, 73*). Here the phrase "tempt thee away" means they nearly made you say something but you did not say it or do it, and that is the difference.

5. His saying the Exalted: "And had We not given thee strength, thou wouldst nearly have inclined to them a little."(*Ibid., 74*). Here also the phrase "had We not" means that the thing implied is not done. The Prophet was strong enough and was not "inclined to the unbelievers." Thus, even this little inclination to them did not happen.

6. His saying the Exalted: "Thus it is revealed, that We may strengthen thy heart thereby."(*Al-Furqan, or the Criterion, 32*).

7. And finally His saying the Exalted: "By degrees shall We teach thee to declare the Message, so thou shalt not forget."(*Al-A'la, or The Most High, 6*).

In *the Sunnah*, moreover, there are many sayings reported about this story, and the most important one is what was narrated by Mohammad Ibin Is-haq bin Khazeemah that he was once asked about this story and he replied: "This was really the work of the unbelievers, and indeed there was a book made in this connection." Also, the Leader Abou Bakr Ahmad bin Al-Hussein Al-Baheeqi said that this story is not authentic and not proven textually and narratively speaking. He also said that all the narrators of this story are not reliable and their authenticity is in doubt. Al-Bukhari also narrated about this story in his *Sahih* and said that the Prophet (MPBAUH) recited the Chapter of *the Star* and he prostrated together with all the Moslems, the unbelievers, the human beings and the jinn and it has no mentioning of any cranes of idols. He narrated this Hadith so many times and from so many different perspectives, and it has no mentioning at all of any idols.

Moreover, from a reasonable and logical perspective one can see the following cases which prove the point that this story is not true:

1. Any one who accepts that the Prophet (MPBAUH) has really elevated and glorified the idols then he must be an unbeliever himself because really the Prophet came to reject and to destroy the idols as one of his grand aims as a prophet.

2. The Prophet (MPBAUH) could not pray and read *the Quran* near the Ka'aba early in his declaration of Islam simply because he never felt safe near the Ka'aba while most of the unbelievers were there, let alone their own attempts to hurt him and to obstruct his own presence there. So he used to go and pray near the Ka'aba when they were not there, especially at night and during some isolated occasions. This, of course, refutes their sayings about their gods.

3. Their open animosity to the Prophet was much greater than their admission and acceptance to listen to this much of *the Quran* without even thinking about the truth of the whole matter itself. So this was not possible to happen, especially if we think of how could they all accept his (MPBAUH) own glorification of their gods and how they all prostrated with him when it was so clear to them that he did not agree with them.

4. Also Allah's saying: "but Allah will cancel anything vain that Satan throws in, and Allah will confirm and establish His Signs"(*Al-Hajj, or the Pilgrimage, 52*) leads to the question of tightening up the Quranic verses. The condensing of the verses by cancelling all what Satan threw into the way of the Prophet was much stronger than copying these verses which may mislead and misinterpreted in *the Quran*. Thus if Allah the Exalted had wished to condense and compact His verses and take all the doubts and the worries that may cause, and to take all the things which are not Quranic from the Quran,

then he would have easily done that through banning and forbidding Satan to do all this in the first place.

5. This is the strongest argument than all the previous ones: if we allowed all this doubt to enter into our minds and hearts, then all his (MPBAUH) Islamic law and jurisdiction become in doubt. This is so because we have allowed this doubt into every principle and this would contradict with and abrogate Allah's own saying: "O ye the Prophet! proclaim the Message which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men who mean mischief for Allah guideth not those who reject Faith."(*Al-Ma'idah, or The Table Spread, 70*).

Thus, according to reason, there is no difference between increase and decrease in the inspiration. In this respect, all these evidences support the fact that this story is not true and not authentically inserted within the books of theology and interpretations. The whole matter, indeed, is the fact that there were some interpreters who really interpreted this story and mentioned it in their books as a way of reporting all the things mentioned around the Prophet and *the Quran*. But really they did not reach to the point of relating it without commenting on it that it is doubtful and cannot fully be accepted by the reason and the logic of the mind.

Indeed, Al-Fakhr Ar-Razi explained this story and all the details around it, and those who are interested in more about it may go back to his book in the interpretation of *the Quran* and the Hadith. We really believe that this story is totally false and invalid, and even deliberately inserted (in order to mislead) by the unbelievers who really want to defame Islam and to damage the reputation and authenticity of Islam. Despite all this, the Prophet (MPBAUH) could never have meant to admit in or accept the intercessions of the idols while he at the same moment is calling to the worshipping of One God, Allah the Exalted and the Elevated, and who did actually fight and who did destroy the idols. And if Satan did actually have power over him (MPBAUH) to the extent that he was dictating him to say what he (Satan) wanted, and to make him utter actual blasphemy, then he (MPBAUH) would have become like a puppet in his own hands and would have made him say and do so many things other than just this story about the idols. But of course this was never the truth and the Prophet (MPBAUH) is strongly immuned against Satan and his devilish acts.

Al-Baydawi also said in his interpretations of this story of the cranes of the idols: "Then Gabriel warned him and he became sad, then Allah consoled him in this verse. This of course is rejected by many interpreters and theologians, and if it was the truth then it would have been a disaster. This reasonable understanding of this story draws the line between those whose faith is fixed and those who are still in doubt." Ismael Al-qanawi also said in one of his footnotes: "This story is rejected and refuted by all interpreters and scholars and it should be so by all Moslems because this story is full of lies and falsifications. His saying, even if it was true, is a strong sign against its

own validity, and this is indicated by the story of the judge A'yyad in his book *The Cure*. He argued that there were never anywhere in all reliable books any evidence to support this story, but just as a result of the work and falsifications and insertions of the unbelievers. The judge A'yyad continued to argue that this Hadith was never supported, narrated or edited by any theologians or anyone of the Leaders for they never found any reliable and authentic source to do so. Indeed, these kinds of allusions and innuendos and false stories which are inserted as lies on the Messenger of Allah (MPBAUH) were actually the reason behind those doubters or unbelievers and which gave them way to attack Islam and to criticize it, to falsify the facts, and to blacken its name through making its good and glorious qualities look ugly.

There is another historical fact which clearly renders this story false and as a deliberate lie on the Messenger of Allah (MPBAUH). This involves the fact that the First Emigration to Ethiopia was in the month of Rajab in the year five after the prophecy and the prostrating was in Ramadan in the same year. That means it happened before the Islamization of Hamzah and Omar because both of them became Moslems in the sixth year of the prophecy. Another historical fact leads to the same conclusion and that is all historians agreed that Moslems before the Islamization of Omar they used to pray and practise their Islam hiding in the House of Al-Arqam and they also performed their Islamic rituals in their own houses. Also, the Companions of the Messenger of Allah (MPBAUH) could not pray near the Ka'aba till Omar became a Moslem. Thus, when he became a Moslem he fought Quraysh till they allowed him and his Moslem brothers to pray near the Ka'aba and they all prayed near him and that was why they nicknamed him as Al-Farouq (the divider between the right and the false).

Thus, if the Moslems before the Islamization of Omar were not able to pray in the Ka'aba, how nevertheless all this about this story be said about the Messenger of Allah (MPBAUH) that he together with all the Moslems and the unbelievers prostrated with him near the Ka'aba!? The fact of the matter is that the whole story is really false and groundless and a mere fabrication of the unbelievers. Mr. Muir said in the second volume of his book *The Life of Mohammad*: "Omar and Hamzah became Moslems in the sixth year of the prophecy." He also said that the Moslems after that no longer prayed hiding in their own houses, but they went out in the open and gathered in the yard of the Ka'aba and prayed around it since then safely and without any trouble.

A further factor to this and which supports my argument here in this book was that the Moslems who first emigrated to Ethiopia came back to Makkah because of what they have heard, or falsely told, of the better and even good conditions of the Moslems in Makkah. They must have been told a false rumour telling them that the Moslems are in better conditions now so they came back in the month of Shawwal in the year five. But none of them was able to come into Makkah without guidance and protection from someone except Othman bin Math'oon who came into Makkah without any protection. He stayed there for a while but he came back quickly to Ethiopia because he had seen that the Moslems were still suffering a lot of torture and harm by the unbelievers, and that the Prophet (MPBAUH) was also still attacking the idols.

Thus, all these samples of evidence actually do support the fact that

the story of the intercession of the idols, or that the Prophet (MPBAUH) has even mentioned the gods of Quraysh at all, is pure fabrications and lies. It could have never been possible to do believe this story about the idols by any historian who searches authentically for the truth. I want to quote a passage from the book of *Cambridge Medieval History Vol. 2*, pp. 310-311 to support my argument again and because it is telling the truth. The writer here argued that the Prophet (MPBAUH) has repented and felt bad about what he had said and that he had cancelled what Satan had thrown into his words. This writer also concluded that he (MPBAUH) did not believe that he was following the words and the order of Allah the Exalted till he had uttered these words or till he refused to utter them. This writer also commented in a footnote in the following words: "Many Moslem scholars and theologians consider this story as imaginative, fabulous and mythological and this is of course what is expected from them. But what is even more surprising is to see an impartial historian such as Katiani who rejected and totally denied this story of the idols. On my part here in this book I will not say it is surprising for a historian like Katiani to say the truth since he knows his right place and position and will not be partial and taking sides with anybody except telling the truth without any consideration or side effects from anybody else. Thus, if this professor Katiani, who is a great Italian historian and who has written a great deal in the history of Islam, denied and rejected outrightly this story of the idols, then he must have done that because he did not want to say anything except what is clearly proven to him and what he had found through his research and study of this matter without any partiality.

The Islamization of Hamzah

He is Hamzah bin Abd Al-Muttalib and his mother is Halah bint Waheeb. He is the uncle of the Messenger of Allah (MPBAUH) and at the same time his brother from the breast-feeding they both have had from Thawbiyah the maid of Abi Lahab. He (may Allah be pleased with him) older than the Prophet by two years. He was the master of the martyrs. The Messenger of Allah (MPBAUH) made him a brother to Zeid bin Harithah. He became a Moslem after six years of the prophecy, and his agnomen was Abou A'amarah.

The reason for his Islamization was because of Aba Jahl's attack and abuse of the Messenger of Allah (MPBAUH). This happened when he obstructed the Messenger of Allah (MPBAUH) and really abused him and cursed him and did what is most hated and abominable to him and to his religion. The Messenger of Allah (MPBAUH) did not say a word in reply to him and to his abuse. The maid of Abdullah bin Jad'an At-Taymii was in her house up the road in As-Safa and she had heard all what happened to the Messenger of Allah (MPBAUH) and the abuse he had received from Abou Jahl. Abou Jahl then left and went to one of Quraysh's clubs near the Ka'aba and sat with his own people.

Then soon Hamzah bin Abd Al-Muttalib (may Allah be pleased with

him) came came along carrying his bow and arrows on his way back from hunting. Indeed, he was well renowned for his excellence in hunting and he never shot an arrow without hitting its target. Whenever he came back from his hunting he used to never go home without first going to the Ka'aba and circumambulate in it. And whenever he did this he used to go round the clubs and sessions of Quraysh, would stop by and salute and talk to them. In fact, he was the strongest and the fiercest of Quraysh's men, and he was then still an unbeliever in the religion of his nephew and a believer in the religion of his own nation and people. When he passed by the house of the maid of Ibin Jad'an, and by that time the Prophet (MPBAUH) had already left home, she said to him: "Ye Aba A'amarah! If only you had seen what had happened to your nephew and how much abused he had received from Abi Jahl or Abi Al-Hakam! Really before you found him there in one of Quraysh's clubs, he was here and found your nephew and abused him so much and hurt his feeling severely more than anyone could have imagined. Abou Jahl then left off your nephew Mohammad and went away without a word uttered from Mohammad in his own defense.

When Hamzah learnt this story from the maid he really got very angry but kept it within himself and went out quickly stopping nowhere as he used to do and went to the Ka'aba to circumambulate, also as he always did, in preparation for his meeting with Abi Jahl. When Hamzah went inside the mosque he looked around for Abi Jahl and when he saw him sitting with the people he came towards him. Then Abou Jahl saw Hamzah coming to him and stood above his head, and Hamzah hit him severely with his bow on his head and struck him in the most damaging of his blows which nearly killed him. Then the people of Quraysh from the family of Makhzoum came along to the help and rescue of Abi Jahl and shouted back to Hamzah: "Ye Hamzah! we see that you have switched over to the Moslems!" Then Hamzah replied to them: "And who would stop me and I have seen so many good things from this Islam. I therefore testify and certify that he truly is the Messenger of Allah (MPBAUH), and the one who says the Truth and the Right will not, by Allah, be fought. So try to stop me if you can and if you were really honest and truthful to your own religion.

Then Abou Jahl said to his own people: "leave Aba A'amarah and let him do what he likes for I really abused and cursed his nephew in the worst possible manner." Thus, Hamzah became a Moslem and remained one till his death. When Hamzah became a Moslem Quraysh realized that the Messenger of Allah (MPBAUH) became a lot stronger through him and will defend him in so many occasions to come. That was why they stopped from causing Mohammad and the Moslems so many of the things they used to hurt and abuse him. Hamzah Emigrated with the Prophet (MPBAUH) to Al-Madinah and participated in the Expedition of Badr and he was exceptional in it and fought to his utmost courage and killed so many unbelievers. Hamzah actually fought at the Day of Badr with two swords in his both hands. He participated as well in the Expedition of Uhud where he was killed and martyrized on Saturday the fifteenth of Shawwal in the third year of the Hijrah after he had killed more than thirty one unbelievers. He was buried there at Uhud and he was fifty nine years old.

Omar bin Al-Khattab

and the reason for his Islamization

He is Omar bin Al-Khattab bin Nafeel bin Abd Al-Uzzah, and his mother is Hantamah bint Hashim. He was born thirteen years after the year of the Elephant. It was reported on his authority that he had said that "I was born in four years after the great shameless fighting, and this would be in 581 AD. He was a tall man, a famous merchant, and one of Quraysh's well-known noblemen. He was like an ambassador or an emissary in the pre-Islamic Quraysh, for whenever a fighting or a war broke out between Quraysh and its Arab neighbours they used to send him as an ambassador to negotiate a settlement. Also, whenever a challenger or an arrogant man challenged them into a duel or a round of praising they have accepted him as the one who would face the challenge and the duel. When the Messenger of Allah (MPBAUH) was sent down unto people Omar felt that this was too much for him to accept, and that was why he was so harsh on the Moslems. Indeed, we have mentioned earlier in this book how he used to torture and hurt one of his maids from the family of Mou'mel for her Islamization, who was later bought by Abou Bakr and freed.

His Islamization (may Allah be pleased with him)

On the authority of Ibin Abbas that he said: "There were thirty nine men and women who first became Moslems with the Messenger of Allah (MPBAUH) and when Omar became one they became forty." It was also reported that the Prophet (MPBAUH) had said: "May Allah honour and strengthen Islam by the dearest two men to you: Omar bin Al-Khattab or Amr bin Hisham, who was Abou Jahl."

Indeed, Omar bin Al-Khattab talked about the reason of his Islamization. He said: "I was one of the fiercest and the staunchest of enemies of the Messenger of Allah (MPBAUH). But in one hot day of those hottest days and while I was in Al-Hajirah, which was one of Makkah's roads, I met one man from Quraysh, who said to me: "Where are you going ye Ibin Al-Khattab; you claim that you are so and so, and you have this thing (meaning Islam) coming into your own house!?" Then I replied to him: "And what is this thing you are talking about?" He said: "It is your sister[1] ; she has changed

[1] The sister of Omar was Fatimah bint Al-Khattab, who became a Moslem together with

and became a Moslem." Then, Omar said that I came back home really angry. The Messenger of Allah (MPBAUH) used to gather one or two men who have recently become Moslems in the house of the better-off of them and with the one who has more power and wealth. They would live with him and be fed and kept by him. He therefore had gathered two men to the family of my sister and her husband.

Thus, I came along to her house and knocked at her door, and they said to me: "who is it ?" I replied: "It is Ibin Al-Khattab." The people of the house were sitting reading in some kind of paper in their hands. The woman stood up and opened the door for me. I replied to her: "Ye the enemy of herself! I have been told that you have changed and become a Moslem. Then I said to myself, I held something in my hand and hit her with it and let the blood run down her body. She saw the blood running and she began crying and said: "ye ibin Al-Khattab! I will not do and change into what you want, and I have become a Moslem. Then I came into the house very angry and I sat on the side of one of the beds and I saw one book in one side of the house. Then I said what is this book? Give it to me! She said, "I shall not give it to you." You do not belong to it, and you do not wash yourself after you are being in a state of ceremonial impurity, and you do not purify yourself. This book is not touched by anyone who is impure. So I insisted till she gave me the book. I looked into the book and it reads "In the name of Allah, Most Gracious, Most Merciful." When I reached to the words of Most Gracious and Most Merciful I was terrified and I threw the book immediately down of my hand. Then I tried again and gathered myself and looked into the paper again which reads: "Whatever is in the heavens and on earth, let it declare the Praises and the Glory of Allah: for He is the Exalted in Might, the Wise."(*Al-Hadid, or Iron, 1*). He said then that whenever I came across one name of the names of Allah the Exalted and the Elevated I really got terrified and then I try to gather myself up again and look into the book till I reached in it: "Believe in Allah and His Messenger, and spend in charity out of the substance whereof He has made you heirs" till I reached His saying: "If ye are men of faith." (*Ibid., 7-8)*. Then, I said I testify or believe that there is no god but Allah, and I testify that Mohammad is the Messenger of Allah.

Thus, all the people went out saying words of praise and glorification because of what they have heard from me and they thanked Allah the Exalted and the Elevated. Then they said to me: "ye ibin Al-Khattab, we have a good piece of news for you, for the Messenger of Allah (MPBAUH) has called or asked a plea from Allah the Exalted on last Monday to strengthen Islam with one of two men, either Amr bin Hisham or Omar bin Al-Khattab. We only hope that the plea made by the Messenger of Allah (MPBAUH) could have been

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her husband Sa'eed bin Zeid bin Amru bin Nafeel. Indeed, we have tackled about Zeid bin Amru before in this book, who was one the four seekers of Ibrahim's true religion before the revelation of the Message of the Prophet (MPBAUH). Thus, it is no strange that Zeid's son Sa'eed was one of the first followers of the Prophet and the Message of Islam, for his father in the pre-Islamic period had rejected the worshipping of idols and searched for the true and authentic religion of Ibrahim.

fruitful for you, so be happy about this good omen." Then, Omar continued to say that when they knew the truth of what I was telling them they told me of the place where I could find the Messenger of Allah (MPBAUH). They said: "he is in a house towards the end of As-Safa." Then I went there and knocked at the door of that house. A voice replied to me: "who is it ?" I said: "it is me Ibin Al-Khattab." Omar continued to narrate: "They knew how much hatred and animosity I held against the Messenger of Allah (MPBAUH), especially they did not know yet of my Islamization. No one there dared to open the door, but the Messenger of Allah (MPBAUH) who said: "Open for him, for if he meant Allah's good intentions then Allah the Exalted would save him and would give us good things through him." So they opened the door for me and two men held me in my two arms and led me to the Messenger of Allah (MPBAUH). Then he said to them: "send him over to me." So they did send me to him and he ordered me to sit right in front of him and between his hands. He held me in the front collar of my shirt and pulled me towards him, and said to me: "declare your Islam, ye Ibin Al-Khattab! May Allah give him guidance." Omar said: "I said I testify that there is no god but Allah and that you are the Messenger of Allah." Then all the Moslems there extoled and exalted one big extolment which has been heard throughout the roads of Makkah.

The Islamization of Omar was in the sixth year of the prophecy while he was 26 years old. He was nicknamed by Al-Farouq (the Divider) by the Messenger of Allah (MPBAUH) because he said to the Messenger of Allah, when he became a Moslem, "aren't we on the Right whether we are dead or alive?" The Messenger of Allah (MPBAUH) replied to him: "Yes, by the One Who held my soul in His hand, we are Right whether we die or live." Then I said: "why then are we hiding our practice of Islam? By the One Who sent you over here according to Right, we shall come out in the open. Thus, we came out with the Messenger of Allah in two lines, one of them headed by Hamzah and the second by myself till we entered the mosque. All Quraysh was looking at Hamzah and at myself and they really were saddened by this view a sadness they have not yet experienced anything like it.

That was why the Messenger of Allah (MPBAUH) nicknamed me Al-Farouq or the Divider between the Right and the Wrong. Omar (may Allah be pleased with him) then said: "when I became a Moslem in that night I have truly remembered who the Prophet's staunch enemy was in the whole of Makkah so I shall go to him and tell him that I have become a Moslem." He said: "I said to myself it is Abou Jahl. So I came to him and knocked at his door and he came out to me and said to me: "Hello! and what brought you here?" Then I replied to him: "I came here to tell you that I have become a Moslem and I believe in Allah and in His Messenger and I believed in all what he brought. So he hit the door in my face and said to me: "may Allah disgrace and curse you, and curse what you brought me here."

Indeed, it is undoubtedly that Omar (may Allah be pleased with him) became a Moslem after he had heard the reading of *the Holy Quran*, despite the fact that he had, before his Islamization, tortured a lot his maid from the family of Mou'mel for her Islamization in the worst kind of torture and without any mercy or compassion. He used to torture her continually and he

would not stop from torturing her till he is tired of her and he is bored of torture. This indicates the fact that he really and greatly hated Islam and was a staunch enemy to Moslems. He was a fanatic for his old religion of the Idols to the extent that he had attacked his own sister and seriously harmed her. Indeed, that was why that no one could have imagined that a man with bad temper and bad manners like him in his hatred for Islam and the Moslems, and who was renowned for his attacks on men and women Moslems and for his torture and his beating of them, would have so easily changed into a Moslem by the mere fact of hearing some of the verses of *the Quran* being read. Yes, no one ever could have imagined that big change in Omar, for the words of t*he Quran* are not the words of human beings but the words of Allah the Exalted and the Elevated. Indeed the words of *the Holy Quran* had and still has the great effect in the people's minds and hearts, and that was why any listener's heart would loosen and be calmed no matter how hard it may have been. That was why, therefore, Omar bin Al-Khattab, that Arab man at heart, could not help but admit that what he had heard was the words of Allah the Exalted and the Elevated, and no human being could ever have come up with something similar to it. This has made him believe in all what Mohammad (MPBAUH) has brought from heaven, and this would be a set of warning and guidance to those who think and have conscious. Omar (may Allah be pleased with him) was the second of the Orthodox Caliphs, and he was set as an ideal exemplar for justice and sufism.

Ali bin Abi Talib (may Allah honour his face) has said about Omar: "I do not know anyone who has emigrated except secretly but Omar bin Al-Khattab who has emigrated in the open. When he Emigrated he fully armed himself with his sword, and shouldered himself with his bow and held in his hands some arrows and came over to the Ka'aba, where all Quraysh's leaders and elders were there in its precincts. He fully circumambulated seven times around the Ka'aba, prayed two prostrations near the tomb, then he came to their circles of session one by one and said: "You, ugly faces! Any one of you who wants his mother to mourn him or be bereaved of him, whose son will be orphaned, and whose wife will be widowed, should then follow me towards the other side of that mountain." Indeed, no one of them followed him.

Some of the great characteristics of Omar Ibin Al-Khattab (may Allah be pleased with him) and his good traits was how the Inspiration came down unto the Prophet (MPBAUH) with some *Quranic* verses because of Omar's sayings and deeds. These verses are the following:

(1) The verse concerning taking ransom for the captives of Badr.
(2) The verse of forbidding wine.
(3) The verse of altering the direction towards the Ka'aba.
(4) The verse concerning ordering women to wear the veil.
(5) The verse concerning forbidding the burial of those who died as hypocrite unbelievers.

Omar (may Allah be pleased with him) was stabbed to death on Wednesday by four nights before the end of the month of Thee Al-Hijjah in the year 23

Hijrah. He was buried on Sunday the first night, or at the crescent, of Al-Muharram in the year 24 Hijrah, which corresponds to the year 644 AD. He was then 63 years old as it was said by many historians.

Indeed, the man who stabbed Omar to death was Al-Alj Abou Lo'lo'ah Feiruz, who was the servant of Al-Mougheirah bin Sha'abah. He stabbed him while he was finishing his morning prayers, and just after he concluded his prayers he stabbed him in a poisoned double-edged knife in between his shoulders and in his waist side. In fact, it was said that he had hit him many times. At that moment, it was said, that Omar uttered his last words as "Praise be to Allah Who made my death be at the hands of a man who claims to be a Moslem." It was also reported that Al-Alj was an insane man because he has stabbed, in addition to Omar, another thirteen men, seven of whom died and the rest lived. When he realized that Omar has actually died he killed himself.

Omar's Caliphate (may Allah be pleased with him) lasted for ten years, five months and twenty one days. It was proven in *Sahih Al-Bukhari* and in other sources that Omar was the first one to have made people gather for the prayers of at-Taraweeh or the optional Ramadan night prayers. So he grouped them at Obayy bin Ka'ab (may Allah be pleased with him), and all Moslems have agreed at his time, and after him, that they have liked these night prayers. It was finally reported that Ali (may Allah honour his face) was once passing at one Ramadan night to see the mosques which contained their lamps and of which he said: "Allah enlightened Omar's grave for him as He has enlightened our mosques for us."

The Second Emigration to Ethiopia

When the Companions of the Messenger of Allah (MPBAUH) came back to Makkah from their first Emigration to Ethiopia (because of the Islamization of Hamzah and Omar and their declaration of Islam), their own people of Makkah hardened against them and many of their tribes really attacked them and tortured them a lot. Thus, the Messenger of Allah (MPBAUH) gave them permission to leave out for the second time to the land of Ethiopia. This second and last Emigration was much worse than the first one for the great troubles and difficulties they have faced on the way and the great violence and the torture they have met by the Qurashis.

In fact, the Qurashis felt so bad for what they have heard about An-Najashi and his great hospitality for the Moslems. They even felt frightened and threatened from the possibility that the Emigrating Moslems may have been protected by a strong foreign state. Then Othman said: "Ye the Messenger of Allah (MPBAUH) this is our second Emigration after the first one to An-Najashi and you are not with us!" Then the Messenger of Allah (MPBAUH) replied to him: "You are emigrating to Allah and to me, and these two emigrations are for you." Othman then said: "We anticipate with our pious deeds to add to our accounts with Allah, ye the Messenger of Allah." The whole number of the Emigrants at this time were 83 men, 11 Qurashi women and 7 other foreign women. All these Emigrants stayed in the land of Ethiopia at the good and generous hospitality of An-Najashi. But when these Moslem Emigrants have heard of the Messenger of Allah's (MPBAUH) Emigration to Al-Madinah 33 of these men and 8 women came back from Ethiopia to Makkah. Indeed, two of these men died in Makkah and seven others were actually imprisoned in Makkah.

The Siege of the Enclave and the News of the Newspaper

When Quraysh realized that the Companions of the Messenger of Allah (MPBAUH) are actually staying safely in the land of Ethiopia, and that An-Najashi had really rejected any attempt by the Qurashis to come and interfere with his relations with the Moslem Emigrants, and that Omar had become a Moslem - for he and Hamzah were with the Messenger of Allah (MPBAUH) -, and ultimately when Islam really began to spread widely among the Arab tribes, the Qurashis met and held a kind of a conference and decided to write some kind of a newspaper or a pamphlet in which they have contracted never to deal with the family of Hashim and the family of Al-Muttalib, and never to exchange marriages with them or to trade with them or even to mix with them. They also have agreed not to have peace or truce with them, and never to have any feeling of sorrow or compassion for them till they submit the Messenger of Allah to be killed. In other words, they have agreed and pledged amongst themselves to totally boycott these two families of the Prophet as a way of revenging against their own Islamization and for their defense of the Messenger of Allah (MPBAUH). They have written this kind of contract into a pamphlet in order to assure themselves and to always remind each other of what they have agreed upon. They hanged this pamphlet inside the Ka'aba on the first night of Al-Muharram in the year 7 of the prophecy (which was 617 AD). This pamphlet was hand-written by Mansour bin Akramah bin A'amer bin Hashim on whom the Messenger of Allah (MPBAUH) had invoked Allah's curse, which paralysed his hand.

This negative measure by Quraysh made all the family of Al-Muttalib bin Abd Manaf to unite behind Abi Talib in his own enclave along with the family of Hashim. Then Abou Lahab went out to Quraysh and told them about what the family of Hashim and the family of Al-Muttalib are doing. The Qurashis then cut off all the supplies from them and all other provisions, and that was why they (Al-Muttalib family) were not able to move out of their own places from one season to season. Ultimately, they were tired and ran out of supplies, and their children voiced out their own hunger from behind their own places. Of course, there were some people of Quraysh who were pleased and happy with what was happening to the Moslems and to the family of Al-Muttalib, but some were really not happy with it and even they were frightened as a result of what they have seen of the plight of Mansour bin Ikramah.

Thus, they have stayed in their own places for about three years till the Messenger of Allah (MPBAUH) spent all his money and Abou Talib and Khadijah also spent their money to keep them to the extent that they reached the sate of lacking and being financially hurt. Then Allah the Exalted has inspired to His Messenger about their pamphlet and that the moths have eaten all the bad writings of injustice, blasphemy and evilness and left out in it the good writing in which Allah the Exalted is mentioned. Then the Messenger of

Allah (MPBAUH) has mentioned this fact about the inspiration to his uncle Abou Talib, and in his turn Abou Talib mentioned it to his brothers, and they all went out to the mosque in the Ka'aba. Abou Talib then said to the unbelievers of Quraysh: "My nephew said to me, and he is telling the truth and never lies to me, that Allah the Exalted has set the moths on your pamphlet which had eaten up all the bad language related to boycotting, injustice and evil segregation and intentions towards us and left out only those words which are to do with Allah the Exalted. So if my nephew is telling the truth then you will dispense with all your bad intentions and boycotting towards us, and if he was telling lies I will hand him to you so you would kill him or you would do whatever you like with him." The Qurashis replied to Abou Talib: "you are actually doing us justice."

Then they sent for the pamphlet and they brought it to check it and they opened it and they found it as the Messenger of Allah (MPBAUH) has exactly said about it. Then it fell off from their hands and felt humiliated and ashamed and their heads down. Then Abou Talib said: "Why are we then imprisoned and besieged and everything is now quite obvious to all of us?" Then Abou Talib and all his companions went into the Ka'aba and all the allies around it and saying: "May Allah make us victorious over those who tyrannized us, those who besieged us, those who broke ties with kith and kin with us, and those who permitted to themselves what is forbidden to them from us!" After this they left off to their enclave and they were followed by some men from Quraysh who turned Moslems because of what they have seen and what the Qurashis have done with the family of Hashim. These men included: Mut'em bin Adi bin Qays, Zama'ah bin Al-Aswad, Abou Al-Bakhtari bin Hisham, and Zuheir bin Abi Omayyah. They all armed themselves and they went to the family of Hashim and the family of Al-Muttalib and ordered them to leave off their imposed enclave and imprisonment and to go to their own homes, and which they did. When Quraysh saw this they again felt that they were loosing ground again to the Moslems, in addition to loosing face among the rest of Quraysh, and they also realized these men will never surrender any Moslem to them let alone Mohammad (MPBAUH). Thus, the time of their leaving out of the imposed enclave was in the year ten of the prophecy.

Indeed, in the *Biography* written by Ibin Hisham it is mentioned that the family of Hashim and Al-Muttalib and the rest of the Moslems were imprisoned in the enclave for about two years or three till they were really tired and wearied off. Nothing could reach them except may be in secret if anyone would like to go hidden to take something to his own relatives. It was narrated that Abou Jahl bin Hisham was once passing in a road and he met Hakim bin Hazam bin Khouweiled bin Asad and with him his servant, who was carrying some wheat and taking it to his aunt Khadijah bint Khouweiled, who herself was also with the Messenger of Allah (MPBAUH) in the enclave. So Abou Jahl interrupted him and said to him: "Are you taking food to the family of Hashim? By Allah you will not move from here, you and your food, till I cause you a scandal throughout Makkah. Then Abou Al-Bakhtari came and said to him: "He had this food in his house and it belonged to his aunt and she asked for it. So how could you stop him from giving her her

own food ?" Leave him alone and let him go! Then Abou Jahl refused to obey and let go of the man till Al-Bakhtari finally forced him, even actually hit him in a severe kind of beating and he trembled over him till he accepted to let the man go. Abou Jahl was beaten up then while Hamzah bin Abd Al-Muttalib was watching nearby. Indeed the unbelievers of Quraysh did not like to be seen humiliated in front of the Moslems when they know that this will reach the Messenger of Allah (MPBAUH) and his Companions who would laugh at them. But the Messenger of Allah (MPBAUH) was calling his own people day and night and in secret and in the open to obey Allah's decree without any fear from any one at all.

Finally, it is surprising and really interesting to see what Margolioth has said in his book about the Prophet (MPBAUH) in which he said that Abou Jahl was a renowned man for his logic and intelligence. And dear reader, do you know why? Really because Abou Jahl was the archenemy for the Messenger of Allah (MPBAUH). In fact, Abou Jahl's behaviour and terrible deeds which we have mentioned never really indicated that he was an intelligent and reasonable man. The Prophet (MPBAUH) was actually always guiding and leading the Arabs to the best of their own benefits and happiness in the present life and in the hereafter. He was calling people to worship One Allah and to reject the worshipping of idols and stones. This means, against to what Margolioth implies, that he (MPBAUH) was rescuing and saving them from the religious degradation in which they were submerged, and lifted them to the best and higher ranks and best beliefs. Apart from this, he (peace be upon him) was refining their manners, disciplining them, teaching them the best manners, and instil in them the high social manners and the best form of education. Thus, how can a man very famous for his animosity to the Messenger of Allah be called a reasonable man!? This is of course the very biased anti-Islamic attitude of an orientalist like Margolioth. Margolioth even showed his bias and hatred for Islam and for those who became Moslems in the ways in which he described those great heroes in Islam in a negative way and he accused them in very demeaning and bad characteristics.

At-Tufeil bin Amr Ad-Dawsi

A poet who used his mind and logic and Islamized

Whenever Quraysh heard of a new comer of the Arabs to the town they would rush to meet him and warn him of the Messenger of Allah (MPBAUH). They would do so by describing the Messenger of Allah (MPBAUH) in the worst possible epithets for their fear that this man would take the side of Mohammad and become a Moslem and then come back to his own land and tell his people and call them to Islam. But At-Tufeil bin Amr Ad-Dawsi did not pay their warning any heed for he used his mind and logic and went and met the Messenger of Allah (MPBAUH) from whom he heard the Quran being read to him. So he thought about it carefully and appreciated it because he is a poet. Then he became a Moslem. What follows is his story:

He is At-Tufeil bin Amr bin Tareef bin Al-A'as bin Tha'alabah bin Saleem bin Fahm bin Ghanam bin Daws bin Adnan bin Abdullah bin Zahran bin Ka'ab bin Al-Harith bin Ka'ab bin Abdullah bin Nasr bin Al-Azd Ad-Dawsi. He was nicknamed by Than-Noun.

At-Tufeil bin Amr Ad-Dawsi related the story of his Islamization in which he said that he once came to Makkah and the Messenger of Allah (MPBAUH) was there in it. A group of men from Quraysh came over to him and it is worth mentioning here that At-Tufeil was a nobleman and an intelligent poet. The Qurashis said to him, "Ye Tufeil, you came to our land and this man amongst us has really grown stronger and stronger, divided our community for his sayings are like charms which enchant people and which may divide between a man and his own father, between a man and his own brother, and between a man and his own wife. So because we care for you we are afraid for you and for your own people. Do not talk to him and do not hear from him anything."

At-Tufeil continued to say: "By Allah they persisted so much and did not leave me alone till I told them loudly that I shall not meet this man you are talking about and I shall not hear and talk to him at all till I stuffed my ears with cotton so I shall not let my ears hear anything from him, and I wanted not to hear him. So in the next morning I went to the mosque and I found the Messenger of Allah (MPBAUH) praying near the Ka'aba. I stood near to him and Allah refused not to make me hear him praying. I heard something really nice and good. Then I said to myself: "I shall make my mother bereave me if I am not going to listen to this man. By Allah, I am an intelligent man and poet and I cannot fail to differentiate between what is good and what is ugly. So what is stopping me from listening to this man and what he has got to say ? If he said something good I shall take it and accept it, but if it is bad I will leave it. I stayed there near him till he finished his prayers and went home.

Then I followed him till he entered into his own house, and I entered

after him and said to him: "Ye Mohammad, your own people said to me so and so about you. Then I believe that Allah refused not to let me hear you and what you have to say. I heard you praying and heard from you something really good, so could you please tell me your case?" Thus, he told me about Islam and he read to me some verses from *the Quran*. By Allah, I have never heard anything like at all or better than it and nothing fairer than it. That was why I immediately declared my Islam and said: "Ye the Messenger of Allah, I am a well-respected man and obeyed among my own people; I am leaving back to them and I shall call them to Islam. So please invoke Allah's help and guidance for me and ask Him to send me a sign through which I can make them believe me and make them Moslems.

Then The Messenger of Allah (MPBAUH) said: "may Allah send him a sign!" At-Tufeil then said: "I went back to my own people till I reached an opening between two mountains that leads to my people who are staying at the bank of some water, and then I got some kind of light shining in between my eyes like a torch." Then I said: "May Allah, please make it in some place else other than my face, for I am afraid that they might think it as some kind of sign in my face as a result of my leaving off their religion. This shining light changed into the tip of my whip so that those who were present thought that the light in my whip was like a hanging light while I was coming down to them from that opening in the mountains. When I arrived to them my father, who was quite an old man, came over to me and I said to him: "Do not come near me father, for I am not from you and you are not from me." The father replied: "why not my son?" I said: "because I have become a Moslem." The father replied: "Well my son, my religion is your religion." So he too became a Moslem. Then my woman friend came to me and I told her the same thing and she too became a Moslem. She said to me: "shouldn't I be afraid from Thee Ash-Sharah which was an idol for them?" I replied to her: "No. I can guarantee this for you."

Then I called the people of Daws to Islam but they did not respond quickly. So I came back to the Messenger of Allah (MPBAUH) in Makkah and said to him: "Ye the Messenger of Allah I could not convince and change the people of Daws because of usury. So please invoke Allah's guidance for them." Then the Messenger of Allah (MPBAUH) replied: "May Allah help and guide the people of Daws to me." "Now you may go back to your own people and ask them to believe in Allah and in His Messenger, and be compassionate with them." Then Tufeil said that I came beck to my own people and called them to Islam, and I continued to do so till they all emigrated to the Prophet (MPBAUH) in Al-Madinah after the expeditions of Badr, Uhud, and Al-Khandaq. Then I came to the Messenger of Allah (MPBAUH) and I brought all those Moslems of my people with me when the Messenger of Allah (MPBAUH) was in Kheibar. I came down to the city with about 70 or 80 houses or families of my Daws people, and we followed the Messenger of Allah (MPBAUH) in Kheibar and we participated in that event with all the other Moslems. Indeed, I stayed with the Messenger of Allah (MPBAUH) till Allah the Exalted and the Elevated made him conquer Makkah. At that moment I said: "Ye the Messenger of Allah send me to the idol of the two hands, the idol of Amr bin Hamamah to burn it down." So Tufeil went out for it and

burn it down since it was carved from wood, and while he was burning it he was saying the following lines:

Ye the idol of the two hands,
I am not from those who worship you.
For our birth is older that your birth.
I have stuffed your heart with fire.

Then At-Tufeil came back to the Messenger of Allah (MPBAUH) and he stayed with him till he (MPBAUH) passed away to his Lord, Allah the Exalted.

The Death of Abi Talib

in the year 620 AD

Abou Talib bin Abd Al-Muttalib was the staunchest and the fiercest of defenders of the Messenger of Allah (MPBAUH). But it is said that he could not become a Moslem and leave off the religion of his fathers. It was also reported that the Messenger of Allah (MPBAUH) has said: "Quraysh was so cowardly towards me till my uncle died." It was also reported that the Prophet (MPBAUH) has always wanted his uncle to Islamize because he was the one who cared for him, brought him up, looked after him, and who defended him till the last minute in his life.

When Abou Talib got gravely ill, it was reported that the Messenger of Allah (MPBAUH) said to him: "Ye my uncle, please say it (meaning the certification that there is no god but Allah and that he is his Messenger), and I will consider it as a kind of intercession with Allah to save you at Doomsday." Then Abou Talib said to him: "Ye my nephew, if it was not for my fear that the people of Quraysh will curse and abuse me and say that I have said it because of my fear of death, then I would say it." Thus, what stopped Abou Talib from becoming a Moslem was the fear from abuse and blame and that he had left off the religion of his fathers and followed the religion of his nephew whom he had brought up as a young boy. So what is well-known and widely claimed is of course that Abou Talib had died as an unbeliever. (I believe this is a very biased historical statement to make, and it is not acceptable because it lacks logicality, authenticity and reason. How could any one believe that Abou Talib was not a Moslem while he constantly protected Islam right from its first day, and protected his nephew from the Unbelievers of Quraysh till his death? Many historians argue that he was a Moslem but he did not declare it openly for the interests of the Moslems themselves.) Abou Talib had from the children four boys: Ja'afar, Ali, Aqeel, and Talib; and the daughters were Um Hani' whose real name was Fakhitah, and Joumanah. In fact, they all had children of their own except Talib. Abou Talib was a lame man. He died in the tenth year after the prophecy and by three years before the Hijrah when he was about eighty years old.

In another reference, *The Lion of the Forest*, it was reported that when Abi Talib got really ill he called all the family of Abd Al-Muttalib and said to them: "You will always be safe and in a good state as long as you listen to what Mohammad tells you, and you do what he orders you to do. I want you to always follow him and to believe him and in him and you will be saved." Thus, how can a man saying such good things and asking people to believe in the Messenger of Allah (MPBAUH) and yet at the same time be called an unbeliever? This is really cannot be possible.

When Abou Talib died, the Messenger of Allah (MPBAUH) said to him: "May Allah bless you and forgive you, and I shall always ask His forgiveness for you till He orders me not to." As a result to this, all the other Moslems began to ask Allah's pardon and forgiveness for those of their dead who died unbelievers. That was why Allah the Exalted sent down His verse: "It is not fitting for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire."(*At-Tauba, or Repentance, 113*).

The Death of Khadijah

in the year 620 AD

Khadijah, the wife of the Messenger of Allah (MPBAUH), died in three days after the death of Abi Talib, and some said it was by more than that. She died in three years before the Hijrah when she was 65 years old. She lived with the Messenger of Allah (MPBAUH) after he married her for 24 years and six months. The Messenger of Allah (MPBAUH) buried her in Al-Hajoun, and there was no prayers at the dead at that time. The Prophet really felt very sad and bereaved for her and he went with her into her grave in the burial ritual. In fact, after the death of Abou Talib and Khadijah so many problems and plights followed each other unto the Messenger of Allah (MPBAUH) because both of them were his greatest supporters and defenders against Quraysh. The abuse and harm inflicted upon him by Quraysh actually increased and worsened to the extent that the unbelievers really dared to throw earth onto his head while he was praying; and worse, some throw the placentas of sheep on him while he was praying. In fact, the year in which Khadijah and Abou Talib (620 AD) died was named "the year of mourning".

His Travel to At-Taif

At-Taif is a town in Al-Hijaz, and it is about 65 miles South-East of Makkah. It is quite famous for its good climate, fertile land, and its abundant fruits, especially grapes, plums, pomegranate and peaches. It was actually a Summer-resort for the rich class of Makkah at that time. The Prophet

(MPBAUH) travelled there on the 27th of Shawwal in the tenth year of the prophecy (January-February 620 AD), and he took with him his adopted-son Zeid bin Harithah. He went there to seek some help from the tribe of Thaqeef and to attract more people into Islam. Thus, he went to a group of noblemen of Thaqeef and called them to Allah the Exalted. But one of them said: "Did not Allah find a man to send him (as a Messenger) except you!?" The other one said: "By Allah, I am not going to talk to you ever, for if you are a Messenger from Allah as you say, then you are a greater danger than just talking to you. And if you are lying to us and to Allah I should not be talking to you at all." Then these leaders or supposed noblemen of Thaqeef set their evil and wicked men and their servants on the Messenger of Allah and on his adopted-son Zeid and began abusing and cursing them and shouting at them till many people gathered to the scene. The Prophet and his companion took cover in a wall behind their backs which protected them.

When the Messenger of Allah (MPBAUH) felt safe and those wicked men left him off, he said:

> "May Allah, to Ye I take my case and weak position and inability to strike back at those wicked people. May Allah, Ye the Most Merciful of the Merciful, You are the Lord of the weak and you are my lord. To whom You did send me to this far to be attacked, or to an enemy whom You have given authority and power who can decide my case. If You would not feel angry with me I would not have cared. But Your care and Grace is much wider and comprehensive than one may think. That is why I seek the Light of Your face with which You have enlightened all the Darkness and with which all the matters of this life and the hereafter are fixed and corrected rather than inflicting me with Your anger and dislike. You have all of the things till You are satisfied, and there is no power and authority in this world but Yours."

Thus, when the two sons of Rabee'ah, Otabah and Sheibah, saw what had happened to the Messenger of Allah (MPBAUH), both of them were moved inside for his help, or at least felt sorry for him. That was why they sent one of their servants, a Christian one called Addas, and they said to him: "take some of this grapes, put it in this tray and take it to that man and tell him to eat from it." Addas did what he was told to do and he came over to the Messenger of Allah and put the tray in his hands. When the Messenger of Allah (MPBAUH) touched the grapes he said: "in the name of Allah," and then Addas looked him in the face then said: "By Allah this kind of language is not told by the people of this city." Then the Messenger of Allah (MPBAUH) replied to him: "What country do you come from ye Addas and what is your religion?" Addas said: "I am a Christian and I come from Nienawa. The Messenger of Allah (MPBAUH) replied to him: "Isn't it from the village of the good man Yunus bin Mattah?" Addas said him: "And what do you who Yunus bin Mattah is?" The Messenger of Allah (MPBAUH) replied: "That man was a brother of mine, a Prophet like me as I am a Prophet." Then Addas bent himself down over the Messenger of Allah (MPBAUH) and began kissing him on the head, hands and on his feet. Then the two sons of Rabee'ah began

saying to each other: "What has happened to your servant ? He seems to have been spoilt and changed towards that man over there." When Addas returned to them they said to him: "Woe unto you Addas! What happened to you and why were you kissing the head of this man and his hands and his feet ?"Addas replied: "My master, there is no man on earth better than this man. He told me something which no one knows unless he was a Prophet." Then they said to him: "Woe unto you Addas! How could he change you from your religion when we know that your religion is better than his."

The Messenger of Allah (MPBAUH), then, returned from At-Taif in his way back to Makkah after he felt disappointed by the people of Thaqeef and their complete rejection of him. When he (MPBAUH) arrived back to Makkah he found its people even worse in their animosity for him and in showing their differences with him. This was the feeling among nearly all of Makkah except those weak ones who really believed in him and his Message in all circumstances. In fact, it was reported by At-Tabari that when the Messenger of Allah (MPBAUH) wanted to come into Makkah after he arrived from At-Taif some of Makkah people met him on the way and he (MPBAUH) asked one man of them: "Would you please tell this message for me to someone there in the city?" The man replied: "Yes." The Messenger of Allah said to this man: "Go to Al-Akhnas bin Shareeq and say to him that Mohammad says to you 'would you be my helper to convey the Message of my Lord?'" That man went to Al-Akhnas and told him what Mohammad asked him to tell him. Then Al-Akhnas replied: "The ally cannot help the obvious and clear man." The man came back to the Messenger of Allah (MPBAUH) and told him what Al-Akhnas said. The Messenger of Allah (MPBAUH) asked the man: "would you like to go back again ?" The man replied: "Yes." The Messenger of Allah (MPBAUH) said: ""Go to Suheil bin Amr and say to him that Mohammad says to you 'would you be my helper to convey the Message of my Lord?'"

The man went to Suheil bin Amr and told him what Mohammad asked him to tell him. Then Suheil said: "The family of A'amer bin Lou'ayy will not help the family of Ka'ab. The man came back to the Messenger of Allah (MPBAUH) and told him what Suheil had said. The Messenger of Allah asked the man: "would you like to go back again ?" The man replied: "Yes." The Messenger of Allah (MPBAUH) said: ""Go to Al-Mut'em bin Adi and say to him that Mohammad says to you 'would you be my helper to convey the Message of my Lord?'" The man went to Al-Mut'em and told him what Mohammad asked him to tell him. Then Al-Mut'em said: "Yes, I will help him, tell him to enter the city." The man came back to the Messenger of Allah (MPBAUH) and told him what AL-Mut'em had said. Then Al-Mut'em and all his children and his nephews took their arms in preparation to get the Prophet into the city. They went to the mosque, and when Abou Jahl saw Al-Mut'em he said to him: "are you a helper or a follower?" He replied: "Just a helper." Then Abou Jahl replied: "We will help anyone you are helping."

Then, the Messenger of Allah (MPBAUH) came into Makkah and stayed in it as before. He (MPBAUH) once entered into the holy Mosque while the unbelievers were near the Ka'aba. When Abou Jahl saw him he said: "this is your prophet ye the people of Abd-Manaf." Then Otabah bin Rabee'ah replied to him: "do you deny that there is a prophet or a even king from our family?"

Then Otabah went to the Messenger of Allah (MPBAUH) and told him of what he had heard. The Messenger of Allah (MPBAUH), then came to them and said to Otabah: "And for you Otabah bin Rabee'ah, by Allah, you did not say that to Abou Jahl because you want to defend Allah and neither me but you just defended yourself and your pride and arrogance. And for you Aba Jahl, by Allah, one day you will meet the grandest consequences in this life till you laugh a little and cry a lot. And for you the people of Quraysh, by Allah, you will also meet the grandest and the gravest consequences in life till you enter Islam and by force believe in what you hate and deny now.

It was reported that the Messenger of Allah (MPBAUH) had stayed in At-Taif for about ten days. Apparently, what made him travel to At-Taif was to seek support and help from more people other those handful of Quraysh. But the people of Thaqeef had really disappointed him, and the fact remains that he never really sought help from them or from anywhere else till his uncle Abou Talib and his wife Khadijah died. In addition to this that there was a group of Moslems who emigrated to Ethiopia due to the pressures and maltreatment they faced by the Qurashis. When he (MPBAUH), once more, came back from At-Taif he could not enter Makkah except with the support and help and protection of a man like Al-Mut'em bin Adi.

The Night Journey and the Ascent to the Heavens

in the year 621 AD

The night journey and the ascent to the heavens of the Messenger of Allah (MPBAUH) happened in one year before the Emigration and on the night of 27th of the month of Rajab. This is the famous date for this event and upon which all people agree, and it was a Monday night. In fact, the Night Journey was to the Holy House in Jerusalem, and the Ascension was to the heavens. In that night, the five-time prayers were imposed upon the Prophet. Allah the Exalted mentioned this in *The Holy Quran* where he said: "Glory be to Allah who did take His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts we did bless, in order that We might show him some of Our Signs: for He is the One Who hearth and seeth all things." (*Al-Isra', 1*).

Indeed, the way in which this event of Journeying by night had taken place was a subject of debate among many scholars and the various sects of Moslems. But they all agreed that the Messenger of Allah (MPBAUH) was physically, not only spiritually, taken out into this journey. In fact, only a few of them believe that he was taken up into this journey spiritually and not physically. It was reported by Mohammad bin Jareer At-Tabari in his interpretation of this event, and on the authority of Hutheifah, that he said that this event was just a vision and that the Messenger of Allah (MPBAUH) was

not in any way taken out into heavens physically; it was only spiritually. Such interpretation was also reported on the authority of A'ishah (may Allah be pleased with her) and on the authority of Mou'awiyah (may Allah be pleased with him). But A'ishah's narration of this Hadith is not reliable and not true because she was not with the Messenger of Allah (MPBAUH) as his wife at that time. Mou'awiyah was also still an unbeliever with his father Abou Sufyan.

An-Nasafi also reported that the Journey by Night was in reality, not in the vision. On the authority of A'ishah (may Allah be pleased with her) that she said: "By Allah, the Messenger of Allah (MPBAUH) never really travelled physically in his body but just ascended upto the heavens spiritually. Mou'awiyah also said the same thing and this must be the case since there is no grace for the dreamer and no quality for the sleeper.

Al-Fakhr Ar-Razi also reported in his own account of this event and said: "The interpreters and theologians argue that the proof and the evidence to the fact that Allah the Exalted had actually taken His Messenger, body and soul, by Night from Makkah to the Farthest Mosque is there in *The Holy Quran* and *the Hadith*. In relation to the *Quran* the above-mentioned verse in the Chapter of *Al-Isra'* is very clear and leaves no doubt at all in the mind of the reader. The evidence is also linguistically proven for the phrase "take His Servant for a Journey" implies both the body and the spirit, and that is why no one can dispute that this journey was truly for the whole of the body and the spirit. In *the Hadith*, moreover, it was reported by many Leaders in *As-sihah*, and this *Hadith* is quite famous, that the Messenger of Allah did go from Makkah to the Holy House in Jerusalem and from there to the Heavens.

His (MPBAUH) Ascension to the Heavens to see the wonders of the Dominion as Allah the Exalted said: "in order that We might show him some of Our Signs" is also another real proof to this event. Also Allah the Exalted could not be confined by place or time and that was why the Messenger of Allah (MPBAUH) saw his Lord at that night, and the Inspiration inspired him what He wants and imposed on him the order of praying five times a day. Allah the Exalted also grouped for him all the other Messengers (may prayers and peace be upon them) and he led them in prayers in the Sacred House in Jerusalem and they all went up to the skies in order to receive him there. After all this journey the Messenger of Allah (MPBAUH) came back in the same night to Makkah.

The Effect of the Journey by Night on Quraysh

When the Messenger of Allah (MPBAUH) got up in the next morning he told the people about what he had seen. As-Sidique immediately believed him together with all who really believed in him and who truly believes his Message. But the unbelievers strongly disbelieved him and tried to ask him to describe for them the Sacred House of Jerusalem and its Mosque to see if he really tells the truth. He (MPBAUH) described for them the Farthest Mosque of Jerusalem in its minutest detail. They asked him about certain things within the Mosque, and Allah the Exalted showed him the Mosque in front of his own eyes and he started to look at it and described it for them, and counted its doors one by one which all tallies with what they already know and with the truth. They also asked him about some camels they had there and he told them about them, about the time of their comings and everything else as it is in reality.

It was also reported that when he (MPBAUH) came back to Makkah from this night he told Um Hani' bint Abi Talib, who is the sister of Ali bin Abi Talib (may Allah honour his countenance), about his Journey by Night. He told her that he wanted to go out and tell his own people about this because he never really wanted to keep any secret from them which shows the greatness and ability of Allah the Exalted. This really indicates his (MPBAUH) greatness and the highness of his place and self among his own people. Thus, Um Hani' held him in his gown and said to him: "I ask you and beg you, ye, my cousin, do not talk of this matter to anyone else in Quraysh. They will not believe you; even those who already believed in you will think that you are a liar" Then the Messenger of Allah (MPBAUH) snapped his own gown from her hand and walked away. She said that a flash of light from his body flashed in my eyes which nearly turned my eyes blind. Then I immediately knelt down in prostration and when I raised my head he was gone. She said that I told my maid Nab'ah, who was an Ethiopian maid, "follow him and see what he is going to say." When she came back she told me that the Messenger of Allah (MPBAUH) came to a group of people from Quraysh in Al-Hateem which included among them Mut'em bin Adi and Abou Jahl bin Hisham and he told them about his Journey by Night.

When the Messenger of Allah (MPBAUH) told a group of people from Quraysh about his Journey most of them glorified it and applaud it and some of them put their hands on their heads in astonishment. If this Journey was just a night-dream then all these people would not have felt so amazed and astonished by it, and it would not have caused all this clamour around it. Even some of those Moslems whose faith was not so strong did not really believe him. Al-Mut'em bin Adi said to him (MPBAUH) that your case before today was an easy one and different from today, and this proves you as a liar today.

How could you travel to the Holy House in Jerusalem in one night when we used to beat the hearts of our camels out to reach there in one month and another month for the return journey? How could you claim that you went there and came back in one night ? By Al-Lat and Al-Uzzah I won't believe you, the thing that you are saying never really happened. Then Abou Bakr said to Al-Mut'em: "Wo unto you Al-Mut'em, how could you say such a thing to your nephew and you tell him a liar right in his face. I testify and certify to you that he is truthful."

In another version of events, it happened that a group of men from the people of Quraysh came to Abou Bakr (may Allah be pleased with him). They said to Abi Bakr: "What would you say about your Companion who claimed that he travelled by night or actually was taken to the Holy House in Jerusalem in this past night ?" Abou Bakr asked them: "Did he say so?" They said: "Yes." He said to them: "If he said so then he must be right and it must be right." They replied back: "Would you believe him that he travelled by night to the Holy House of Jerusalem and came back before the morning?" He said: "Yes, I believe him even it it was farther than that. I believe him in the news he told about the heavens and in the resurrection of his soul. Then Al-Mut'em said: "Ye Mohammad, please describe for us the Holy House of Jerusalem." Then Abou Bakr (may Allah be pleased with him) said to the Messenger of Allah (MPBAUH): "describe it for me ye the Messenger of Allah for I know it and I was there once.Then Gabriel came down unto the Messenger of Allah and brought him the whole image of the Holy House in Jerusalem. Then the Messenger of Allah began describing it and he would say for example the door so and so is located in so and so a place, till he described the whole place in a very accurate manner. And in every case Abou Bakr was listening and would say this is true and I really certify that you are the Messenger of Allah till finally the Prophet described the entire House.

These are some of the Hadith which occurred in *Sahih Al-Bukhari* in relation to the Journey by Night and the Ascension to the Heavens described briefly in the margin and on the authority of Al-Qastalani:

> On the authority of Jabir bin Abdullah (may Allah be pleased with them) that he had heard the Messenger of Allah (MPBAUH) as saying: "When Quraysh did not believe in me I stayed in the Ka'aba and then Allah cleared the way for me to the Sacred House, and then I began describing the House for them while I was looking at it."

The Ascension

On the authority of Malik bin Sa'asa'ah (may Allah be pleased with both of them) that the Messenger of Allah (MPBAUH) spoke of a night in which he was taken to the Holy House of Jerusalem. He said: "While I was in Al-Hateem - perhaps I was in the Ka'aba - lying back in relaxation when I received the Inspiration who said to me and I heard him saying it and then something cut me from this to this." The narrator says: "from the mouth to the hair, and my

heart was taken out, a golden bowl full of water was brought and my heart was washed, then stuffed, then relocated in its place. Then I was brought an animal smaller than a mule but bigger than a donkey, a while animal it was." The narrator continued to say: "It was fast like lightening. It would put one leg at the end of its sight, which means it was really fast. I was carried on it. Gabriel took me and set out till we reached the lower heaven to which a door was opened to us and someone said: "who is it ?" Gabriel replied: "it is me Gabriel." The voice asked again: "who is with you?" Gabriel replied: "Mohammad." The voice asked again: "was he sent over here?" Gabriel replied: "yes." The voice replied: "He is welcome here and what a great and gracious visitor he is!" The door was opened and it was Adam inside it, and Gabriel said to Mohammad: "This is your father Adam, greet him!" So I greeted him and he answered my greetings and said: "welcome with the good son."

Then Gabriel took me up to the second heaven to which a door was opened to us and someone said: "who is it?" Gabriel replied: "it is me Gabriel." The voice asked again: "who is with you?" Gabriel replied: "Mohammad." The voice asked again: "was he sent over here?" Gabriel replied: "yes." The voice replied: "He is welcome here and what a great and gracious visitor he is!" The door was opened and there were inside it both Yahya and Jesus who were cousins (sons of two sisters). Gabriel said to Mohammad: "These are Yahya and Jesus, greet them!" So I greeted them and they answered my greetings and said: "welcome with the good brother and the good Prophet."

Then Gabriel took me up to the third heaven to which a door was opened to us and someone said: "who is it?" Gabriel replied: "it is me Gabriel." The voice asked again: "who is with you?" Gabriel replied: "Mohammad." The voice asked again: "was he sent over here?" Gabriel replied: "yes." The voice replied: "He is welcome here and what a great and gracious visitor he is!" The door was opened and there were inside it Yusuf (Joseph). Gabriel said to Mohammad: "This is Yusuf, greet him!" I greeted him and he answered me and said: "welcome with the good brother and the good Prophet."

Then Gabriel took me up to the fourth heaven to which a door was opened to us and someone said: "who is it?" Gabriel replied: "it is me Gabriel." The voice asked again: "who is with you?" Gabriel replied: "Mohammad." The voice asked again: "was he sent over here?" Gabriel replied: "yes." The voice replied: "He is welcome here and what a great and gracious visitor he is!" The door was opened and it was inside it Idrees. Gabriel said to Mohammad: "This is Idrees, greet him!" I greeted him and he answered me and said: "welcome with the good brother and the good Prophet."

Then Gabriel took me up to the fifth heaven to which a door was opened to us and someone said: "who is it?" Gabriel replied: "it is me Gabriel." The voice asked again: "who is with you?" Gabriel replied: "Mohammad." The voice asked again: "was he sent over here?" Gabriel replied: "yes." The voice replied: "He is welcome here and what a great and gracious visitor he is!" The door was opened and it was inside it Haroon.

Gabriel said to Mohammad: "This is Haroon, greet him!" I greeted him and he answered me and said: "welcome with the good brother and the good Prophet."

Then Gabriel took me up to the sixth heaven to which a door was opened to us and someone said: "who is it?" Gabriel replied: "it is me Gabriel." The voice asked again: "who is with you?" Gabriel replied: "Mohammad." The voice asked again: "was he sent over here?" Gabriel replied: "yes." The voice replied: "He is welcome here and what a great and gracious visitor he is!" The door was opened and it was inside it Moses. Gabriel said to Mohammad: "This is Moses, greet him!" I greeted him and he answered me and said: "welcome with the good brother and the good Prophet." But when I left him he cried. He was asked: "what made you cry?" He said: "I am crying because a man was sent after me who made a lot of his people enter paradise more than those of my people."

Finally, Gabriel took me up to the seventh heaven to which a door was opened to us and someone said: "who is it?" Gabriel replied: "it is me Gabriel." The voice asked again: "who is with you?" Gabriel replied: "Mohammad." The voice asked again: "was he sent over here?" Gabriel replied: "yes." The voice replied: "He is welcome here and what a great and gracious visitor he is!" The door was opened and it was inside it Ibrahim. Gabriel said to Mohammad: "This is your father Ibrahim, greet him!" I greeted him and he answered me and said: "welcome with the good son and the good Prophet." Then the tree of eternity was put up to me with all its fruits which are as big as the jars of Hajr and its leaves like the elephant's ears. Gabriel said to me: "this is the tree of Eternity." There were also two clear rivers that are obvious and another two which are hidden. I said: "what are these ye Gabriel?" He said: "Those hidden rivers are the two rivers of paradise and the two obvious ones are the Nile and the Euphrates."

Moreover, Gabriel showed me the good-built house of which I have known that seventy thousand kings enter it in every day. Then I was brought one container full of wine, and another full of milk, and another full of honey. I took the one with milk. Gabriel said: "this is the instinct upon you and your nation have been weaned. Then the prayers were sanctioned over me where I was asked to pray fifty times every day. Then I came back and on my way I called upon Moses who asked me: "What were you ordered to do?" I said: "To pray fifty times everyday." Moses said: "Your nation cannot do this and pray fifty times each day. For, by Allah, I have told people to do such a thing before you and tried really hard with the children of Israel but it did not work with them. So I tell you, go back to your Lord and ask Him to lessen them for your people." So I went back and asked from Allah to lessen them. Allah the Exalted took off from them ten to become forty, and I came back to Moses. He said: "go back again and ask for the same deduction." I went back again and then Allah the Exalted took another ten to become thirty, and I came to Moses. He said: "go back again and ask for the same deduction." I went back and then Allah the Exalted took another ten to become twenty, and I came back to Moses. He said: "go back again and ask for the same deduction." I went back again and then Allah the Exalted took another ten to become ten. So I was ordered to pray ten times a day and I came back to Moses. He said: "go

back again and ask for the same deduction." I went back again to Allah the Exalted and He ordered me to pray five times a day and I came back to Moses. He said: "What were you ordered?" I said: "To pray five times a day." Moses said: "Your people cannot pray five times each day. I have tried it myself with my own people and I have really managed them and treated them strongly but of no avail. So go back again to your Lord and ask Him for less to your people." I have said this and asked my Lord till I felt embarrassed about it. But then I felt satisfied and submitted things to Allah. The Prophet then said: "When I passed through, a caller called me: 'I have decreed what is obligatory and I have lessened the obligations from my servants.'"

On the authority of Ibin Abbas (may Allah be pleased with him) who narrated in connection with His sayings the Exalted: "We granted the Vision which We showed thee, but as a trial for men. As also the Cursed Tree mentioned in the Quran: We put terror and warning into them, but it only increases their inordinate transgression!" (*Al-Isra', 60*). He said that this vision is the vision of the eye through which the Messenger of Allah (MPBAUH) the heavens at the Night of Journey to the Sacred House of Jerusalem. He also said that the Cursed Tree which is mentioned in the Quran is the tree of zaqoum.

The Prayers Duty

The five-time prayers undoubtedly have been ordained at the night of the Journey to the Sacred House and there is no question about that. Prayers are indeed a duty to every Moslem and this is a fixed Islamic law and jurisdiction. It is mentioned as a duty in the *Holy Quran* in His saying the Exalted: "Then establish regular prayers; practise regular charity; and obey Allah and His Messenger."(*Al-Mujadilah, or the Woman who pleads, 13*) Also, His saying the Exalted: "Guard strictly your habit of prayers, especially the Middle Prayer; and stand before Allah in a devout frame of mind."(*Al-Baqarah, 238*). This implies that prayers are truly ordained and for being five times a day because He ordered Man to pray five times, especially the Middle one. The minimum middle which is possible is between four, or one between four. In *the Sunnah* it is also mentioned in his (MPBAUH) saying: "Allah the Exalted has made it a duty to every Moslem, man or woman, to pray five times in every day and night."

Moreover, it is mentioned in *The Prayers Thesis* by Ibin Sienah that prayers are just like the human self which talks of the universe, the galaxy, the eternal worshipping and devotion for the sake of the Abstract Right and in search for the eternal reward. The Messenger of Allah (MPBAUH) has said that "prayer is the main pillar of religion." Religion is also the means for purifying the human self from all the satanic blemishes and the human faults and sins and for the abstention from all worldly and demeaned or low secular matters. That is why prayer is the act of worshipping the first cause and the supreme, Exalted and adorable Allah. That is why really we do not need to explain His saying the Exalted: "I have only created jinns and men, that they may worship

Me." (*Az-Zariyat, or the Winds that Scatter, 56*).

Thus, they all know that prayers mean total knowledge. It is to know the meaning of the man's existence in this world and his knowledge of the crystal-clear secret and the pure heart and the empty self. This leads also to the fact that the real meaning of prayer is really to know Allah the Exalted and the Elevated in His Oneness, omnipresence, the necessity of His existence and presence and His self glorification and elevation, and the sanctifying of His characteristics in the course of faithful prayers. What I mean by faithful prayers is to know the qualities and the characteristics of Allah in a manner which left no room at all for anyone to add anything and which does not allow any doubt at all. Anyone who prayed like this he then must be honest and faithful and will be rewarded for his prayers or will not be misled or be allowed to go astray. But anyone who did not do such thing he then must be a liar and disobedient. Allah indeed is the most Exalted and the most Elevated and the most supreme and the most powerful. He (MPBAUH) has said: "He who does not pray does not have faith; and he who is not trustworthy does not have faith too." He also said: "Pray as you saw me pray." Allah the Exalted also said: "and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest thing in life without doubt. And Allah knows the deeds that ye do."(*Al-Ankabout, or the Spider, 45*).

The Messenger's Presentation of Himself (MPBAUH) to Arab Tribes

The Messenger of Allah (MPBAUH) has hidden his Message at the beginning of his prophecy, but he later declared it in the fourth year of the prophecy. He really called people to Islam for more than ten years, especially in the time of the seasonal markets or the season of the pilgrimage to the Ka'aba. In every year he used to come to the season and would follow the pilgrims to their houses in Al-Munah and Al-Mauqef, and would ask about the Arab tribes one by one, ask about their own houses, visit them in their own houses, follow them to the season markets which were Okaz, Majannah, and Thu Al-Majaz. The normal practice for the Arabs when they came in pilgrimage was that they would stay in Okaz the whole month of Shawwal, then they would come to the market of Majannah, where they also would stay for twenty days, and then they would come to the market of Thu Al-Majaz, where they would finally stay the days of the actual pilgrimage. The Messenger of Allah (MPBAUH) used to come to them and present himself to them, tell them about his intention and about his Message. He used to do so till they used to stop him from conveying the Message of his Lord. He used to go round among people and in their houses and he would say: "Ye people, Allah has ordered you to worship Him and that you should not associate in worship any other thing whatever with Him." It was reported that Abou Lahab used to walk behind him and would say to the same people: "this man is calling you to leave off the religion of your fathers."

Ibin Is'haq has narrated that the Messenger of Allah (MPBAUH) had actually presented himself to the tribe of Kindah, Kalb, the family of Haniefah, and the family of A'amer bin Sa'asa'ah. One of man of these tribes said to him (MPBAUH): "Do you think if we support you and swear allegiance to you and to your Message, and then Allah made you victorious, would we follow up the prophecy after you ?" He replied to them: "the matter is really in the hands of Allah and He would put it as He wishes." Then the man replied to the Messenger of Allah (MPBAUH): "Are we going to fight the Arabs in your defence, and when Allah gives you victory, the matter of the Message will be to some other one than us!? We do not need you and your message." Thus, they refused to help him and did not believe in his message. When the family of A'amer came back to their homes they came to their elder *sheikh* who was so old and could not go with them to the season of pilgrimage. When they arrived home this old man asked them about their trip and if there is anything to be talked about. They said to him: "a man from Quraysh came to us and he is one of the sons the family of Abd Al-Muttalib, who claimed that he is a prophet. He wanted us to follow him, to defend him, and to go out with him to our lands." The old man put his hand on his head and said: "Ye my son, can we still do anything about this matter yet ? I swear by the One Who holds my soul in His Hand this man is not telling lies, for none of the children of Ismael ever told lies. He is quite right that he is a Prophet, and you really have missed your chance and you could not use your reasoning.

Al-Waqidi also narrated that the Messenger of Allah (MPBAUH) had actually presented himself to the children of Abs, the children of Saleem, the children of Muhareb, Fazarah, Murrah, the children of An-Nadr, Ozrah, and Al-Hadarmah. They have all answered him in the worst kind of answers and said to him: "your own people and your own tribe know you better; why did not they follow you?" Indeed, there was no worse reception that he got from all the Arabs more than the terrible one he received from the children of Haniefa, who were the people of Al-Yamamah and from whom Moseilamah Al-Kazzab came. That was why the Hadith had it that: "the worse of all Arab tribes were the children of Haniefah." Also, the worse of the Arab tribes in which they have received the Messenger of Allah (MPBAUH) was Thaqeef. That was why also the Hadith had it that: "the worse of all Arab tribes were the children of Haniefah and Thaqeef." In fact, the Messenger of Allah (MPBAUH) continued to present himself to the Arab tribes in every season of pilgrimage, and he used to say: "I will not force any one to anything. He who accepts what I am presenting, here it is, and he who hates it I will not force him. What I want, however, is not to be killed and stopped from mediating the Message of my Lord." But none of these tribes had actually accepted him (MPBAUH), and all of them would say: "The man's own people know him better than any other people. And we cannot see how a man could do us good while he had marred his own people or was of no good to them!"

The Beginning of the Islamization of the Ansar

The Pledge of Allegiance of Al-Aqabah the First:

The Islamization of Sa'ad bin Ma'a-ath

The Messenger of Allah (MPBAUH), as I mentioned in the previous section, began presenting himself to the Arab tribes and their pilgrims as he usually did at every season. While he was near Al-Aqabah, which is also called Jumrat Al-Aqabah with the addition of Al-Jumrah. The place is on the left side of the road from Munah to Makkah. While he (MPBAUH) was in this place, he met a group of Al-Aws and Al-Khazraj who were performing pilgrimage among the many Arab tribes who come to Makkah as pilgrims. Al-Aws and Al-Khazraj were two famous and great Arab tribes in Yathrib. They were described and later nicknamed as the Ansar by the Messenger of Allah for when he (MPBAUH) emigrated to them they defended him and helped him a lot to gain victory in many occasions to come.

The people of Al-khazraj whom the Messenger of Allah (MPBAUH) met were Abou Umamah As'ad bin Zurarah and A'wf bin Al-Harith, who was known as Ibin Afra', and they both were from the children of (*Bani*) An-Najjar. He met also Rafi' bin Malik bin Al-Ajlan and A'amer bin Abd Harithah, who were both from Bani Zureiq. He also met Qutbah bin A'amer bin Hadidah from Bani Salmah, and Oqbah bin A'amer bin Nabi' from Bani Ghanam, and Jabir bin Abdullah bin Rabab from Bani Obeidah. So the Prophet (MPBAUH) presented to them some verses of the Quran that they have accepted from him and which really affected their hearts and minds. Indeed, in addition to the Jews, there were in Al-Madinah the people of Al-Aws and Al-Khazraj. The Jews were the people of the Book, but Al-Aws and Al-Khazraj were Pagans and they set up idols as associates to Allah. Whenever anything happened between them the Jews used to say to them that a prophet is now coming down, and that his time has arrived, and that "we will chase him and we will kill you with him in the same way 'Ad and Iram were perished."

Indeed, the Jews were able to describe him (the prophet) in details for these tribes. When these men came back home to Al-Madinah they told their own folk about the Prophet (MPBAUH) and they called them to Islam. Indeed, many of them became Moslems, and when the next season arrived these Ansars became around 12 men. That was on the twelfth year of the prophecy and in 621 AD, where they met him in Al-Aqabah and they swore the pledge of allegiance for him as it was known the women pledge. It was called like that because it is connected with the matters that are mentioned in the Chapter

of *the Mumtahanah*, or the Woman to be Examined: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery or fornication, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness of their sins: for Allah is oft-forgiving, Most Merciful."(*Verse 12*).

After this pledge of allegiance had been concluded the Prophet (MPBAUH) sent with these Ansars Musa'ab bin Omeir bin Hashim to teach them Islam and to make them read the Quran. Musa'ab was well-known in Al-Madinah as the reader. Indeed, a lot of Moslems entered Islam at his hands such as Sa'ad bin Ma'a-ath and Oseid bin Hudeir. Indeed, Sa'ad was one of the most revered leaders among these Ansars. He managed to spread Islam quite well among his people to the extent that there were not a single house which does not contain in it some men and women Moslems, except perhaps the house of Bani Omayyah bin Zeid, Khatmah, Wa'el, and Waqef. This was so because they had among them Abou Qays bin Al-Aslat, who was really their poet and leader. He was so well-heard off to the extent that he stopped them from Islam for some time till the Prophet (MPBAUH) finally Emigrated to Al-Madinah.

The Pledge of Allegiance of Al-Aqabah the Second

A group of Ansars agreed to meet the Messenger of Allah (MPBAUH) hidden among their own people of unbelievers so they could not be noticed. They came to Makkah in the usual season of pilgrimage in the month of Thee Al-Hijjah with all the pilgrims of their own people. They met the Messenger of Allah (MPBAUH) and promised to see him in the middle of the orientating days (the days where the sacrifices are offered and the actual slaughter occurs after the sun rises). When the night fell, and after two thirds of it passed, they went out under darkness to meet the Messenger of Allah (MPBAUH) in Al-Aqabah. They had with them Abdullah bin Amr bin Haram Abou Jabir, who became a Moslem at that night. The Messenger of Allah (MPBAUH) came to meet them and he had with him his uncle Al-Abbas bin Abd Al-Muttalib, who was still on the religion of his own people but he came because he wanted to support his nephew. He was the first to have pledged allegiance to the Prophet (MPBAUH) in that night and he was the first to have talked. He said:

> "Ye the people of Al-Khazraj (this is how the Arabs named Al-Khazraj and Al-Aws in this name), Mohammad is from our family and one of us. You have learnt this in this grand and fortified time. He has refused to break off with you, for if you see that you could and would do what you were asked to do and what you have invited him to give to you and that you would defend him for that purpose, then it is OK and you will have

what you want. But if you feel that you will leave him and not defend him to pass on what he came for then leave him from now for he is already in a grand and fortified position."

The Ansar replied to this: "We have heard what you have said, so please ye the Messenger of Allah, speak out and show us your real self and say whatever pleases you and your Lord!" Thus, he (MPBAUH) spoke, recited *the Quran* for them, asked and urged them to Islam and said: "You would defend me in the same way you would defend your own women and children." At that night of swearing allegiance, Al-Bara' bin Ma'arour showed his firm position and great and glorious loyalty to the Messenger of Allah (MPBAUH), when he took him by hand and said: "By the One Who justly and rightly sent you, we will defend you in the same way we defend our children. So please, ye the Messenger of Allah, swear allegiance for us too because by Allah we too are a people of wars." Then Abou Al-Haytham bin Al-Tayhan, the ally of Bani Abd Al-Ash-hal, interrupted Al-Bara' and said: "ye the Messenger of Allah, there are some ties between us and other people and we will cut them." He meant the ties that existed with the Jews of Al-Madinah, and he continued: "would you try by Allah the Exalted and the Elevated who sent you over to us to go back to your own people and leave us!"

Then the Messenger of Allah (MPBAUH) smiled to this frightening remark and said: "Blood blood and destruction destruction, you are from me and I am from you. I will make peace with the one you make peace with, and I will fight the one you fight." The whole number of people who swore allegiance to him at that night were 70 men and 2 women only. The women were Nuseibah bint Ka'ab Um A'amarah and Asmaa' bint Amr bin Adi from Bani Salmah. The Messenger of Allah (MPBAUH) chose from them 12 captains to lead their own people, nine from Al-Khazraj and three from Al-Aws. He said to them: "You are the guardians or the custodians of your own people in the same kind of custody of the Disciples of Jesus, son of Mary. And I am the custodian of my own people. The Captains were:

(1) Sa'ad bin Ubadah.
(2) Asa'ad bin Zararah.
(3) Sa'ad bin Ar-Rabee'.
(4) Sa'ad bin Khaythamah.
(5) Al-Munther bin Amr.
(6) Abdullah bin Rawahah.
(7) Al-Bara' bin Ma'arour.
(8) Abou Al-Haytham bin Al-Tayhan.
(9) Oseid bin Hudeir.
(10) Abdullah bin Amr bin Haram.
(11) A'abadah bin As-Samit.
(12) Rafe' bin Malik.

When they all swore allegiance to the Messenger of Allah (MPBAUH), they came back to Al-Madinah. Indeed, their arrival to Makkah was in the month of Thee Al-Hijjah. After they left back to Al-Madinah, the Messenger

of Allah (MPBAUH) stayed in Makkah the rest of Thee Al-Hijjah, Al-Muharram, and Safar. Only then he Emigrated to Al-Madinah in the month of Rabee' Al-Awwal and he arrived there in the 12th of it. After the Prophet (MPBAUH) had left to Al-Madinah and after they had heard of the many new Ansar Moslems, the Qurashis became really worse in their torturing of the Moslems who were still in Makkah and they really harmed them a lot. Thus, the Messenger of Allah (MPBAUH) ordered his Companions to Emigrate, like him, to Al-Madinah. That was why they went out in groups and in secret till none of the Moslems remained with him in the city of Makkah except Ali bin Abi Talib and Abou Bakr who both stayed in Makkah with him and at his orders. Indeed, the Messenger of Allah (MPBAUH) was waiting to be permitted (by inspiration) to Emigrate. Finally, I should stress that the Islamization of the Ansar had a great impact and played an important role in the history of Islam, and indeed in the history of the whole world.

Quraysh's Plot
to Kill the Messenger of Allah (MPBAUH)

The people of Quraysh really tortured the Moslems a great deal to the extent that they forced them to Emigrate out of the city. A group of them Emigrated to Ethiopia and the rest of them Emigrated to Al-Madinah. Also, when Quraysh learnt of the succession of the Companions of the Messenger of Allah (MPBAUH) in the most recent Emigration to Al-Madinah, and that he had gained a lot of supporters and Ansar other than them, and that he (MPBAUH) was preparing for Emigration himself and to follow the Moslems, the Qurashis held a meeting of consultation among themselves to see what can be done to face Mohammad in this new turn in the matter. They met in "the House of Consultation", which was a house owned by Qusayy bin Kilab. They met there and discussed with each other the possibility of imprisoning the Prophet or to banish him out of Makkah. Then, they agreed on one option and that was to choose one strong and young man from each tribe and they would all kill him together. In this case, his blood will be dispersed among the tribes, where no one alone will be responsible for his killing, and that the children of Abd Manaf will not be able to fight all the Arab tribes. In fact, it was said that this was the view of Abou Jahl. Thus, we always find the name of Abou Jahl and Abou Lahab in any plot or connivance against the Messenger of Allah (MPBAUH) as if they had nothing else to do except plotting to kill him or to harm him or to tyrannize him.

These wicked and evil men prepared themselves to kill the Messenger of Allah (MPBAUH) since that evil night-meeting they held against him. When darkness fell, they met and lurked at his door watching his movements and waiting for him to go to sleep so they would jump at him and kill him. This evil plot and connivance reached the Messenger of Allah (MPBAUB). Then, he ordered Ali bin Abi Talib, his own cousin, (may Allah honour his face) to sleep in his own bed instead of him and to wear his own green garment. He

asked him to stay back to pay whatever the Messenger of Allah (MPBAUH) had with him as deposits for people who entrusted him with their money - to give them to their right owners. Indeed, Ali obeyed his order and he did exactly as the Prophet asked him to do. By this brave act, Ali was the first man to have actually bought himself for the sake of Allah's satisfaction, and he protected the Messenger of Allah (MPBAUH) with his own self.

I should mention here how Mr. Margolioth used to describe the enemy of the Messenger of Allah of being noble and intelligent or with superior minds. But what is amazing is that Margolioth never supported his argument by any documented evidence or did not trouble himself to find out the truth. He said, for example, in his book titled *Mohammad* that Abou Jahl was so famous for his intelligence and big mind to the extent that he entered the House of Consultation while he was still thirty years old when it was not allowed for any one from Makkah to enter it until they are forty. The truth, however, was not like that: they did not allow any one who is under forty from other tribes not from Quraysh to enter it. Thus, the Qurashis were allowed to enter it even if they were under forty, and this was how they differentiated between the Qurashis and from those other Arab tribes. In this sense, because Abou Jahl was a Qurashi he was allowed to go into the House of Consultation before he was forty, not because he was so intelligent and with a superior mind.

What was Sent Down of *the Quran* in Makkah

There were 82 Chapters (*Soras*) of *the Holy Quran* that were sent down to the Prophet (MPBAUH) in Makkah. The first one to have been sent down was: "Read in the name of thy Lord and Cherisher, who created-", then the Chapter of "Nun. By the Pen and by the Record which men write." Then followed the following Chapters: By the Glorious Morning Light; O thou folded in garments!; O thou wrapped up in a Mantle; Al-Fatihah or the Opening Chapter; Perish the hands of Abi Lahab; When the sun is folded up; Glorify the name of thy Guardian-Lord Most High; By the Night as it conceals the light; By the Break of Day; Have We not Expanded thee thy breast?; Allah Most Gracious; By the token of Time; To thee have We Granted the Fount of Abundance; The mutual rivalry for piling up the good things of this world diverts you from the more serious things; Seest thou one who denies the judgment to come?; Seest thou not how the Lord dealt with the Companions of the Elephant?; By the Star when it goes down; The Prophet frowned and turned away; We have indeed revealed this Massage in the Night of Power; By the Sun and his glorious splendour; By the Sky, displaying the Zodiacal Signs; By the fig and the Olive; For the covenants of security and safeguard enjoyed by Quraysh; AL-Qari'ah or the Day of Noise and Clamour; I do call to witness the Resurrection Day; Woe to every kind of scandal-monger and

backbiter; By the Winds Sent Forth one after another to man's profit; Qaf: by the Glorious Quran; I do call to witness this city; By the Sky and the Night-Visitant therein; The Hour of Judgment is nigh. and the moon is cleft asunder; Sad: by the Quran full of Admonition; Al-A'araf; the Ginn or the Spirits; Ya-Seen; Blessed is He Who sent down the Criterion; Fatir, or the Originator of Creation, or the Angels; Maryam or Mary; Ta-ha; the Poets; An-Naml or the Ants; Al-Qasas or the Narration; Bani Isra'il; Yunus; Houd; Yusuf; Al-Hijr or the Rocky Tract; Al-Ana'am, or the Cattle; As-Saffat, or Those Ranged in Ranks; Luqman; Ha-Mim Al-Mu'men or the Believer; Ha-Mim As-Sajdah; Ha-Mim, Ain-Sin-Qaf, or As-Shurah; Az-Zukhruf, or the Gold Adornments; Saba' or the City of Saba'; Az-Zumar, or the Crowds; Ad-Dukhan or Smoke; Al-Jathiyah or Bowing the knee; Al-Ahqaf or Winding Sand-tracts; Az-Zariyat or the Winds That Scatter; Al-Ghashiyah or the Overwhelming Event; Al-Kahf or The Cave; An-Nahl or the Bee; Nuh or Noah; Ibrahim; Al-Anbiyya' or The Prophets; Al-Mu'minoun, or the Believers; Ar-Ra'ad, or Thunder; By the Mount of Revelation; Al-Mulk, or the Dominion; Al-Haqqah or the Sure Reality; Al-Ma'arij, or the Ways of Ascent; An-Naba', or the Great News; An-Nazi'at, or Those Who Tear Out; Al-A'adiyyat, or Those that run; Al-Infitar, or The Cleaving Asunder; Ar-Roum or The Roman Empire; and Al-Ankabout, or the Spider.

Indeed, Ibin Abbas reported that *the Holy Quran* was sent down in various parts and verses, which means that a certain Chapter or Sora did not come down in one and complete form. In other words, it did not come down in one complete Chapter after the other. Thus, those Chapters whose beginning verses were sent down in Makkah I have fixed it as a Makkan Chapter even if it was later completed in Al-Madinah. The same thing applies to those whose first verses sent down in Al-Madinah. They have known where exactly the separating mark between each verse is. Thus, if He sent down "In the Name of Allah, Most Gracious, Most Merciful" they knew that the first verse would be finished and that the second one would be following.

The Emigration to Al-Madinah

The Messenger of Allah (MPBAUH) went out of his own place in Makkah while the unbelievers were watching him and planning to kill him at that night. He took a handful of soil and threw it over their heads while he was reading the Chapter "Ya-Seen" till the verse "We have covered them up; so that they cannot see." Thus, he left out and they could not see him. But when they woke up from their covering they went to his house to find if he was still there and they found Ali (may Allah honour his face) sleeping and wearing the garment of the Messenger of Allah (MPBAUH), and they said among themselves that the Mohammad is still asleep. So they waited and guarded the door and really guarding Ali (may Allah honour his face) thinking him the Prophet (MPBAUH) till the morning. When they woke up in the morning, Ali got up from the bed and they saw him and said to him in a surprising manner: "where is your Companion?" Ali (may Allah honour his face) replied to them: "I do not know." Only then they have realized that the Prophet (MPBAUH) was saved and he survived their plot to kill him.

Indeed, Ali (may Allah honour his countenance) stayed in Makkah for a while to pay back the deposits that the Prophet (MPBAUH) had had with him for people. Then the Prophet (MPBAUH) went to the house of Abi Bakr (may Allah be pleased with him) and told him that Allah the Exalted had ordered him to Emigrate. Abou Bakr then said: "companionship, ye the Messenger of Allah!" Then the Messenger of Allah (MPBAUH) replied: "Yes, the companionship." Then Abou Bakr (may Allah be pleased with him) wept in happiness. The Messenger of Allah hired Abdullah bin Ariqat, who was an unbeliever, in order to be their guide on the way to Al-Madinah and to divert them from the main road.

Indeed, nobody knew of the emigration of the Prophet (MPBAUH) except Ali, Abi Bakr and the people of Abi Bakr. The exact day of the emigration out of Makkah for the Messenger of Allah (MPBAUH) was on Thursday the first of Rabee' Al-Awwal and he arrived in Al-Madinah after twelve days, and that was on Monday noon the 12th of Rabee' Al-Awwal or the 28th of June 622 AD. He (MPBAUH) was then 53 years old. It was reported that the Prophet (MPBAUH) had said while he was leaving out of Makkah to Al-Madinah: "May Allah! Ye know that they have made me leave out of the most lovable place to me, so please make me inhabit the most lovable place to You!" This *Hadith* had been reported by Al-Hakim in Al-Mustadrak. He thus lived in Makkah 13 years after the prophecy.

The Messenger of Allah (MPBAUH) and Abou Bakr arrived in their journey to Al-Madinah to the cave which was in the Thawr Mountain in about three miles of the south-west of Makkah. Abou Bakr ordered his son Abdullah to listen for them and see what Makkah is going to say about them and then to come to them to the cave at night and tell them. He also ordered his servant A'amer bin Fahirah to attend his flock of sheep and to look after it

during the day and then to come to them at night to take what they need of its milk. Asma-' bint Abi Bakr was also asked to bring them food and supplies to the cave. Thus, they stayed in the cave three days and nights. When Quraysh noticed that he (MPBAUH) was missing they followed him, and they took with them someone who reads traces. They followed them and when the tracer arrived to the cave he stopped and said that the trace disappeared. They looked at the cave and they saw a big spider web right on the opening of the cave and another two doves built their nest in its entrance. Thus, they decided that there is no one at all who could be behind this nest or the spider web. They pledged that they will give away to anyone who brings the Prophet back one hundred she-camels.

When the three days were over in the cave and the people became quiet about the matter, the Prophet's guide came to them and brought them two camels which were owned by Abi Bakr. The Messenger of Allah (MPBAUH) took one of them and paid its value for Abi Bakr to make his own Emigration to Allah in his body, soul, and his own money and out of his desire to complete the grace of Emigration to Allah the Exalted. Then they both rode their camels and went in their way to Al-Madinah. They asked A'amer bin Fahirah to serve them on the way. Asma-' also brought them their food and supplies and tied it in a belt she was wearing, and that was why she was called the One with Two Belts. Abou Bakr took with him all his money and he had around 6000 Dirham. While they were on their way to Al-Madinah, unarmed with no weapons, they were seen by someone called Saraqah bin Malik bin Ja'asham, who followed them to bring them back to Makkah to win the prize given by the Qurashis. The Messenger of Allah (MPBAUH) then invoked Allah's curse over this man, who was then plighted by his horse which became dead or paralysed in the legs and in a hard solid ground. Then this man begged the Messenger of Allah (MPBAUH) and said to him: "Ye Mohammad, please invoke Allah's forgiveness for me to save me from this trouble, and I will not tell the Qurashis about your whereabouts."

Then the Messenger of Allah (MPBAUH) asked Allah the Exalted to forgive this man, and he was saved. But again this man came back and followed them. The Messenger of Allah again invoked Allah's curse over him and made the legs of his horse even worse than the first time and in a harder ground. The man begged the Messenger of Allah (MPBAUH) and said to him: "Ye Mohammad I know that this was because of your curse over me. Please invoke Allah's forgiveness for me and to save me again from this trouble I am in, and I swear to you by the pledge of Allah that I will not tell anyone about this, and I will not fight with you or anything bad at all." The Messenger of Allah (MPBAUH) invoked Allah's forgiveness for him and he swore a pledge of allegiance for them that he will never fight them, he will never tell any one about their place and to be silent about the matter for three nights to come. Saraqah then came back to Makkah and forced back with him all those who were attempting to find the Messenger of Allah and told them that he was not on this way at all.

On the authority of A'ishah, it was reported in *Sahih Al-Bukhari* that she said:

While we were one day staying at home, in the house of Abi Bakr, and at the beginning of the heat of the day, one came over and said to Abi Bakr: "this is the Messenger of Allah (MPBAUH) wearing a mask or covering his head in an hour in which he was not used to come and visit us." Then Abou Bakr said that I will sacrifice my father and mother for him, and I swear by Allah that he did not come at this hour except because of serious matter. A'ishah said that the Messenger of Allah (MPBAUH) then asked permission to enter the house and he was given the permission and he went inside the house. When entering the house the Prophet (MPBAUH) said to Abi Bakr: "ask those who are with you to leave you alone with me." Abou Bakr then said to him: "they are my people, and therefore your people, and ye the Messenger of Allah are in the place of my father." Then the Messenger of Allah said to him: "I was given permission to leave out of Makkah and Emigrate to Al-Madinah." Abou Bakr replied to this: "our companionship, ye the Messenger of Allah are like a father to me." The Messenger of Allah (MPBAUH) replied: "yes." Then Abou Bakr said: "Ye the Messenger of Allah are like a father to me, so take one of these of my camels." The Messenger of Allah (MPBAUH) then said: "I will take by its value-price."

A'ishah then continued to report:

"We have supplied them in the best supplies possible, and we have made them some food to take it with them. We have put the food in a pouch and Asma-' bint Abi Bakr cut one piece from her belt and she tied the mouth of the pouch with it. That was why she was nicknamed later as the woman with the two belts. Indeed, Asma-' bint Abi Bakr was older than A'ishah, and she was her sister from her father only. Her brother Abdullah bin Abi Bakr was a brother to A'ishah also from her father, but he was a real brother to Asma-'

A'ishah also reported that the Messenger of Allah (MPBAUH) and Abou Bakr then set off in their journey towards Al-Madinah and they arrived to a cave in the Mountain of Thawr. They stayed there for three nights. Abdullah bin Abi Bakr, who was a smart and a quick-intelligent young man, also stayed with them at nights but left out early in the mornings. He would wake up in Makkah in the morning as if he was sleeping in it like any other Qurashi. He would listen to what Quraysh was saying and he would record everything in his mind in order to convey it to them in the next night. A'amer bin Fahirah, who was a servant to Abi Bakr, would go out with the sheep to attend it and to bring them the milk. He would take the sheep towards the cave till one hour passed of the night and he would let the sheep there in order to milk it for them. He used to take the milk to them and inside it a warm stone in order to keep it clean. Then A'amer bin Fahirah would take back the sheep in the last hour of the night in order not to let anybody see him. He had done this in every night they stayed in the cave.

The Messenger of Allah (MPBAUH) and Abou Bakr hired a man from Bani Ad-Dayl, who was from Bani Abd bin Adi, as a guide and a tracer. This

guide had already pledged allegiance in the form of a dip to Bani Al-A'as bin Wa'el As-Sahmi, who was on the religion of the unbelievers of Quraysh. The Messenger of Allah and Abou Bakr entrusted him and gave him their two camels and he promised that he should see them at the cave of Thawr after three nights. He should bring with him their two camels in the morning of the fourth day. Thus, the Messenger of Allah (MPBAUH), Abou Bakr, A'amer bin Fahirah, and the guide began their journey on the coastal road towards Al-Madinah.

Saraqah bin Ja'asham said that many messengers from the unbelievers of Quraysh actually came to us telling us that there were valuable prizes for those who would kill Mohammad (MPBAUH) or even take him captive. Saraqah said: "while I was once sitting in one of those gatherings of my people from Bani Midledge, one man came over and stood among us while we were all sitting and said to me, 'ye Saraqah, I have seen some men on the coastal road and I believe that they were Mohammad and his companions.'" Saraqah then said: "I have realized that it was them, and I have told this man that these people are not them (Mohammad and his companions), but you have just seen so and so people who went out."

Saraqah continued to say that I have stayed for more one hour, then I got up and went and I ordered my maid to bring for me my horse from behind that hill. I asked her to keep this as a secret and I went out with my spear and went out with it from behind the house. I removed of the spear some of its accessories in the back of it and made it less heavy for me and I went to my horse, rode it and I went behind them till I have caught them and became close to them. Then my horse began really stumbling as if in pain and I dismounted it. I reached to my pouch of arrows and I took from it the arrows upon which is written yes or no and which is seen as the divider between good and evil. I have done this in order to find out if I had to hurt them or not.

Thus, the wrong arrow was drawn which read that I should not hurt them. Yet I rode my horse against what the arrows told me till I heard the Messenger of Allah (MPBAUH) reciting something while he was not looking back while Abi Bakr was always looking back at me. The legs of my mare began to get loose and indeed her forehands sank in the ground till the knees. I dismounted her and urged her to get up which she did in a very hard manner. When she lifted her hands and was able to stand nicely I saw a trace of smoke in the air which was shining like fire over me. I consulted my fortune arrows and drew one but it was the one I hate. I called them (the Prophet and Abou Bakr) and I asked forgiveness and to feel safe from my part. They stopped and I rode my mare and went to them while I was thinking of what happened to me and of my plans towards them. I thought that the whole case of the Messenger of Allah will become clear later and that was why I thought I would tell him that Quraysh gave off a very handsome prize for the one who would bring back the Prophet to Makkah. I told them about the whole thing and that the Qurashis wanted them back alive or dead. I offered them some of my food and supplies but they did not take it in order not to me leave short of it. They did not ask me any question but only to keep the whole matter in secret and never to disclose to anybody. I asked him to write for me a letter of peace. He asked A'amer bin Fahirah to write it, which

he did on a leather patch and then the Messenger of Allah (MPBAUH) signed it. Indeed, it was reported that they have met on their way Talahah who was coming back to Makkah from a trade trip. It was said that he saluted them and gave them white clothes. It was also reported that they have met Az-Zubeir too.

His (MPBAUH) Arrival to Al-Madinah

The Messenger of Allah (MPBAUH) arrived to Qaba-' and he stayed with Kulthoum bin Al-Haram bin A'wf, who were a branch from Al-Aws. Qaba-' is a small village of about two miles to the south of Al-Madinah. It has fertile lands and it contains a lot of groves of grapes, palm trees, figs, and pomegranates. The Prophet (MPBAUH) stayed in Qaba-' for four days, Monday, Tuesday, Wednesday and Thursday. He established in it the Mosque of Qaba-' and it was built upon faith from its first day in Al-Madinah. Also, Abou Bakr stayed with Habib bin Asaf in As-Sanh, which is one of the outskirts of Al-Madinah. Then Ali (may Allah honour his face) came to them and he had with him the Fatimahs, Um Ayman and her son Ayman, and a group from those weak Moslems. When he arrived he stayed with Kulthoum bin Al-Haram, following the steps of the Messenger of Allah (MPBAUH). Indeed, Ali (may Allah honour his face) used to walk at nights and hide during the days till he arrived.

The Messenger of Allah (MPBAUH) set out with all the Moslems who arrived to him before entering Al-Madinah and that was on Friday. On this day he arrived to Bani A'wf and he prayed the Friday prayers in the mosque which was in the basin of the valley with all the Moslems who were with him; they were about 100 Moslems. It was the first Friday in which he prayed in Al-Madinah and in which he delivered his first Friday Sermon in Islam. Then, he rode his camel going into the city, and let his she-camel to go on through the city. He came to all the houses of his supporters and they all said happily: "Let us all, ye the Messenger of Allah, go and support you in numbers and in material and in your defence." They wanted to stop his she-camel, but he said to them: "let her alone, for she is ordered to go on." Till she finally knelt down in a place near his Mosque today.

This place was a cite for drying dates which belonged to two men orphans Sahl and Suheil, who were the sons of Amr from the family of An-Najjar. When she knelt down the Messenger of Allah did not dismount. Then she leapt up again and walked not so far while the Messenger of Allah leaving her lead free to go where she liked. She looked back again to the first place where she knelt and came back to it and knelt again. Only then the Messenger of Allah (MPBAUH) dismounted from her top, and then Abou Ayyoub Al-Ansari[1] carried her saddle and took it to his home. The Messenger of Allah

[1] His real name is Khalid bin Zeid bin Kuleib bin Tha'alabah bin A'wf bin Ghanam bin

(MPBAUH) asked for the two orphans and struck a deal with them to buy the land where they used to dry their dates in order to build on it a mosque. They replied to him: "But we shall give the land to you, ye the Messenger of Allah free of charge." The Messenger of Allah (MPBAUH) refused to take their land free and just as a gift till they have accepted to sell it. He bought the land and he built on it a mosque and he began carrying with the builders the clay bricks. While he was doing so he was reciting the following line of poetry which was written by Abdullah bin Rawahah:

This clay, not the clay of Kheibar,
To Allah is much better and a lot more purer.

He (MPBAUH) also said:

The reward is the reward of the Day of Judgment
So may Allah bless the Ansar and the Emigrants.

Indeed, the Messenger of Allah (MPBAUH) sent for the Jews of Al-Madinah and wanted to establish some form of understanding with them. He actually struck with them a peace pact, to which we shall come back later in this book.

Before the Messenger of Allah (MPBAUH) finished building his Mosque, Sa'ad bin Zararah had died in a heart attack or the stroke, and he was a captain for Bani An-Najjar. They have asked from the Messenger of Allah (MPBAUH) to appoint for them another captain. He told them: "I am your captain, and he did not specify any particular one of them that the other." Thus, it was a privilege for them and one of their characteristics that they had the Prophet himself (MPBAUH) as their Captain.

The people of Al-Madinah were really very pleased with the arrival to their city of the Prophet (MPBAUH). Everybody went up to the top of their houses in happiness and began chanting. On the authority of A'ishah that she said that when the Messenger of Allah (MPBAUH) arrived to Al-Madinah, all the women, boys and children went out and chanted loudly:

The Moon had risen to us from behind the folios of peace
Gratefulness we should be, for Allah rewarded our invocations.
Ye the One being sent to us, you have come with the obeyed Message.

Ibin Abbas reported that the Messenger of Allah (MPBAUH) was born on a Monday, received the Inspiration of prophecy on a Monday, lifted the black rock on a Monday, and indeed he died on a Monday. Indeed, the history in Islam began from the event of the Emigration of the Messenger of Allah

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Malik bin An-Najjar Al-Ansari Al-Khazraji An-Najjari. He witnessed Al-Aqabah and participated with the Messenger of Allah in the battles of Badr, Uhud, Al-Khandaq, and all the others. He was with Ali (may Allah honour his face) and one of his own followers. During the reign of Mu'awiyah he raided with Yazied bin Mu'awiyah the land of the Romans in the year of 51 Hijrah. He died near Constantinople and he was burried there.

(MPBAUH) from Makkah to Al-Madinah. The first man to have used the *Hijrah* dates was Omar bin Al-Khattab (may Allah be pleased with him) and that was the year 17 of the *Hijrah*. But really the dating in the *Hijrah*, or the *Hijrah* calender began before the actual Emigration (which occurred in Rabee' Al-Awwal) in two months because they considered Al-Muharram as the first month in the calender from that year onwards. Indeed, in Al-Muharram of that year the Messenger of Allah (MPBAUH) was still in Makkah, and as I have just mentioned, the actual Emigration occurred afterwards in Rabee' Al-Awwal.

The Sermon of the Messenger of Allah (MPBAUH)

in the First Friday he Prayed in Al-Madinah

This is the full text of the Sermon (the speech) that the Messenger of Allah (MPBAUH) had given in the first Friday he prayed in Al-Madinah with Bani Salim bin A'wf:

"May praise be Allah! I thank Him, ask His help, ask His forgiveness, ask His guidance, and I believe and have faith in Him. I do not disbelieve in Him nor make my enemy those who do not believe in Him. I witness and certify that there is no god but Allah alone, and no one at all may be His partner. I testify that Mohammad is His Servant and His Messenger, the Messenger who was sent down to guide, help out, to enlighten, and to teach to the right path. He was sent down in a time where messengers were in the past, where there was a scarcity of knowledge and learning, where people were astray, where there was a severance in time, the end of the world was nigh, and the Judgment Day was so close. Anyone who obeys Allah and His Messenger then he is saved and led to the right path; and those who disobey them will be tempted, lost, and led astray in a very far way. I ask you to be pious and have faith in Allah for He is the best with whom I ask the Moslem to resort to. The best thing that a Moslem may do is to ask his brother Moslem to have faith in Allah for this will save you in the last Day. Beware of those things that Allah has asked you to be ware of and I am not going to mention it here now, but it is the best advise that I can offer to you now."

"Indeed, to be pious and have faith in Allah for those who did this in a hurry and out of fear of Allah is helpful and an honest aim for the matters of the afterlife. Those who mend things between them and their Allah, whether in secret or in the open, and who aim nothing but Allah's countenance and satisfaction, will sooner have something to rely on upon which Allah will depend in saving them, and which will be a kind of ammunition which will be of great use in the afterlife, where man has no one to help him except the things that he has done, and will not have anything else but this even if there is a big gap in time and place between him and his Allah. Indeed, Allah is warning you by Himself, and Allah is the Most Compassionate towards His

servants. And those who said the truth and fulfilled their promise, there is no fear on them, and Allah the Exalted and the Elevated knows all the things where He said: 'Sayings are not changed with me and I am not tyrannizing and ill-treating my servants.' So be pious and have faith in Allah in the worldly things and in the matters of the hereafter, and in secret and in the open. For those who are pious and who have faith in Allah, He will forgive them all their ill deeds and He will glorify and elevate their reward. Those who are pious and have faith in Allah will finally have a great win."

"Indeed, to be pious and to have faith in Allah means that you are saved from Allah's anger and dissatisfaction with the unbelievers. To have faith in Allah means to have a white face and to please Allah and to elevate your rank. So take your chance now and do not easily give away your place beside Allah. Allah has taught you His Book and openly led you into his path in order to know those who have faith and believed in Him from those liars who have no faith. So be graceful to each other as Allah is graceful to you, and be enemies to those who are the enemy of Allah. Fight in the path of Right towards Allah in the best possible fighting and struggle for He is the One Who chose you and named you as Moslems in order to perish those who were clearly His enemies and to revive clearly those who were His servants. There is no power except the power of Allah. So I ask you to increase the mentioning of Allah and do not do it for today but for what is after today. He who makes it between Allah and himself, then Allah will make it for him between him and other people. Allah will perish all people, but they cannot perish Him; and He owns of the people, but they do not own of Him anything. Allah is the Greater power, and there is no power except that with Allah the grand and the great."

This is the first Sermon that the Messenger of Allah (MPBAUH) had given in Al-Madinah on the first Friday prayers. We can notice here that the Messenger of Allah did not mention at all the people of Makkah and nothing of their stubbornness and determinations to remain unbelievers and their hatred and torture of the Moslems, and neither their connivance and plottings to kill him (MPBAUH). He just limited himself in this Sermon to urge the Moslems to be pious and to have faith in Allah and to always remember Allah the Exalted. Indeed, this is the most extreme form of politeness and the ultimate goal to which any dreamer may dream about. If it was somebody else other than the Messenger of Allah (MPBAUH), he would have felt so angry with the unbelievers, and he would have counted all their demerits and faults because they have let him down, treated him very badly and driven him out of the most lovable place to him. They were really a stumbling block or a hindrance in the path of Islam and in conveying his Lord's Message. Allah the Exalted was right when He said about him: "And thou standest on an exalted standard of character."(*The Pen Sora, 4*).

The Treaty of
the Messenger of Allah (MPBAUH) with the Jews

Ibin Is-haq reported that the Messenger of Allah (MPBAUH) had written a document of accord or a kind of treaty between the Emigrants and the Ansar on one side and the Jews on the other. This document is commonly known as the "Constitution of Al-Madinah". The Prophet (MPBAUH) made peace with the Jews and allowed them to practise their own religion and rituals and made them feel safe towards their wealth and money, but he laid certain conditions to which they all must abide:

In the Name of Allah, Most Gracious, Most Merciful

This is a letter of agreement from Mohammad the Prophet (MPBAUH), between the believers and Moslems of Quraysh and Yathrib and all those who followed their way and are attached to them and who fought and struggled along with them.

1. They are a single community or nation distinct from among all people.

2. The Emigrants of Quraysh, according to their former condition, pay jointly the blood-money between them, and they (as a group) ransom their captives, (doing so) with uprightness and justice between the believers.

3. The family of A'wf are also according to their former condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

4. The family of Sa'idah are also according to their former condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

5. The family of Al-Harth are also according to their former condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

6. The family of Jusham are also according to their former condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

7. The family of An-Najjar are also according to their former

condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

8. The family of Amr bin A'wf are also according to their former condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

9. The family of An-Nabiet are also according to their former condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

10. The family of Aws are also according to their former condition, pay jointly the previous blood-wits, and each sub-clan of them ransoms its captives, (doing so) with uprightness and justice between the believers.

11. The believers do not really forsake a debtor among them or any of their people as being in need, but give him help, according to what is fair, for ransom or blood-wit.

12. A believer does not take as confederate the servant (or mawlah) of a believer without his (the latter's) consent.

13. The God-fearing believers are against whoever of them acts wrongfully or seeks or plans an act that is unjust or treacherous or hostile or corrupt among the believers; their hands are all against him, even if he is the son of one of them.

14. A believer does not kill a believer because of an unbeliever, and does not help an unbeliever against a believer.

15. The covenant or security of Allah is one; the granting of 'neighbouring protection' by the least of them (the believers) is binding on them; the believers are patrons or servants of one another to the exclusion of other people.

16. Whoever of the Jews follows us has the same help and support as the believers, so long as they are not wronged by him and he does not help others against them.

17. The peace of the believers is one: no believer makes peace apart from another, where there is fighting in the Path of Allah, except in so far as equality and justice between them is maintained.

18. In every expedition made with us the parties take turns with one another.

19. The believers exact vengeance for one another where a man gives his blood in the Path of Allah. The God-fearing believers are under the best and most correct guidance.

20. No unbeliever or idolater gives 'neighbouring protection' for goods or person to Quraysh, nor intervenes in his (a Qurashi's) favour against a believer.

21. When anyone wrongfully kills a believer, the evidence being clear, then he is liable to be killed in retaliation for him, unless the representative of the murdered man is satisfied with a payment. The believers are against him (the murderer) entirely; nothing is permissible to them except to oppose him.

22. It is not permissible for a believer who has agreed to what is in this document and believed in Allah and the Last Day of Judgment to help a wrong-doer or give him lodging. If anyone helps him or gives him lodging, then upon this man is the curse of Allah and His wrath on the day of resurrection, and from him nothing will be accepted to make up for it or take its place.

23. Wherever there is anything about which you differ, it is to be referred to Allah the Exalted and the Elevated and to Mohammad (MPBAUH).

24. The Jews will bear expenses along with the believers so long as they continue at war.

25. The Jews of Bani A'wf are a community along with the believers. To the Jews their own religion and to the Moslems their religion. This also applies both to their servants and to themselves, with the exception of anyone who has done wrong or acted treacherously; he brings evil only to himself and on his own household.

26. For the Jews of Bani An-Najjar the like of what is for the Jews of Bani A'wf.

27. For the Jews of Bani Al-Harth the like of what is for the Jews of Bani A'wf.

28. For the Jews of Bani Sa'idah the like of what is for the Jews of Bani A'wf.

29. For the Jews of Bani Jusham the like of what is for the Jews of Bani A'wf.

30. For the Jews of Bani Al-Aws the like of what is for the Jews of Bani A'wf.

31. For the Jews of Bani Tha'alabah the like of what is for the Jews of Bani A'wf, with the exception of anyone who has done wrong or acted treacherously; he brings evil only to himself and on his own household.

32. Jafnah, a subdivision of Tha'alabah, are like them.

33. For Bani Ash-Shatanah the like of what is for the Jews of Bani A'wf; honourable dealing comes before treachery.

34. The servants of Bani Tha'alabah are going to be considered just as themselves.

35. The servants or the courtiers of the Jews will also be treated in the same way as themselves.

36. No one of them (those belonging to the nation) may go out to war without the permission of Mohammad (MPBAUH), but he is restrained from taking vengeance for wounds. Whoever acts rashly, it involves only himself and his own household, except where a man has been wronged. Allah is the truest fulfiller of this document.

37. It is for the Jews to bear their expenses and for the Moslems to bear their own expenses. Between them (that is, to one another) there is help against whoever wars against the people of this document. Between them is sincere friendship and honourable dealing, not treachery. A man is not guilty of treachery through the act of his confederate. There is help for (or, help is to be given to) the person wronged.

38. The Jews bear expenses along with the believers so long as they continue at war.

39. The inner part of Yathrib or its valley is sacred for the people of this document.

40. The 'protected neighbour' is as the man himself so long as he does no harm and does not act treacherously.

41. No woman is given 'neighbourly protection' without the consent of her own people.

42. Whenever among the people of this document there occurs any accident (disturbance) or quarrel from which disaster for it (the people) is to be feared, it is to be referred to Allah the Exalted and the Elevated and to Mohammad the Messenger of Allah (MPBAUH). For Allah is the most scrupulous and truest fulfiller of what is in this document.

43. No 'neighbourly protection' is given to Quraysh and those who

help them.

44. Between them (the people of this document) is help against whoever suddenly attacks Yathrib.

45. Whenever they are summoned to conclude and accept a treaty, they conclude it and accept it; when they in turn summon to the like of that, it is for them upon the believers, except whoever wars about religion; for each man is his share from their side which is towards them.

46. The Jews of Al-Aws, both their servants and themselves, are in the same position as belongs to the people of this document while they are thoroughly honourable in their dealings with the people of this document. Honourable dealing comes before treachery.

47. A person acquiring guilt acquires it only against himself. Allah is the most upright and truest fulfiller of what is in this document. This writing does not intervene to protect a wrong-doer or traitor. He who goes out is safe, and he who sits still is safe in Al-Madinah, except whoever does wrong and acts treacherously. Allah is 'protecting neighbour' of him who acts honourably and fears Allah, and Mohammad is the Messenger of Allah (MPBAUH).

Al-Khazraj and Al-Aws

and what was between them and the Jews

Al-Khazraj and Al-Aws were two famous Arab tribes in Yathrib, and they were nicknamed by the Messenger of Allah (MPBAUH) as the Helpers or the Ansar. He called them the Ansar or the Helpers because when the Messenger of Allah (PMBAUH) Emigrated to Al-Madinah they are the ones who offered him help and defended him against any attackers. Indeed, I have mentioned them earlier in this book in connection with the first and second pledge of allegiance. I have no doubt that any researcher or reader would be pleased to ponder a little bit more over the history of these two tribes and to see what was going on between them and the Jews from radical relations and wars. This will enlighten us towards understanding the people of Al-Madinah, to see the attitude of the Ansar and the Jews in relation to the Moslems and Islam in general, and to be able to understand their position when we mention the incidents that happened after the Emigration of the Prophet (MPBAUH) to Al-Madinah.

Khazraj and Aws were two brothers and their father was Harithah bin Tha'alabah Al-Anqa-' bin Amr Mazieqiya-' bin A'amer bin Ma-' As-Sama-' bin Harithah Al-Ghatrief bin Imri'u Al-Qays Al-Batriq bin Tha'alabah bin Mazin bin Al-Azd bin Al-Ghouth bin Nabt bin Malik bin Zeid bin Kahlan bin Saba' bin Yashjib bin Ya'arub bin Qahtan. The mother of Aws and Khazraj

was Qielah bint Kahil bin Azra bin Sa'ad from Qada-'ah, and that was why they were called the two sons of Qielah. Indeed, two main famous Arab tribes emerged from them in Yathrib, most often called Al-Aws and Al-Khazraj. The name of Al-Khazraj was the dominant name through which they have been known. They were also called Al-Ansar because they were the first tribe to have welcomed the Messenger of Allah (MPBAUH) in Al-Madinah and also who have helped him in his wars against the unbelievers.

Concerning the origin of Al-Khazraj and Al-Aws, it is mentioned in biography books that when Mazieqiya-' came out of the Yemen after the people of Saba' were scattered all over the places by the flood of Al-Arim[1] , Ghassan became a king in Syria. Then, he later died and his son Tha'alabah Al-Anqa-' took over and became king. When Tha'alabah died, his son Amr after him made his nephew Jafnah a king. Then Harithah bin Amr became angry because of this and he decided to leave the kingdom because he was deprived of his right as king. He left to Yathrib and joined the Jews of Kheibar where he stayed. He asked them to give him peace and be their ally and safe neighbour who would exchange with them defence and good co-existence. They gave him what had asked for and they struck a deal with him.

It was also reported that when Tha'alabah bin Amr bin A'amer started, together with those who were with him, their leave from Syria, it was said that they have gone beyond Yathrib. It was said that the two sons Aws and Khazraj were left behind in such leave together with those who were with them, and some of them stayed in Dirar and some others stayed in Al-Qurah. They stayed with the people of those places, who really were poor people. They hardly had any food or any sheep because the land was so dry and where there were no pastures, no palm trees and no plantations except those small patches here and there which were not enough at all. They used to reclaim or revive the dead land and plant it, but the money used to go to the Jews. They remained in such bad conditions and poverty for a period of time. Then one of them called Malik bin Ajlan went to Abi Jubeilah Al-Ghassani and the latter asked him about their state in Yathrib. He answered him that they were really having hard times. Then Abi Jubeilah replied to him: "Why did not you overthrow them and took over from them the state of affairs in your land as we did here in our people with whom we stayed ?"

Abi Jubeilah promised him to go with him to Yathrib and help to overthrow the power of the Jews. Malik then came back to his own people in Yathrib and told them about Jubeilah's promise. As a result, they began preparing for his coming to them and he did come. But he was worried that the Jews would take heed of his plans and be ready for him, and that was

[1] The research of Professor Glaser in 1896 showed that the flooding had actually happened and it was repeated for some other times. The dam which was built there to stop the flooding was neglected, and in time it began to show signs of wear and tear and its sides cracked. Professor Wilfinson also believed that the Arim flood was not the only reason which caused the emigration of all the branches of the family of Azd towards the north of the Arab Peninsula, but he argued that there must be some other reasons for their emigration north.

why he asked them to an enclosed place surrounded with hills. But some of the Jews sensed that there may be something wrong about to happen to them from this invitation by Abi Jubeilah. That was why those important figures of them did not want to come, but Abi Jubeilah convinced them and indeed begged them to come to that chosen enclosed place. They finally came, and then he ordered his soldiers to exterminate them all, which they did without any survivors. He then said to the tribes of Al-Aws and Al-Khazraj: "If you do not dominate this land after killing these Jews I will burn you all to death." He then came back to Syria. Thus, they became enemies with the Jews from that day on. Then later Malik bin Ajlan gathered for the Jews some food and made for them a nice feast to which he invited them all but they refused his invitation for the fear that he will betray them as Abi Jubeilah had done before. Then Malik apologized for them to what Abi Jubeilah had done to them in the past and he promised them that he did intend anything like that at all. They then accepted his invitation and came to his feast. But he really did betray them and he killed 87 men of their leaders and the rest escaped with their souls. Later the Jews portrayed Malik in their churches and their markets and they used to curse him at every time they entered their churches.

Ibin Al-Atheer reported another version of the story of the encounter between the Jews and the tribes of Al-Aws and Al-Khazraj. It involves that the Jews had a king called Al-Faytoun, who was really a very bad, evil and wicked tyrant. He had passed a decree that any woman who was getting married he should be the one who would sleep with her before her husband. Thus, one day the sister of that Malik bin Ajlan was getting married and was still in the wedding. She came to a gathering session where her brother was sitting and stripped her leg naked in front of him. Her brother told her: "did you do anything bad?" She replied: "What is going to happen to me tonight is worse than this." So her brother felt so much humiliated by the decree of the king and felt that his honour is being smeared. So he made a trick and went in with his sister to the king in the guise of a woman. When the moment was right he killed the king[1] and escaped to Abi Jubeilah. Indeed, Abi Jubeilah himself was not a king to the tribe of Ghassan, but just a close and glorified man to the kings of Ghassan. Indeed the Jews were humiliated after this foul deed and they were frightened, and every group of them resorted to one

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[1] Professor Wilfinson reported this story of the king in his book *The History of the Jews in the Arab Country* and he took it from the *Summary of Al-wafa.* He argued that this story was just a myth for it could have never been believable that a Jewish king would do such bad deeds and foul crimes like these and which strongly contradict the teachings of Moses and the spirit of the Torah and against the faith of Allah without facing any violent resistance from his own people and a total rejection of such a practice. He also said that it was really strange that such a story was related as a whole by At-Tabari on the authority of Tasam and Jadieth. Professor Wilfinson denied the first story of Malik bin Al-Ajlan while he himself took it from the book of Al-Aghani. At any rate, the Jews and Al-Khazraj were not really on good terms with each other but always in disagreement at this period of time because the Jews were the richer and the holders of business and capital in Yathrib whereas the Al-Khazraj and Al-Aws were at that time having a rough time.

branch from Al-Aws and Al-Khazraj asking their help and protection. They made them as allies and because of this Malik really became a great man with Souda Al-Hayan.

In fact, there was no much time passed till the tribe of Al-Aws and Al-Khazraj really became rich and wealthy and they became strong and no one really dared to attack them. They multiplied and increased in great numbers and they were scattered all over the land and became into so many families or branches. The tribe of Al-Aws as a whole belonged to Malik bin Al-Aws, and from him descended Khatah bin Jashm bin Malik and Tha'alabah and Lawazan and A'wf. All of them were from the family of Amr bin A'wf bin Malik. There were also from Bani A'wf Hanash, Malik and Kalafah. From Malik there were also Mu'awiyah and Zeid. From Zeid there were Obeid, Dubay'ah and Omayyah. From Kalafah there was Hajajbah. From Malik bin Al-Aws there were Al-Harith and Ka'ab the two sons of Al-Khazraj bin Amr bin Malik. And from Ka'ab there was the family of Zafar. From Al-Harith bin Al-Khazraj there were Harithah and Jashm. From Jashm there was the family of Abd Al-Ash-hal. From Malik bin Al-Aws there were also the family of Sa'ad and the family of A'amer, who were both the sons of Murrah bin Malik. Then there was the family of Sa'ad Al-Ja'adirah. Also, from the family of A'amer there were Atiyyah, Omayyah and Wa'el from the family of Zeid bin Qays bin A'amer. And from Malik bin Al-Aws there were also Aslam and Waqif the two sons of Imri'ul Qays bin Malik. These were the families and the branches of Al-Aws as they were reported by Ibin Khaldoun.

Concerning the tribe of Al-Khazraj, there were five families that descended form them: Ka'ab, Amr, A'wf, Jashm, and Al-Harith:

1. From Ka'ab there was the family of Sa'idah bin Ka'ab.

2. From Amr bin Al-Khazraj there was the family of An-Najjar. They were: Taym Allah bin Tha'alabah bin Amr and they were many people such as the family of Malik, the family of Adi, the family of Mazin and the family of Dinar, and they were all called the family of An-Najjar. And from Malik bin An-Najjar there were Mabdoul and his name was A'amer and Ghanim and Amr. And from Amr there were Adi and Mu'awiyah.

3. From A'wf bin Al-Khazraj there were the family of Salim and Al-Qawaqel, who were A'wf bin Amr bin A'wf. Al-Qawaqel were Tha'alabah and Mardakhah of the family of Qawqal bin A'wf. And from Salim bin A'wf there were the family of Al-Ajlan bin Zeid bin Asm bin Salim and the family of Salim bin A'wf.

4. From Jashm bin Al-Khazraj there were the family of Ghadab bin Jashm and Yazied bin Jashm. From Ghadab there were the family of Bayadah, the family of Zurayq, the family of A'amer bin Zurayq bin Abd Harithah bin Malik bin Ghadab. And from Yazied bin Jashm there was the family of Sulmah bin Sa'ad bin Ali bin Rashid bin Saridah bin Yazied.

5. From Al-Harith bin Al-Khazraj there were the family of Khadrah and the

family of Haram the two sons of A'wf bin Al-Harith bin Al-Khazraj.

Thus, after what Al-Khazraj have done with the Jews and really became strong and multiplied a lot, they have scattered into the upper parts of Yathrib and into its lower parts. They have really dominated the whole city and all its affairs. They had a lot of allies from other Arab tribes such as the tribe of Mudar. From time to time they had a kind of discord between the upper section of the city and its lower section. Indeed each party was getting some kind of help from their allies whether the Jews or the tribe of Mudar. Amr bin Al-Atnabah, who was from Al-Khazraj bin Al-Munthir, the king of Al-Hierah, emigrated from Yathrib and later became the king of Al-Hierah. Thus, leadership reached Al-Khazraj while they were still at war with the tribe of Al-Aws.

The Animosity between Al-Aws and Al-Khazraj

The first flare of discord that occurred between Al-Aws and Al-Khazraj was embodied in the war of Samir. The story is as follows: there was an allied man called Ka'ab, who began to boast and take pride in Al-Khazraj against Al-Aws. Then a man from Al-Aws called Samir was angry with him and really got infuriated with what he was saying, got up and cursed him, then ambushed him in one isolated place and killed him there. Malik bin Ajlan (from Al-Khazraj) heard of the story and was really angry because of the incident, asked for this man Samir from his own tribe, but they denied that they even know him. Instead, they offered Malik some money as a blood-money for the killed man, and he accepted it. But in fact they sent him only half the compensation they must pay, for they claim the killed man was just an ally, not a relative. But Malik refused to accept anything less than the full compensation. But they refused to pay the full compensation. The matter worsened till they reached the stage of fighting with each other for the matter. Indeed, they fought twice because of the matter. The last one was a win for Al-Aws. When they stopped the fighting, Al-Aws sent for Malik to propose for him that Al-Munther bin Haram An-Najari Al-Khazraji, who was the grandfather of Hassan bin Thabit, would act as a judge or a referee between them to settle the matter. Malik then replied to them that he accepts their judge. This acting judge between them ruled that Al-Aws should give Malik the full compensation, and then they would resume their normal old relations. They have all accepted this and they departed each to their own homes. But one thing was certain: animosity really began between them and hatred deepened till it overrode the two tribes as a whole.

Another incident that increased their animosity involved that Ka'ab bin Amr Al-Mazini Al-Khazrajii had married a woman from Bani Salim. Then, Ohayha bin Jallah, the head of Bani Hajejabah from Al-Aws, ordered a group of men to lurk and ambush this Ka'ab and to kill him, which they did. Then, Ka'ab's brother, A'asem, called his own tribe to help him, which they did and prepared for their encounter with Al-Aws. Thus, Al-Khazraj and Al-Aws

met for the second time in fighting which they have fought fiercely. The result of this encounter was that Bani Hajejabah from Al-Aws were badly defeated. Ohayha himself was defeated and chased by A'asem himself who followed him into the fort and he closed its main door behind him and shot him with an arrow but he did not hit him, but shot one of his brothers. Then Ohayha, as a reaction to his humiliation, decided to press on and fight Bani An-Najjar, from whom he was married to a woman. But his wife did not like what he was doing and planning against her relatives. She was afraid for her family and she went at night to them after Ohayha had gone to sleep, after a long stay of the night, and warned them of his plans. When Ohayha arrived to them he found them fully armed against him, and he could not do anything again. He hit his wife till he broke her arm when he knew what she had done and then he divorced her.

There was another war between Bani Wa'el bin Zeid from Al-Aws and Bani Mazin bin An-Najjar from Al-Khazraj. It happened when Al-Hasien bin Al-Aslat Al-Awsi had a row with a man from Bani Mazin and he killed him. Then a group of men from Bani Mazin followed Al-Hasien and they killed him. Then Al-Hasien's brother, Aba Qays bin Al-Aslat, heard of what happened to his brother and he gathered his own people, then all Al-Aws and Al-Khazraj joined in the fighting. They fought each other fiercely and the result was that Al-Aws got defeated.

There was another war between Bani Thafar from Al-Aws and Bani Malik bin An-Najjar from Al-Khazraj. It happened when there was a man from Thafar who used to pass to his land through the land of another man from Bani An-Najjar. This latter man wanted to stop the former from passing through his land, but he did not stop. So they had an argument about this the result of which the man from Thafar killed the other man. Their two peoples gathered to settle the matter but they differed with each other and they fought it out, and the result of which Bani Malik bin An-Najjar were defeated.

There was another war when a man from Bani An-Najjar who hit a man from Bani Qada'ah and who killed him. The uncle of the killed man was a neighbour to Ma'a-ath bin An-Nu'man Al-Awsi. Then Al-Ma'a-ath asked for the blood-money from Bani An-Najjar but they refused to give the compensation. So he met them with his own people near the place of Hassan bin Thabit, and the fighting broke out and continued for a long time till A'amer bin Al-Atnabah carried for him the compensation money, and then the hostility stopped between them.

There was also the famous battle between them known as Hatib. Hatib was ibin Qays from Bani Omayyah bin Zeid bin Malik bin A'wf Al-Awsi. There was between this war and the old Samir war around 100 years. The reason for this war was this: Hatib was an honourable man and master, who once had a man from Bani Tha'alabah bin Sa'ad bin Thieban as a guest in his house. In the next morning, the guest went out into Qaynaqa'a market, where he was seen by Yazied bin Al-Harth, known as ibin Fas'ham, who was his mother. He was from Bani Al-Harth bin Al-Khazraj. So Yazied told a Jewish man in the market: "I will give you my gown if you smack this Tha'alabii on his backside." Thus, the Jew took his gown and he smacked him a loud smack with his hand on his backside which echoed throughout the market.

Then Ath-Tha'alabii shouted: "Ye Hatib, your guest has been slapped and shamed." Hatib was immediately told of what happened to his guest in the market and that the Jew was the one who smacked his guest. Hatib went to the Jew and hit in one blow in his sword and halved him into two parts. Then ibin Fas'ham was told of what happened to the Jew and that he was killed by Hatib. Then ibin Fas'ham rushed after Hatib and he followed him into his own people's houses. He met on his way a man from Bani Mu'awiyah and he killed him. (Indeed, we do not know why ibin Fas'ham has asked the Jew to smack Ath-Tha'alabii on his backside.) Thus, the war broke out between Al-Aws and Al-Khazraj and the winners were the Khazraj. This battle was one of their most fierce battles together. After this one, many other wars broke out between them, such as the day of Ar-Rabee', the day of Al-Baqee', the first shameless fighting and the second one, and finally the day of Bia'ath (resurrection), which was the last day of war between them.

In the second shameless fighting, Quraythah and An-Nadier allied themselves to Al-Aws against Al-Khazraj. A big fighting broke out between them and was called then the second shameless fighting. The reason for this resurrection war was that Quraythah and An-Nadier renewed their pledge of allegiance to Al-Aws, to have mutual defence and mutual help together. So they judged their case and worked hard for the war and many other Jew tribes joined in this alliance other than the ones we mentioned before. When Al-Khazraj heard of this war preparations of Al-Aws, they too began to gather their forces and group them, and they demanded the support from their allies of Ash-ja'a and Jouheinah. Al-Aws, too, sent for their allies from Maziyanah who came and stayed for more than forty days, getting prepared for the war, where they encountered each other in Al-Biath, and this was the result of Quraythah's works. On the other hand, those who allied themselves to Al-Aws were Hadier Al-Katayeb, who was the father of Sayyed bin Hadier. Others who allied themselves to Al-Khazraj were Amr bin An-Nu'man Al-Bayadi, but Abdullah bin Obayy bin Saloul and those who followed him did not join with Al-Khazraj's alliance. Also, those who did not join in Al-Aws's alliance were Bani Harithah bin Al-Harth.

When the two parties met in combat they fought each other fiercely and they all withstood the fighting. Then Al-Aws ran out of arms and they all escaped towards Al-Aried. When Hadier saw that they all had escaped he sat on the ground and stabbed his own foot with the spears of his arrow and shouted in anger: "Ye! I have been wounded like a camel's wound, and by Allah I will not come back till I am killed. So if you like, ye, the people of Al-Aws, to desert me and go, go!" They felt sorry for him and two men from Bani Al-Ash-hal called Mahmoud and Yazied the sons of Khaliefah fought for him they they got killed. Indeed, one arrow came out of nowhere and no one knew who shot it and hit Amr bin An-Nu'man Al-Bayadi, the head of Al-Khazraj, and he got killed immediately. Then Abdullah bin Obayy bin Saloul was riding hesitantly near Al-Biath sniffing if there was any news, and he found Amr bin An-Nu'man a dead man in his own gown being carried by four men as he had already told him. When Abdullah saw him, he said to him: "Taste now the evil consequences of your foul deeds." Then Al-Khazraj lost this war and Al-Aws defeated them severely and took their arms. Then one

man shouted: "Ye, the people of Al-Aws! be patient and compassionate to your brothers Al-Khazraj and do not kill them all, for their neighbourhood is much better than those of Ath-Tha'aleb."

Thus, they stopped the fighting and they did not kill them all and neither stripping them off of their property. But Quraythah and An-Nadier did take all what they could from them. Then Al-Aws carried Hadier as a wounded man, but he died later. As an act of revenge for his death, Al-Aws burnt down all the houses of Al-Khazraj and their palm fields. But Sa'ad bin Ma'a-ath Al-Ash-hali spared the money and property of Bani Salma and their palms trees and their houses as a reward for what they have done for him in the army before. During this encounter Az-Zubeir bin Iyyas bin Bata Al-Awsi saved Thabit bin Qays bin Shammas Al-Khazrajii and spared him from death. He took him captive, shaved his front head for him and then released him free. Indeed, it is this hand that freed him that Thabit rewarded in Islam on the day of Quraythah.

The Conclusion

It has been clear thus from the history of Al-Khazraj and Al-Aws that they were both sons of Harithah bin Tha'alabah Al-Anqa-' bin Amr Mazieqiya-' who came out of the Yemen after the people of Saba' were scattered all over the places by the flood of Al-Arim. This flood did actually happen in history and it is not a myth or a fable. The flood happened many times and the dam had been destroyed and so all the country got drowned.

Al-Aws and Al-Khazraj really lived for a long time together with the Jews, cultivating the dead land and planting it while they were having very hard times indeed. The Jews were the land owners or the capital holders and really the masters. Thus it happened between them and the Jews so many arguments, disagreements and fighting. This was really similar to the revolutions which happened between the farmers or the peasants or the workers and the land owners in the last few centuries.

Then, a lot of wars flared between Al-Aws and Al-Khazraj the result of which were alternative wins between them, once for Al-Aws and the second for Al-Khazraj, but most of the times Al-Khazraj were really the winners. Finally, Quraythah and An-Nadier struck an alliance with with Al-Aws against Al-Khazraj, and on the other side, Bani Qaynaqa' joined Al-Khazraj. Indeed, these fierce wars between these two sister- tribes were, as it had reached us throughout history, as a result of personal and private hatred, which could have been avoided in many cases. But really animosity between them deepened due to the nature of the Arabs and their habit of taking revenge. Indeed, such animosity between Al-Aws and Al-Khazraj reached its highest point just before the Emigration of the Prophet (MPBAUH) to Al-Madinah. The last one of these wars was on the day of Biath, where Al-Khazraj got defeated, and that was around 616 AD. When they were fed up with fighting and wars, they all agreed on crowning Abdullah bin Obayy bin Saloul as their king.

This man Saloul was indeed nicknamed as the head of the hypocrites. He envied the Prophet because Islam stopped his coronation and he felt his pride really got hurt, and that was why he harboured ill will against him. He is the one who said in the Expedition of Al-Mustalaq: "If we go back to Al-Madinah, the dear one will kick out of it the despised." Then his son Abdullah said to the Prophet: "By Allah he is the one who is despicable and you are the one is dear to us, ye the Messenger of Allah." If you really permit me to kill him right now, I will do it without any hesitation. For by Allah, if Al-Khazraj knew it, they had no one better than me who respected his father. But I am afraid that you would allow another Moslem to kill him, so that I would not be able to look and see the man who killed my father living and walking on the face of the earth till I kill him." Then, the Prophet (MPBAUH) said: "No we should look after him and be compassionate with him and his companionship, and we will not let people say that Mohammad is the one who kills his companions. So look after your father and be good with him and his company."

When Allah the Exalted blessed Al-Aws and Al-Khazraj with Islam, they were united in their word and they became one nation living together. The two brothers became one and the Messenger of Allah (MPBAUH) named them by the name of Ansar or the Helpers, because they helped him. The unification of the two names under the banner of Islam was so important and had a great impact upon the inner selves of the people since this stopped the fighting and the wars between them. Their inner selves became clear and united in their single and unified aim and mission through their one unique principle of Islam.

In the Encyclopedia of Islam, the entry of "Ansar" is defined as follows: "as if Mohammad wanted to compare between the word "Ansar" and the general given name to the Christians as An-Nasa-rah". This is of course a wrong thing to say because the word "ansar" is the plural for Nasier (helpers - helper), but the word Nasa-rah comes from the name of a village in Palestine called Nasirah or Nasran. Above all this, the reason for naming Al-Khazraj and Al-Aws by al-Ansar is quite known because they were the ones who helped him (MPBAUH). And of course the Messenger of Allah (MPBAUH) is above all this matter of imitation and comparison.

The City of Yathrib

Yathrib is named after Islam by the name of Al-Madinah - the city of the Messenger of Allah (MPBAUH). It consisted of a group of villages which were situated in a fertile plane. There were about 200 miles between these villages and Makkah and they were to the north of it. It is recorded in the *Dictionary of Cities* written by Yaqout the following about this city: "This city has 29 names." The writer recorded all these names. Also, the linguist Al-Majd Ash-Shirazi counted around 30 names to this city. As-Samhoudi, in his book *The Faithful of Faithful*, also mentioned around 94 names to this city. He argued that great number of names indicates the honourability of the named. Ibin Zabalah also reported that Abd Al-Aziz bin Mohammad Ad-Darourdi has said that the city has 40 names in *the Torah*.

One of its names is Athraba, like a mosque, and also Yathrib. Allah the Exalted said: "Behold! A party among them said: 'Ye men of Yathrib! Ye cannot stand the attack! Therefore go back!'" (*Al-Ahzab, or The Confederates, 13*). It is also called Al-Balad. Allah the Exalted said: "I do call to witness this City."(*Al-Balad, or The City, 1*) It is also called the House of the Emigrants, As-Sanah, Tiebah, Tabah, the Village of the Helpers, the City of the Messenger, the Abode of the Messenger, the Eater of Cities, the Blessed, the Needy City, and the Virgin, and many other similar names.

Concerning its land area, Yathrib is half the area of Makkah and it is located in a hot and salt swamp. It has a lot of palm trees and plenty of water. The city's palm trees and other plantations are irrigated from the various wells around it, which are manned by slaves. The city has a wall around it, and the mosque is located towards its centre. The tomb of the Messenger of Allah (MPBAUH) is on the eastern side of the mosque, and it is located in a high-ground house. There was only a little gap between the grave and the ceiling of the mosque. This mosque is closed from all sides and it has no door of its own. It contains the grave of Mohammad (MPBAUH) and the grave of Abi Bakr and the grave Omar and the rostrum or the pulpit upon which the Prophet (MPBAUH) used to stand when delivering his speeches and sermons. This rostrum is covered by another rostrum. The opening before the rostrum and his grave was the place where the Prophet (MPBAUH) used to pray during the religious occasions in the west of Al-Madinah inside the door.

Baqee' Al-Farqed is a place outside the city from its eastern side. Qaba-' is a place outside the city in about two miles towards the south, and it looks like a village. Uhud is a mountain in the north of the city and it is the closest of mountains to the city in about two parasangs (which is about 11 kilometres). There are a lot of farms, palm trees and other villages around Al-Madinah and they were all owned by it inhabitants. One of these villages is the Valley of Al-Aqeeq and also the village of Al-Furu'. The distant of this last village from Al-Madinah is around four days walking towards the south of the city. It has in it a gathering mosque, but most of these villages are now

in ruins. Also around Al-Madinah a lot of villages most of which are now in ruins. The best water of all these villages is the one now in Al-Aqeeq. Indeed, the Messenger of Allah (MPBAUH) banned the cutting of the trees in and around Al-Madinah, but allowed only the cutting of those decayed and fully-grown ones.

Al-Madinah is also characterized by the fact that it had a lovely and perfumed air about it and pleasant wind. The perfume which it contains is not found anywhere else in any other city. The type of dates which it contains is also not found anywhere else in the world. The seeds of gum which it also has is taken to many other different countries around the world. Its mountain is Uhud, which was liked and preferred by the Prophet (MPBAUH) himself when he said: "Uhud is the mountain which we love and it loves us too, and it is on one of the doors of paradise." The nature of Uhud's rock is granite.

The distances between Al-Madinah and other places are as follows: from Al-Madinah to Makkah is about 200 miles; from Al-Madinah to Al-Koufah is about 400 miles; the distance of the road of Al-Basrah to Al-Madinah is about 360 miles and it connects with the road of Al-Koufah near the site of An-Naqrah; from Ar-Raqah to Al-Madinah is also 400 miles; from Al-Bahrain to Al-Madinah is about 300 miles; from Damascus to Al-Madinah is about 400 miles, and it is the same distance from Al-Madinah to Palestine from the coastal road.

The Emigrants' Sickness in Al-Madinah's Fever

The chiefs and leaders of Quraysh tried to stop the Moslems from emigrating to Al-Madinah. The Moslems, however, after some weeks succeeded in emigrating and in coming out of the hard life they were having in Makkah. The Emigrants were used to the life style and the hot, dry climate of Makkah, for when they arrived in Al-Madinah most of them were really hit by fever because its summer is so humid and its winter is so cold. A'ishah said: "when the Messenger of Allah (MPBAUH) came to Al-Madinah most of his companions were hit by fever. It was the first land through which his companions were plighted by a disease and sickness. Allah the Exalted spared His Prophet (MPBAUH) from such a disease, but Abou Bakr, Bilal and A'amer bin Fahirah all got fever. So I took permission from the Messenger of Allah (MPBAUH) in order to nurse them, and that was before he made us wear the veil, because they were really suffering from this strong fever they had had. The Messenger of Allah (MPBAUH), then, gave me permission to care for them and nurse them in one house. I found them really dwindling and getting very weak due to the strong fever that plighted them all and I told the Messenger of Allah (MPBAUH) about their case." Then A'ishah said: "The Messenger of Allah then looked up to the sky and said 'May Allah make Al-Madinah a lovable place for us in the same way of Makkah or even more. May Allah bless for us our villages and our city, and make it healthier for us and carry away its fever from us into destruction."

Then Allah the Exalted responded to him and made Al-Madinah's air

and climate very good, pleasant and healthy; and also made its soil fertile, and made it as a whole a nice place to live in. Al-Madinah's fever was a kind of malaria which was caused by the presence of so many ponds and water springs around the city and which really affected all inhabitants, including the camels which were used to drink from that water. Indeed, the people of Quraysh used to mock the people of Yathrib for the fever that they were getting from such climate, and they used to instigate and set the Jews against them. This kind of fever was called "Um Maldam". The Messenger of Allah (MPBAUH) has said to Zeid Al-Kheil, who came with a delegation from Tayy and became a Moslem: "Ye Zeid, you might be killed by Um Maldam!" which he means the fever. Indeed, he was hit by it on his way back and he was killed by it.

The Mosque of the Messenger of Allah (MPBAUH)

Ibin Omar reported that the construction of the mosque was during the life-time of the Messenger of Allah (MPBAUH). Its roof was made from palm-leaf stalks, its pillars from the palm wood. Abou Bakr did not add to it anything when he became Caliph, but Omar added in it on top of what was already built. Othman also changed it and renovated it with decorated and engraved stones and silver, and made its pillars from engraved stone and its roof was covered by a winding sheet; indeed he enlarged it.

In *As-Sahih*, it is mentioned about the building of the mosque the following: "We were carrying brick by brick, and Ammar was carrying two bricks by two bricks." Then the Messenger of Allah (MPBAUH) saw him doing so, and he began to dust off the earth of him and saying: "What a strange thing! Ammar is killed by an evil group for his calling of them to paradise, and they call him to fire and hell." And he said: "We seek refuge with Allah from wicked instigations."

Al-Baheequi also reported in *The Connotations (Ad-Dala'el)*, on the authority of Safinah, the adopted son or servant of the Messenger of Allah (MPBAUH), who said: "When the Prophet (MPBAUH) built the mosque he laid down one stone and then said to Abi Bakr to lay down another stone beside his, and to Omar to put a stone beside Abou Bakr's stone, and then to Othman to lay down another stone beside Omar's stone. The Messenger of Allah (MPBAUH) then said that these are the Caliphs after me.

On the authority of Makhoul, too, who said that, "when the companions of the Messenger of Allah (MPBAUH) increased, they said to him make for us a mosque. Then he said: "the woods and the grass of a bower like the bower of my brother Moses (may Allah's prayers be upon him). The matter is more urgent than that. This was also narrated by Razien and he increased it more. Thus, they began carrying the bricks and all the things they needed to build it, and the Messenger of Allah (MPBAUH) was there helping them in all their work, etc."

Those who laid the foundations of the mosque made its length from the *Qiblah* (or its destination) to its end is about 100 yards, and they made its

Qiblah towards the Sacred House of Jerusalem. They made three doors to it: one in its end, which is in the direction of the *Qiblah* today, and the second one is the door of A'atikah, which is called the door of A'atikah, and it is also called the door of Grace and compassion, and the third door is the one through which the Messenger of Allah (MPBAUH) used to enter and it is now called the door of the family of Othman. These last two doors never changed since then till now after they changed the direction of the *Qiblah*. When the direction of the *Qiblah* changed, the Messenger of Allah (MPBAUH) closed the door which was behind him and opened this door which was next to the one he closed.

The Messenger of Allah (MPBAUH) used to give his speeches and sermons while leaning on a tree stump, then a woman or man from the Helpers said: "Ye, the Messenger of Allah, why do not we make a pulpit or a platform for you? He replied: "if you want, then make one." When the Messenger of Allah (MPBAUH) left the tree stump and began using the pulpit, the stump began producing a strange noise like the noise of the yearning young. Then the Prophet (MPBAUH) said to his companions: "are not you surprised by the yearnings of this tree stump?" Then all the people came and listened to its yearnings till they all wept in surprise. Then the Messenger of Allah (MPBAUH) bent down to the stump and held it in his own arms and then it stopped from yearning.

In *Sahih Al-Bukhari*, it was also narrated on the authority of Ibin Omar who said that, "the Messenger of Allah (MPBAUH) used to deliver his sermons while leaning on a tree stump. When he changed it into a pulpit, the stump yearned to him and then the Messenger of Allah came and wiped it in his hand, and then it stopped." There is no doubt that the yearning of the tree stump is one of the miracles of the Prophet (MPBAUH), and this *Hadith* is quite famous and it was reported by around ten of the Companions. The pulpit was made from the wood of tamarisk, and it was made into two steps and it has a seat in it.

Indeed, Ibin Batoutah mentioned this stump in his travels, and he said: "We went into the Sacred House and ended up into the Sacred and generous mosque. We stood in its door of peace as Moslems. We prayed in the graceful opening between the tomb and the blessed pulpit. We saw the remaining piece of wood from the tree stump which had yearned to the Messenger of Allah (MPBAUH) when he left it for the pulpit, which was closely attached to the pillar that exist between the tomb and the pulpit on the right side of the *Qiblah* direction. Ibin Batoutah also mentioned the following when he talked about the gracious tomb of the Prophet: "In the *Hadith*, it is reported that the Messenger of Allah (MPBAUH) was giving his speeches while leaning on a palm-tree stump in the mosque. But when they made for him a pulpit he replaced the stump, which yearned for him like the yearning of a she-camel for her offspring.

It is reported that the Messenger of Allah (MPBAUH) bent down to this stump and held it in between his arms till it calmed down; and if he did not do that it would have continued to yearn till the Day of Judgment. There were different stories around the fact of who made the gracious pulpit. Some of them said that it was Tameem Ad-Daryy (may Allah be pleased with him) who

made it. It was also said that it was a young man to an Ansari woman, as it was mentioned in the *Hadith* of *As-Sahih*. This pulpit was made from tamarisk wood, and it had three stairs. The Messenger of Allah (MPBAUH) used to sit on the top stair and put his two good feet on the middle one. When Abou Bakr AS-Sidique (may Allah be pleased with him) became Caliph he sat on the middle one and put his feet on the first step. When Omar (may Allah be pleased with him) became Caliph he sat on the first step and put his feet on the ground. Othman did the same as Omar in the beginning of his Caliphate, but later he moved up to the third step. When the Caliphate moved to Mu'awiyah, he wanted to move the pulpit to Damascus. As a result the Moslems felt so angry about this till he changed his mind about moving the pulpit. Thus, he left it there in Al-Madinah where it was, and increased its steps from the low side till they became nine steps."

The Marriage of the Prophet (MPBAUH)

from A'ishah (may Allah be pleased with her)

A'ishah (may Allah be pleased with her) is the daughter of Abi Bakr As-Sidique and her mother is Um Rouman bint A'amer bin Oweimer. She was born in the eighth or tenth year before the Hijrah (613-614 AD). The Messenger of Allah (MPBAUH) married her in Makkah in the month of Shawwal just before the Hijrah, and slept with her in Al-Madinah in the house of Abi Bakr in As-Sanh after the Hijrah in eight months in the month of Shawwal too. Her dower was 400 Dirham. She was the most lovable and likable of his women to him. Her agnomen was Um Abdullah, and she was named so because of the name of the son of her sister Asma-'. A'ishah was like the mother of Abdullah bin Az-Zubeir because he grew up in her own house. She narrated more than one thousand *Hadith* on behalf of the Messenger of Allah (MPBAUH). She was the wisest of his women, very well-spoken, sagacious, and memorised a great deal of poetry. She was very generous and never withheld anything. She was the best, in her time, to memorize the *Hadith*, and many narrators, men and women, narrated on her authority.

Some historians confirmed that A'ishah had had a copy of *the Quran*. Also, the Messenger of Allah (MPBAUH) died when she was still 18 years old. Indeed, he never married a virgin woman except her. The Messenger of Allah (MPBAUH) died and his head was on her lap, and he was buried in her own house. She died in the year 57 Hijrah, on the night of Tuesday the 17th of Ramadan (13 July 678 AD). She was nearing 67 years of age when she died. Abou Hurayrah prayed the funeral prayers on her in Al-Baqee', and she was buried at night. That was during the reign of Marwan bin Al-Hakam over Al-Madinah and during the Caliphate of Mu'awiyah. Marwan appointed Abou Hurayrah in his place when he left to Makkah to perform the Lesser Pilgrimage in that year.

Al-Qasim bin Mohammad narrated on the authority of A'ishah (may Allah be pleased with her) that she had said: "I was the best of the Prophet's (MPBAUH) wives for ten reasons. The Messenger of Allah (MPBAUH) married me when I was virgin unlike all his other wives. My two parents are Emigrants. Gabriel (may peace be upon him) came with my picture in Harirah, and he ordered the Messenger of Allah to marry me. I used to have a bath together with the Messenger of Allah in one tub. Also Gabriel (may peace be upon him) used to reveal for him the Inspiration while I was with him under one quilt. He married me in Shawwal and slept with me in Shawwal. He died in my own lap. Allah the Exalted sent down my excuses, and he was buried in my own house. Indeed, none of his wives could pair me in any of these characteristics.

The Changing of the *Qiblah*

from the Sacred House of Jerusalem into Al-Ka'aba

When the Messenger of Allah (MPBAUH) emigrated to Al-Madinah he prayed in the direction of the Sacred House in Jerusalem for about sixteen months. He liked to face the Ka'aba as his destination, and then he said: "Ye Gabriel, I wanted that Allah may turn my face from the direction of the Jews' *Qiblah*. Then Gabriel said to him: "I am just a servant, so invoke your Lord and ask Him to direct to another Qiblah. So, when he prayed towards the Sacred House, he started to lift up his face towards the sky, and that was why the verse came down unto him: "We see the turning of thy face for guidance to the heavens: now shall We turn thee to a *Qiblah* that shall please thee. Turn then thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction."(*Al-Baqarah, 144*). Thus, He the Exalted guided him to turn his face in the direction of the Ka'aba towards the drainage pipe in the mosque.

Indeed, it was reported that the Messenger of Allah (MPBAUH) had prayed two prayer-units of the noon time in his own Mosque with the rest of the Moslems. Then he was ordered to turn his face in the direction of Sacred Mosque in Al-Ka'aba, which he did with all the Moslems with him. It was also reported that the Messenger of Allah (MPBAUH) had visited Um Bishr bin Al-Bara-' bin Ma'arour in Bani Salmah. She made him food to eat and it was already the noon time, so the Messenger of Allah (MPBAUH) prayed with his own companions two prayer-units, then he was ordered to turn his face in the direction of Sacred Mosque in Al-Ka'aba, which he did turn to the Ka'aba; then he looked towards the drainage pipe in the mosque. That was why his own Mosque was later called the Mosque of the two *Qiblahs*. That was on Monday, the middle of Rajab, after eighteen months of the *Hijrah*.

The Call for Prayers

On the authority of Abdullah bin Amr (may Allah be pleased with him) that the Messenger of Allah (MPBAUH) wanted to have something through which he could call the Moslems to come to prayers. So they mentioned for him the horn and its loud noise and they mentioned for him the bell and its tolling, but he did not like either of those suggestions. But later he met a man from the Ansar, called Abdullah bin Zeid, who mentioned for him the call for prayers by loud calling. He asked Omar bin Al-Khattab to check this suggestion and Omar heard the calling from that Ansari man in one night. Omar said to the man: "when I wake up in the morning I shall go to the Messenger of Allah and tell him about it." But the Ansari did not wait till the morning, so he went at that same night to the Messenger of Allah (MPBAUH) and told him about the matter. Then the Messenger of Allah (MPBAUH) ordered Bilal to call for prayers, and this tradition of prayer calling remained till today. It was reported that Bilal added to the dawn prayers the phrase: "praying is better than sleep", and the Messenger of Allah (MPBAUH) accepted it and certified it, not as it was suggested that the Ansari who added the phrase. The Messenger of Allah (MPBAUH) had from the callers Bilal and Ibin Um Maktoum in Al-Madinah.

The Duty of Fasting the Month of Ramadan

and the Fast-Breaking *Zakat*

The imposition of the fasting of Ramadan was inspired after the changing of the direction of the *Qiblah* in the month of Sha'aban after eighteen months of the emigration of the Messenger of Allah (MPBAUH). Allah the Exalted said: "O Ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may learn self-restraint."(*Al-Baqarah, 183*). Allah the Exalted and the Elevated also said in the same Sora: "So every one of you who is present at his home during that month should spend it in fasting."(*Ibid., 185*). The mainstay of fasting is to refrain from taking all things (food or otherwise) till the sunset. Allah the Exalted revealed it as a duty on this year after 18 months of the *Hijrah*, and imposed the fast-breaking *zakat* well before the imposition of *zakat* in the form of money. Indeed, the Messenger of Allah (MPBAUH) used to give his sermons two days before the end of Ramadan and the breaking of the fast. He used to order his companions and all Moslems to pay the alms or the fast-breaking *zakat* before they go to the prayers of the end of Ramadan. The Messenger of Allah (MPBAUH) stayed in Al-Madinah ten years, sacrificing in every year and celebrating the end of Ramadan in the best possible form. He used to

slaughter two big, healthy, fat, horny, and elegant rams, one on behalf of his own nation and the other is for himself and his own family. So he used to eat from them with his own family and then give the poor and the needy.

The Alms (or *Az-Zakat*)

Az-Zakat is one corner of the five corners of Islam. It was imposed on the Moslems on the second year of the *Hijrah*. Allah the Exalted said: "And give the alms" or "Practise regular charity." Allah the Exalted and Elevated also said: "And in their wealth and possessions was remembered the right of the needy, him who asked, and him who (for some reason) prevented from asking."(*Az-Zariyat, 19*). Then, the Messenger of Allah (MPBAUH) had said: "Islam was built on five main pillars: the testifying that there is no god but Allah and that Mohammad is the Messenger of Allah, the act of praying, the giving of the alms, the fasting of Ramadan, and the Hajj to the House for those who are able to." Indeed, it is a duty for the head of the state to give off the alms to those who need it.

The Fraternization

Between the Emigrants and the Ansar

The Messenger of Allah (MPBAUH) had ordered his companions before his emigration to Al-Madinah to emigrate like him and to follow him. So they went after him and the first group to emigrate to Al-Madinah were Abou Salmah bin Abd Al-Asad, A'amer bin Rabee'ah, Abdullah bin Jahsh. But within fifteen days after his (MPBAUH) arrival to Al-Madinah, the Prophet fraternizes between the Emigrants and the Ansar to make the Emigrants feel at home and not to feel homesick and to compensate for the missing folk and the tribe itself. Indeed, the Prophet (MPBAUH) had done this in order to make all of them support each other in all circumstances. Indeed, he (MPBAUH) fraternizes between all of them on the basis of equality, righteousness and condolences. He made them as inheritors of each other after death even before the blood-relations. Indeed, they were about ninety men, forty five Emigrants and another forty five of the Ansar. It was also reported that they were about 150 Emigrants and another 50 of the Ansar. That was in fact before the battle of Badr, but after it Allah the Exalted revealed the following verse which kept the inheritance within the blood relations: "But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things."(*Al-Anfal, 75*). Thus, this verse cancelled all what was before it in terms of inheritance, and fraternization in this matter stopped. Every man, then, came back to the old system of blood relations and only blood relatives are able to inherit each other after death.

I shall mention here those who were fraternized by the Prophet (MPBAUH):

Abou Bakr As-Sidique and Kharijah bin Zeid bin Abi Zuheir Al-Ansari, Omar bin Al-Khattab and Othman bin Malik Al-Ansari, Ja'afar bin Abi Talib and Ma'a-ath bin Jabal Al-Ansari, Hamzah bin Abd Al-Muttalib and Zeid bin Harithah Al-Ansari, Abou Obeidah Al-Jarrah and Sa'ad bin Ma'a-ath Al-Ansari, Abd Ar-Rahman bin A'wf and Sa'ad bin Ar-Rabee' Al-Ansari, Az-Zubeir bin Al-Awwam and Salmah bin Salamah Al-Ansari, Talahah bin Obeidah Allah and Ka'ab bin Malik Al-Ansari, Othman bin Affan and Aws bin Thabit Al-Ansari, Sa'eed bin Zeid and Obayy bin Ka'ab Al-Ansari, Mos'ab bin Omeir and Abou Ayyoub Al-Ansari, Abou Hathiefah bin Otabah and Abbad bin Bashr Al-Ansari, A'ammar bin Yaser and Hathiefah bin Al-yaman Al-Anasi Al-Ansari, Hatib bin Abi Balta'ah and Oweim bin Sa'idah Al-Ansari, Salman Al-Farisi and Abou Ad-Darda' Al-Ansari, Abou Zarr Al-Ghaffari and Al-Munther bin Amr Al-Ansari, Abou Sabrah bin Abi Rahm and Salamah bin Waqash Al-Ansari, Khabab bin Al-Art and Tamim the adopted son of Kharash bin As-Summah, Safwan bin Wahab and Rabe' bin Al-Ajlan, Suheib bin Sinan and Al-Harith bin As-Summah, Abdullah bin Makhramah and Farwah bin Amr bin Waraqua, Mas'ood bin Rabee'ah and Obeid bin At-Tihan, Mu'ammar bin Al-Harith bin Mu'ammar bin Afra-', Waquid bin Abdullah bin Abd Manaf and Bashr bin Al-Barra-', Zeid bin Al-Khattab and Ma'an bin Adi, and finally Al-Arquam bin Abi Al-Arquam and Talahah bin Zeid.

The Islamization of Abdullah bin Salam bin Al-Harith

As it was reported by his own people, Abdullah bin Salam was a famous learned man. He said that I have heard of the Messenger of Allah (MPBAUH) and learnt of his name and his characteristics and his time to which we were waiting and expecting for him. I have kept this as a secret to myself till the Messenger of Allah (MPBAUH) came to Al-Madinah. When he stayed in Quaba-' with the family of Amr bin A'wf, a man came to me and told me of his arrival in Al-Madinah. Indeed, when I was told that the Prophet is in Al-Madinah, I was on top of a palm tree doing some work on it and my aunt Khalidah bint Al-Harith was sitting under the tree. When I heard the news of the arrival of the Messenger of Allah (MPBAUH) to Al-Madinah I chanted loudly "Allah is the greatest!" Then my aunt said to me when she heard my magnification: "Woe unto you and may Allah let you down! For by Allah, if you have heard that Moses bin Omran had come here, you would not have enchanted more!" It was reported that Abdullah said: "I told her, ye my aunt, by Allah he is the brother of Moses bin Omran, and on his same religion, and had come with the same Message that the former had come with." Then, she

said, "Ye my nephew, is he the Prophet of whom we were told that he is to appear in the same hour?" I said: "Yes, he is." She said: "It is him then." Then, he said: "I have come out and went to see the Messenger of Allah (MPBAUH) and then became a Moslem and came back home to my people and told them to go and become Moslems, which they did."

But in fact I kept it from the Jews as a secret to myself. I came to the Messenger of Allah (MPBAUH) and said to him: "Ye the Messenger of Allah, those Jews of my people are evil and untrustworthy. I would like you to take me into one of your own houses and hide me from them. Then I would like you to ask them about me and my place among them. They would tell you of my high position in them before they know of my Islamization, for if they knew of it they would hate me and deny me my high position." The Messenger of Allah (MPBAUH) took me into one of his houses and they came to him (MPBAUH) and talked to him and asked him about some matters to which he replied. Then he said to them: "What kind of man is Al-Hasien bin Salam among you?" They replied: "He is our master and the son of our master and our leader and revered learned man." He said that when they finished their discussion I went out to them and told them: "Ye the people of the Jews, be pious and believe in Allah the Exalted and accept his Message and in what he came for. For by Allah you know that he is the Messenger of Allah, and you know it from your written scriptures in your *Torah*. You found it there in his own name and his characteristics. I testify that he is the Messenger of Allah and I have faith in and I believe in him and I know him." They replied to me: "You are a liar," and they attacked me. Then I told the Messenger of Allah (MPBAUH): "didn't I tell you ye the Prophet of Allah that they are a people of evil nature, treason, and lies. Then he said that I have declared my Islamization and that of my own family. Also, my aunt Khalidah bint Al-Harith became a Moslem and her Islamization was blessed.

It is reported in the Islamic Encyclopedia that Abdullah bin Salam bin Al-Harith was from the Jews of Al-Madinah and his real name was Al-Hasien, and that the Prophet (MPBAUH) named him Abdullah when he became a Moslem. He died in the year 43 Hijrah (663-664 AD). Abdullah bin Salam was an ally to Bani Al-Khazraj. His agnomen was Abou Yusuf following the name of his son Yusuf. He was from Bani Qaynaqa' and his name in the pre-Islamic time was Hasien. Indeed, because of him Allah the Exalted revealed the following verse about the Jews: "And a witness from among the Children of Israel testifies to its similarity with earlier scripture and has believed while ye are arrogant, how unjust ye are! Truly, Allah guides not a people unjust." (*Al-Ahqaf, 10*). Also, Allah the Exalted said: "Say: 'Enough for a witness between me and you is Allah, and such as have knowledge of the Book." (*Ar-Ra'ad, 43*).

In *Sahih Al-Bukhari* it is reported on the authority of Anas (may Allah be pleased with him) who said: Abdullah bin Salam learnt of the coming of the Messenger of Allah (MPBAUH) to Al-Madinah and he came to him and said: "I want to ask about three things which no one knew anything about unless he was a Prophet. First what are the first signs of Doomsday? Second, what is the first food that people in Paradise eat ? Third, how would you know that a baby-boy would come to life after his father or after his uncles?"

The Messenger of Allah (MPBAUH) said to him: "Gabriel had already told me about them." Abdullah then replied: "Gabriel is the enemy of the Jews from the Angels." Then, the Messenger of Allah (MPBAUH) replied to him: "For the first signs of Doomsday is to see a fire that engulfs all the people from the east to the west; but for the first food that people eat in Paradise is the appendix of the liver of the whale; and for the likeliness that the boy would become like his father or his uncle is explained like this: if the man was making love to his wife and he had orgasm before her then the baby-boy would be like him, but if she had her orgasm before him then the baby would be to like her and his uncles." Then Abdullah bin Salam said to him: "by Allah I testify that it is true that you are the Messenger of Allah." This is according to the *Hadith*.

The Animosity of the Jews

and the Argumentations with them

Some of the Jews of Al-Madinah were well-known in their animosity to the Messenger of Allah (MPBAUH) although their scholars and learned men knew that there will be a Prophet who is to be revealed and they knew his characteristics from the *Torah*. Some of the staunchest of his enemies were Hayy and Abou Yaser and Jadi Banu Akhtab, Salam bin Mashkam, Kinanah bin Ar-Rabee', Ka'ab bin Al-Ashraf, Abdullah bin Souria, Ibin Saloubah, Makhrieq who later became a Moslem, Labied bin Al-A'asam who was incited by the Jews to hypnotize the Prophet (MPBAUH) which he did till later Gabriel came and told the Prophet about the magic played upon him. Then later the Messenger of Allah (MPBAUH) forgave him about this act and said: "But for me, Allah had blessed me and I hate to cause any evil thing upon people (which he means to kill him for his foul deed).

Some of these Jews were also Malik bin As-Salt, who was one of their leaders and learned men and who said that Allah did not actually send down anything on the people. So here we can see how his animosity to the Messenger of Allah (MPBAUH) had led him to lose faith in our Prophet and in Moses (May peace be upon both of them) and not to believe in their Messages. The Jews said to him: what is this thing we have heard about you? He replied that he (MPBAUH) made me angry and I said this to him. That was why the Jews deposed him from their leadership and put in his place Ka'ab bin Al-Ashraf.

One of those Jewish leaders who was so keen to make people desert and leave off Islam was the Jew Shas bin Qays. He was the strongest attacker and the most hateful of Islam and the Moslems and the most envious of them. One day this Shas called upon Al-Aws and Al-Khazraj and he found them gathered conversing with each other in a very friendly manner. He got jealous and angry of their intimacy and close co-existence together after of all those wars of discord and hatred among each other. He then said: "Banu Qaylah are united and by Allah we cannot do anything with them when united in everything they do." So he said to a young man from the Jews in the form of an order: "Go to them and sit among them in their meetings and just mention the day of Al-Biath. That is, just mention the day of the war that split them for a long time, and chant for them some of the poetry which they used to recite at that war. This young Jew went and did what Shas told him to do and sat among them and recited all the poetry of their poet at that occasion. Thus, they became enthusiastic and argued and threatened each other to go to fighting again. Some of them shouted, ye the people of Al-Aws and others shouted, ye the people of Al-Khazraj! And they went out to fighting and took all their arms and lined themselves up for war.

When the Messenger of Allah (MPBAUH) heard of the incident he went

out to them with all those Emigrants who were with him at that moment. He said to them: "Ye the community of Moslems, Allah, Allah! Be pious and fearful of Allah! Are you still controlled by the Pre-Islamic rituals and feuds and I am still amongst you after Allah the Exalted had led you to Islam and blessed you with it. Through Islam Allah the Exalted had cut you off from the Ignorance period and saved you from disbelieve and through it you were all united. Then the people realized that it was a satanic act and a plot against them from their own enemy the Jews. They wept after this realization and all the men from Al-Aws hugged the others from Al-Khazraj and they went in their own ways with the Messenger of Allah (MPBAUH). Then Allah the Exalted revealed the following verse because of this evil Shas of a Jew: "Say: 'O ye people of the Book! Why obstruct ye those who believe, form the Path of Allah, seeking to make it crooked, while ye were yourselves witnesses to Allah's Covenant ? But Allah is not unmindful of all that ye do."(*Al-i-Imran, or the Family of Imran, 99*).

Then in the Ansar Allah the Exalted revealed the following verses:

> "O ye who believe! If ye listen to a faction among the People of the Book, they would indeed render you apostates after ye have believed! And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you lives His Messenger? Whoever holds firmly to Allah will be shown a way that is straight. O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. And hold fast all together, by the Rope which Allah stretches out for you, and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the Pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: that ye may be guided."(*Al-i-Imran, 100-103*).

Indeed, the Jews used to go to the Messenger of Allah (MPBAUH) and ask him about so many things just for the sake of asking and out of jealousy and for their own evil intentions of mixing the Right with the Wrong. It happened once when two Jewish men who came to the Messenger of Allah (MPBAUH) and asked him about His saying the Exalted: "And We have revealed to Moses nine verses." Then, he replied to them: "do not share with Allah anything; do not fornicate or adulterate; do not kill the self that Allah forbidden except by Right; do not steal; do not practise magic; do not walk with an innocent man to a Sultan; do not eat the usury; do not talk bad of the chaste woman; and you the Jews, especially, do not attack anyone on Saturdays." Then these two Jewish men kissed the good hands of the Messenger of Allah and his feet and said to him: "we now testify that you are a Prophet." He (MPBAUH) replied to them: "What is stopping you from becoming Moslems? They replied back: "We are frightened that if we did become Moslems the Jews would kill us."

These Jews once asked the Messenger of Allah (MPBAUH) and said: "tell us about one sign of a Prophet." He replied to them: "His eyes sleep but

his heart stays awake." Also, they asked him about which food that was banned by Isra'il himself to himself before the revelation of the *Torah*?" He (MPBAUH) replied to them: "I ask by the One Who revealed the Torah unto Moses do not you know that Isra'il, who is Jacob (may peace be upon him), had actually fell in a great illness that lasted for a long time, and that he vowed that if Allah the Exalted saved him and recovered him from his illness he would forbid himself from drinking the best kind of drink he likes and from eating the best food he likes. Indeed, the best food for him was the meat of the camel and the best drink, too, was the camel's milk." Then they replied to him: "by Allah it is true."

Moreover, some of these Jews said about him just to annoy him (MPBAUH) that he is a man who is always interested in women and marriage. If he was a Prophet as he claimed, then he would be busy with the matters of prophecy other than those of women. That was why Allah the Exalted revealed the following verse: "And We did send Messengers before thee, and appointed for them wives and children."(*Ar-Ra'ad, 38*). Indeed, it was reported that the Prophet Suleiman (may peace be upon him) had one hundred wives and nine hundred children.

Those evil and envious Jews were joined by some people from Al-Aws and Al-Khazraj in their animosity against the Prophet. They were called the hypocrites because secretly they were still on the religion of their fathers of faithlessness and disbelieving and falsifying the inspiration. But they entered Islam because they were frightened of being killed when they grudgingly saw that Islam defeated them and that it is victorious through unifying all Moslems around it. Thus, those hypocrites were secretly with the Jews and openly they were with the Moslems; truly they were the hypocrites. Some historians say that these hypocrites were about 300 during the time of the Prophet (MPBAUH).

The most distinguished of them was Abdullah bin Obayy bin Suloul, who was the leader of those hypocrites. Indeed, because he was so famous in his hypocrisy he was not considered as from the Companions. He was one of the greatest noblemen in the people of Al-Madinah. Just before the arrival of the Messenger of Allah (MPBAUH) to Al-Madinah, Obayy's own people made for him the beads in order to crown him as their king and then to make him rule the city. Indeed, Abdullah bin Obayy was a handsome man, very good looking, well-built, and sagacious man and well versed. He was the one intended in His saying the Exalted: "When thou lookest at them, their exteriors please thee."(*Al-Munafiqoun, or the Hypocrites, 4*).

An Example of the Hypocrisy of Ibin Obayy

An example of the hypocrisy of Ibin Obayy is reported by Ibin Ath-Tha'alabii, on the authority of Ibin Abbas (may Allah be pleased with both of them) who said that Allah the Exalted revealed the following verse in the hypocrisy of Abdullah bin Obayy and his companions: "When they meet those who believe, they say: 'We believe;' but when they are alone with their evil ones they say: 'We are really with you: we were only jesting."(*Al-Baqarah, 14*).

These hypocrites went out once and they were met by a group of Moslem companions, and Ibin Obayy said to his own hypocrite friends: 'look how will I shun off those fools (which he means the Moslems)' from you. He took the hand of Abi Bakr (may Allah be pleased with him) and said: "welcome ye As-Sidique the master of Bani Taym and the Sheikh of Islam and the second man to the Messenger of Allah in the Cave, the one who gave himself and all his money and wealth in the path of Allah and Islam and the Messenger of Allah." Then Obayy took the hand of Omar bin Al-Khattab (may Allah be pleased with him) and said: "welcome by the master of Bani Adi, the Divider and the strong in the religion of Allah and the one who gave himself and wealth to the Messenger of Allah." Then, he took the hand of Ali (may Allah honour his countenance) and said: "welcome by the cousin of the Messenger of Allah and his son-in-law and the master of Bani Hashim and the dearest to the Messenger of Allah (MPBAUH). Then Ali (may Allah honour his countenance) replied to him: "Be fearful of Allah, ye Abdullah, and do not be so hypocritical, for the hypocrites are Allah's worst creatures." Abdullah bin Obayy then replied to him: "Slowly, slowly ye Aba Al-Hassan. Are you saying this to me? By Allah our faith is as much the same as your faith, and our belief is as much the same as yours." After this encounter they departed, and Abdullah said to his companions: "what do you think of me now? Didn't you see how they felt obliged to me in their responses and thought good of me?" The Moslems then went back to the Messenger of Allah (MPBAUH) and told him of what happened with them and then Allah the Exalted revealed the following verse: "When they meet those who believe, they say: 'We believe;' but when they are alone with their evil ones they say: 'We are really with you: we were only jesting."(*Al-Baqarah, 14*); from this one till verse 20 which all concern the hypocrites.

Generally speaking, the Messenger of Allah (MPBAUH) faced some trouble and hurt from these hypocrites and the Jews in Al-Madinah. But their hurt or bad deeds were next to nothing compared with what came from the people of Makkah. Indeed, in Al-Madinah the Prophet (MPBAUH) was very strong, fortified with all the Moslems around him and extremely happy with how all the things are moving forward with the Moslems. From the first the day in Al-Madinah, the maximum hurt that the Jews could cause to him was just by posing some insolent questions and futile arguments. But really when Islam became strong (and its thorn hardened and the wings fully grown) he

(MPBAUH) was permitted, or revealed to him, to fight in the Path of Allah.

The People of As-Suf-fah

As-Suf-fah people were from the poor sector of those Moslem Emigrants. They were about 400 people in number. They were without houses or tribes in Al-Madinah. They were used to come to take shelter in the shade of Al-Madinah's mosque, where they literally lived there all their time: learning the Quran, fasting Ramadan, and going to any expedition they were asked to. The Messenger of Allah (MPBAUH) used to call them all at night and invite to supper with him and with all those well-off of his Companions. One big portion of them would take their supper with the Messenger of Allah till Allah the Exalted offered them and became well-off. Indeed, Abou Hureirah was one of those people of As-Suf-fah.

On the authority of Abou Hureirah who said that: "The Messenger of Allah (MPBAUH) went out in one night and said to me: 'call for me my companions -which he means the people of As-Suf-fah.' So I went for them man by man, waking them up, and gathered them all for him. We all went to the door of the house of the Messenger of Allah (MPBAUH). We asked permission to go into his house and we were permitted to enter. He put for us a big plate of food made from barley and he put his hand on it and said: 'take from this plate in the name of Allah.' So we ate as much as we could." Abou Hureirah said: "we then have raised our hands. When we have finished with the plate and put it off, the Messenger of Allah (MPBAUH) said: "By the One Who holds the self of Mohammad in His Own hand, there is no food left in the house of Mohammad which you cannot see in front of you." Then we have said to Abi Hureirah: "your luck and fate is by what you have eaten. He replied: "it is the same when we have put it, but it still has the trace of fingers."

The Messenger of Allah (MPBAUH) used to sacrifice himself and his own children and household for the poor and the needy; used to give away whatever he has to those needy people including the people of As-Suf-fah. This was so to the extent that his daughter Fatimah (may Allah be pleased with her) came to him complaining about what she had to cope with the load of work and the service of the house, especially that she had heard that he had received some captives and she asked for a servant. Then the Messenger of Allah (MPBAUH) said to her: "I will not give you and leave the people of As-Suf-fah off sleeping with empty stomachs and being hungry." He then ordered her to get help through the glorification, the Exaltation and thanking Allah the Exalted.

Allah the Exalted said in connection with the people of As-Suf-fah the following verse: "Charity is for those in need, who, in Allah's cause are restricted from travel, and cannot move about in the land, seeking for trade or work: the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their unfailing mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured

Allah knoweth it well." (*Al-Baqarah, 273*). Indeed, it was reported on the authority of Ibin Abbas that the Messenger of Allah (MPBAUH) had looked into the people of As-Suf-fah and found them very poor and very industrious and he comforted them and said: "Be pleased ye the people of As-Suf-fah for those who share with me from my own people the same characteristics that you have, and that he is pleased about what he is and has then they will be my companions.

In connection with this matter, all the Emigrants to Al-Madinah have indeed left their properties and wealth in Makkah except Othman bin Affan, who managed to take out all his money and wealth with him to Al-Madinah. In fact, he was a rich man. But most of the Emigrants worked in farming and agriculture in the land given to them by the people of Al-Madinah in a way of investing in it.

The Place of Funerals

On the authority of Abi Sa'eed Al-Khadri who reported that when the Messenger of Allah (MPBAUH) came to Al-Madinah we used to inform him in the case of any one of us died. We used to go to him and tell him about it and he would come to attend the funeral and he would invoke Allah's forgiveness for him. After that he would go with all those who are with him. Sometimes he would stay till the dead is buried. Then we thought that this might be a long time for the Messenger of Allah to be kept when some one of us died. That was why some of the people said that "by Allah we should not inform the prophet (MPBAUH) about the death of anyone unless we make sure that the dying person is dead. When this happened we would then tell the Messenger of Allah about it and he would come and perform the ceremony in the shortest possible way for the fear that this might be a long period for him to be kept. That was what we did and we used to inform him (MPBAUH) about our dead to whom he would come and pray and for whom he would ask Allah's forgiveness. After this he would leave home or perhaps would stay for a little while till the dead is buried. We remained on this practice for some time till they said that "by Allah why don't we go to the Messenger of Allah (MPBAUH) and take our dead man to him in his house and then we ask him to come and pray for him in his house and that would be much easier for him?" He said that was what we did. It was reported that Mohammad bin Omar had said that this place was later called the place of funerals to which the dead were carried to it and then later were buried. From that day onward the people started to carry their dead to that place and the prayers were performed on them and then buried. It is reported that this ritual is still performed till the present day.

The Permission to Fight

The Messenger of Allah (MPBAUH) was given permission to fight on the 12th night of the month of Safar in the year two of the Hijrah. Indeed, as we have already seen in this book, the Messenger of Allah (MPBAUH) remained for thirteen years calling the unbelievers of Quraysh to reject the worshipping of idols and only to worship Allah the Only God. He had done so peacefully without using any force and bearing all their hurt and torture but with no results. This only increased their stubbornness and evilness and maltreated the Messenger of Allah (MPBAUH) and his companions in the worst possible way. In fact, they forced them to emigrate and leave off their homeland and to abandon all their properties and homes. The Prophet's companions (may Allah be pleased with them) used to come to him and some of them beaten up and some of them really hurt and he used to say to them: "Be patient! I am not yet ordered to fight them."

Indeed, a group of the Moslem companions (which include Abd Ar-Rahman bin A'wf, Al-Miqdad bin Al-Aswad and Qadamah bin Math'oon, who was the brother of Othman bin Math'oon, and Sa'ad bin Abi Waqqas) said to the Messenger of Allah: "ye the Messenger of Allah, we held our pride and grandeur when we were unbelievers, and when we believed and became Moslems we were humiliated. So please permit us to fight those unbelievers. Then the Messenger of Allah (MPBAUH) replied to them: "leave those unbelievers on their own for the moment because I was not yet ordered to fight them."

Indeed, the Moslems were left with no other option but to fight and use arms to defend themselves and their status and defeat the worshippers of idols. The matter has really become a matter of life or death; either to win victory in a way that guarantees the spreading of the religion of Islam for good or to lose and get an outright defeat in a way that the Moslems would never recover from it. Indeed, if Quraysh was able to attack Al-Madinah and defeat the Moslems they would have done it and that would have been the end of Islam as a whole. At that time, too, the Christians of the Roman Empire were fighting the Persians and they were having victories over them.

When the Messenger of Allah (MPBAUH) Emigrated to Al-Madinah and his followers increased and the Ansar helped him in Al-Madinah, and when the unbelievers insisted on their unfaithfulness and on their lies, the Moslems were ordered to fight in the Path of Allah and to spread Islam. That was why the Messenger of Allah began sending delegations and emissaries to Makkah and then participated himself in the raids or expeditions against the unbelievers. Indeed, the first revelation in connection with the question of fighting is His words the Exalted in *Al-Hajj Sora*:

> "To those against whom war is made, permission is given to fight, because they are wronged; and verily, Allah is Most Powerful for their aid. They are those who have been expelled from their homes in defiance

of right,- for no cause except that they say, 'Our Lord is Allah.' Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His cause; -for verily Allah is full of Strength, Exalted in Might, able to enforce His Will. They are those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end and decision of all affairs."(*Al-Hajj, 39-41*).

These are the first signs of permitting the Moslems to fight for Islam after more than seventy verses which had already forbidden it.

The Sending of Hamzah

The first man to be sent by the Messenger of Allah (MPBAUH) as an emissary was his uncle Hamzah bin Abd Al-Muttalib (may Allah be pleased with him) along with thirty knights of the Emigrants. This happened in the month of Ramadan after seven months of the Hijrah in the year of 623 AD. Some historians say that this mission consisted of two groups, the Emigrants and the Ansar. But what was more commonly known that this whole mission consisted of Emigrants. Indeed the Messenger of Allah (MPBAUH) did not send anyone of the Ansar in these earlier missions till he fully engaged them in the expedition of Badr. They have agreed with him that they will defend him in his own home in Al-Madinah.

Thus, Hamzah went out in this early expedition with the men he has with him aiming at obstructing a Qurashi caravan of camels which is coming from Syria to Makkah. This caravan had in it Abou Jahl as leader along with 300 riders. When they reached the Red Sea coast from the side of Al-'Ays, which is a part of the country of Juheinah, they met and lined up for fighting. But Majdi bin Amr Al-Jahni stood as a dividing line between them and a peace maker. Indeed, he managed to make peace between the two parties and they all went in their ways without fighting. The Prophet (MPBAUH) was not among them. The one who carried the banner at that early occasion was Abou Marthad Kan-naz bin Al-Hasien Al-Ghanawi. This banner was the first one to be made by the Messenger of Allah (MPBAUH) and it was of white colour.

The Squadron of Obeidah bin Al-Harith

In Shawwal and after eight months of the Hijrah in the year of 623 AD. The Messenger of Allah (MPBAUH) sent Obeidah bin Al-Harith bin Al-Muttalib bin Abd Manaf to the subdivision or the valley of Rabigh. He made for him a white banner, which was carried up by Musatah bin Othathah bin Abd Al-Muttalib bin Abd Manaf. They were about sixty men of the Emigrants and not

a single Ansari took part in this either. They met Abou Sufyan bin Harb, who was leading about two hundred men of his companions, when he was at a spring of water called Ahiya-' in the valley of Rabigh of about ten miles from Al-Juhfah on the left side of the road to Qudaydah. So they went off the road a little to feed their animals which were carrying their goods for them. They just exchanged some throwing of arrows at each other but did not take on their swords and did not line up for fighting. They just had had this little skirmish of an encounter and indeed Sa'ad bin Abi Waqqas threw one arrow at the unbelievers at that day which was later considered as the first arrow to be thrown in Islam. Thus, the two parties left the scene to their own bases without any further ado.

The Squadron of Sa'ad bin Abi Waqqas

The Messenger of Allah (MPBAUH) then sent the squadron of Sa'ad bin Abi Waqqas to Al-Kharrar, which was a valley in Al-Hijaz and which ends in Al-Juhfah. This one occurred in Theel Qa'dah after nine months of the Hijrah. The Messenger of Allah (MPBAUH) also made for him a white banner which was hoisted up by Al-Miqdad bin Amr Al-Bahrawani. Sa'ad was sent in this early expedition with another twenty men of the Emigrants to obstruct the way of a Qurashi caravan which was passing through from Syria to Makkah. The Messenger of Allah (MPBAUH) ordered Sa'ad not to go beyond the valley of Al-Kharrar. Sa'ad said that "we went on foot; we used to hide during the day and walk at night till we have arrived at the place in the fifth morning of our expedition. But we found that the caravan had already passed in the previous day and we went back to Al-Madinah.

The Expedition of Waddan

or the Expedition of Al-Abwa-'

The first of his expeditions which he (MPBAUH) led himself was the expedition of Waddan. Zein Al-Abideen bin Al-Hussein bin Ali (may Allah be pleased with them all) had said: "We knew of the expeditions of the Messenger of Allah (MPBAUH) as we knew of the verses of the Quran." Also on the authority of Isma'il bin Mohammad bin Abi Waqqas (may Allah be pleased with him) who said: "My father used to tell us about the expeditions and the squadrons and used to say: 'ye my son, do not damage the image of the expeditions for they are really your honour which you must preserve.'"

Thus, the first expedition that he (MPBAUH) had led was Waddan, which was called so because of the name of the village in Al-Fara' valley and occurs half way through between Waddan and Al-Abwa-'. Some historians call it the Expedition of Al-Abwa-', and some add it to Waddan, and others add it to Al-Abwa-' because they are so close in about six miles between them

in the valley of Al-Fara'. In this Expedition the Messenger of Allah (MPBAUH) set off to Waddan in the month of Safar after twelve months of the Hijrah in the year 623 AD in June. His aim was to capture a caravan of Quraysh and Bani Damrah.

Indeed, it was reported that the Messenger of Allah (MPBAUH) was not aiming at Bani Damrah at all, but just at the camels of Quraysh. When the Prophet met Bani Damrah he struck a deal of peace with them. When he went out in this expedition he had with him about sixty riders and they were all Emigrants and no Ansari with them. Indeed, he did not reach his main target: the caravan of Quraysh which he wanted. But an agreement was held between him and Bani Damrah in which they pledged that they will not attack him and his Companions, neither will they help any other tribe or his enemies to attack him and in return they will have the victory over whoever attacked them or wanted evil of them. If he asked help from them they should come to his help. The one who made this peace agreement with the Prophet is their master Makhshii bin Amr Ad-Damrii. The Messenger of Allah (MPBAUH) wrote a letter of agreement with them which reads as follows:

In the Name of Allah, Most Gracious, Most Merciful

> "This is a letter of agreement by Mohammad the Messenger of Allah (MPBAUH) to Bani Damrah that they have a guarantee for their goods and persons, and that succour or instant help is due to them against whoever wrongfully oppresses them or intends anything bad towards them. The succour of the Prophet (MPBAUH) is incumbent on them so long as water wets a piece of wool, unless they are already fighting about Allah's religion. When the Messenger of Allah (MPBAUH) summons them, they are to respond to him. On that condition, there is over them the security and the covenant of Allah and His Messenger."

At this expedition the Messenger of Allah (MPBAUH) had also a white banner and he had with him his uncle Hamzah (may Allah be pleased with him). He left behind in Al-Madinah Sa'ad bin Abadah, as the one to take care of things in his absence. In fact, he was absent from Al-Madinah for fifteen nights.

The Expedition of Bouwat

The Expedition of Bouwat happened in the month of Rabee' Al-Awwal after thirteen months of the Hijrah in the year 623 AD. This expedition was headed by the Messenger of Allah (MPBAUH) himself and the banner was carried by Sa'ad bin Abi Waqqas. The prophet asked Sa'ad bin Ma'a-ath to take care of things in his place in Al-Madinah. The Messenger of Allah (MPBAUH) set off in this expedition with about two hundred men of his companions till he reached Bouwat, which is a mountain located in the land of Juheinah from the side of Radwa. The aim was to obstruct a caravan of Quraysh and take what

is possible from it. This caravan had in it as leader Omayyah bin Khalaf Al-Jamhi and he had with him about one hundred men from Quraysh. But when they reached to the intended place they found that the caravan had already passed the place towards Makkah. Thus, they came back without any fighting.

The Expedition of Badr the First

In the month of Rabee' Al-Awwal, too, the Messenger of Allah (MPBAUH) led an expedition to meet Kurz bin Jabir Al-Fahri. In that expedition, too, the banner was white and was held in the hand of Ali bin Abi Talib (may Allah honour his countenance). The Messenger of Allah (MPBAUH) had asked his adopted son Zeid bin Harithah to take care of things in Al-Madinah in his absence. The reason for this expedition was that this Kurz bin Jabir had already raided Al-Madinah's pasturing camels and stole some of them while they were grazing in Al-Jumma-' pastures. The Messenger of Allah (MPBAUH) challenged him till they reached a valley called Safawan from the side of Badr area. But when they reached that appointed place Kurz bin Jabir had already passed the place and he was spared, and the Messenger of Allah did not follow him. The Messenger of Allah (MPBAUH) then came back to Al-Madinah. This expedition is considered as the expedition of Badr the first.

In relation to Kurz, moreover, he became later a Moslem and he was treated well and he gained much from Islam. The Messenger of Allah (MPBAUH) made him a commander of the army he had sent behind those unbelievers called Al-Arniyeen, who killed his shepherd. Indeed, Kurz was killed on the day of conquering Makkah and that was in the 8th year of the Hijrah.

Indeed Ibin Is-haq reported that this expedition happened after the Expedition of Al-Oshayrah. Ibin Hazm, too, confirmed this and said that it happened ten days after the Expedition of Al-Oshayrah.

The Expedition of Al-Oshayrah

The Expedition of Al-Oshayrah happened in Jumadah Al-Awlah, and it was said in Jumadah Al-Akhirah after sixteen months of the Hijrah in October of the year 623 AD. The one who carried the banner here was Hamzah bin Abd Al-Muttalib and it was a white banner. The one who was asked to look after things in Al-Madinah was Aba Sulmah bin Abd Al-Asad Al-Makhzoumi. It was reported that the Messenger of Allah (MPBAUH) came out in this expedition with one hundred and fifty men and some said it was two hundred of his companions of the Emigrants who volunteered to come out and he did not force any one to come out. They came out in this expedition riding on thirty camels. They came out to obstruct a caravan of camels coming from

Makkah to Syria. The Messenger of Allah (MPBAUH) was informed that this caravan was coming out of Makkah and it had all its money. He arrived at Al-Oshayrah which belonged to Bani Mudlij from the side of Yanbu'. The distance between Yanbu' and Al-Madinah is around 108 miles.

Indeed, when he (MPBAUH) arrived to that place he found that the caravan, which he intended to raid, had already passed from this place a few days ago. This caravan is the same one to which he went out to capture on its way back from Syria to Makkah. The caravan took the coastal road on the Red Sea and Quraysh was informed of the Prophet's intentions. Thus, the Qurashis went out to defend the caravan and they met the Messenger of Allah (MPBAUH) at Badr. The Messenger of Allah fought with them and many of them were killed. Indeed, in Al-Oshayrah the Messenger of Allah (MPBAUH) nicknamed his cousin Ali bin Abi Talib (may Allah honour his countenance) by Aba Torab (which literally means the earth man) because he saw him lying on the ground completely washed with earth. He then told him: "sit where you are ye Aba Torab." Then he did sit where he was. Also in this expedition the Messenger of Allah made peace or a pact of mutual non-aggression with Bani Mudlij and their allies from Bani Damrah. He then came to Al-Madinah without having a real fighting with the unbelievers of Quraysh.

It was reported that Quraysh had really gathered all its wealth and money in that caravan. Some say the amount was about fifty thousand Dinars and one thousand camels. The leader of the caravan was Abou Sufyan bin Harb himself and had with him about twenty seven men, and some say they were thirty nine men. The other known men included among them were Makhramah bin Nawfal and Amr bin Al-A'as.

The Squadron of Abdullah bin Jahsh Al-Asadi

The Messenger of Allah (MPBAUH) had ordered Aba Obaydah bin Al-Jarrah to prepare for expedition and raid. Indeed, he got prepared for that but when the moment of departure for the expedition arrived he cried longing for the Messenger of Allah. Then he (MPBAUH) sent in his place Abdullah bin Jahsh Al-Asadi with a small party of about twelve men, all Emigrants. Each two men were to follow one camel till they arrive to Nakhlah, which is a grove near Makkah that belongs to Ibin A'amer. This was in Rajab after seventeen months of the Hijrah (November 623 AD). The Prophet gave him a sealed letter of instructions which he was not to read till they were two days' journey from Al-Madinah. Then he would look into it and do what he was ordered to do and not to force any of his companions, and he did all that. When he opened the letter, and found in it an order to proceed to Nakhlah on the road from At-Taif to Makkah and there to ambush a Makkan caravan and to watch and explore things about Quraysh and know their news. Then Abdullah informed his companions about the content of the sealed letter and they all went with him in accordance to their prescribed aim.

But when they reached in Ma'adan near Al-Fara' they got one camel strayed with the two men who shared it Sa'ad bin Abi Waqqas and Utbah bin

Ghazwan who spent two days searching for it and because of that they were cut off from the main party. The rest of the party led by Abdullah proceeded till they arrived in Nakhlah, where they met a Qurashi caravan which was carrying wine, bread, and raisins bought from At-Taif. The sole attendants of the caravan were Amr bin Al-Hadrami, Othman bin Al-Mugheirah, his brother Nawfal, and Al-Hakam bin Kiesan. When the Qurashis saw them they were a bit frightened from them, especially they stayed nearby to them, and they lulled the suspicion of the Qurashis by making out that they were pilgrims. This is performed by Akashah bin Muhsin Al-Asadi who had shaved his head like a pilgrim. When they saw him they felt a bit safe and they said to each other not to worry and there is no danger from him, especially it was the last day of the sacred month of Rajab. They discussed the matter among themselves and they agreed to fight at the suitable opportunity. They fought and Waqid bin Abdullah At-Taymii killed in one throw of his arrow Amr bin Al-Hadrami, and they captured Othman bin Abdullah bin Al-Mugheirah and Al-Hakam bin Kiesan, while Nawfal escaped. The Moslems won the fighting and brought back to Al-Madinah the booty and all the caravan and the Qurashi captives.

It was reported that when Abdullah bin Jahsh came back from Nakhlah he divided the booty into five portions and he took the fifth and the rest to his companions. It was reported that this was the first fifth to be decreed in Islam in connection to booty division and before it was revealed through the *Holy Quran*, and it was the first booty won in Islam. Amr bin Al-Hadrami was the first unbeliever to be killed by the Moslems, and Othman bin Abdullah bin Al-Mugheirah and Al-Hakam bin Kiesan were the first to be captured as captives by Moslems. Indeed, the one who captured Al-Hakam was Al-Miqdad bin Amr, and later Al-Hakam was called by the Messenger of Allah (MPBAUH) to become a Moslem, which he did. He was later killed as a martyr in the well of Ma'aunah.

In relation to Sa'ad bin Abi Waqqas and his companion Utbah bin Ghazwan, who, as it was reported, searched for their strayed camel, they did not participate in this expedition and they came back to Al-Madinah several days after the return of the successful raiders.

Abdullah bin Jahsh and his company arrived back to Al-Madinah with all their booty of camels and the captives from the unbelievers and they were met by the Messenger of Allah (MPBAUH) who said to them: "I did not order you to fight in the sacred month of Rajab." So he at first kept the booty undistributed, stopped the camels and kept the two captives, and the Moslems blamed them for this. As a result of this the Qurashi unbelievers said that Mohammad allowed to himself and to his companions fighting and raiding in the prohibited month. Then Allah the Exalted revealed one verse to justify the bloodshed in the forbidden month: "They ask thee concerning fighting in the Prohibited Month. Say: 'Fighting therein is a grave offence; but graver is it in the sight of Allah to prevent access to the path of Allah."(*Al-Baqarah, 217*). Thus, after this revelation of the *Holy Quran* about the fighting in the prohibited month, and Allah the Exalted blessed the Moslems, the Messenger of Allah (MPBAUH) agreed to take the booty and to distribute it among the Moslems, and he accepted to take ransom for the Qurashi prisoners. Indeed,

in this expedition the Messenger of Allah nicknamed Abdullah bin Jahsh as "the Emir of the Faithful".

The Expedition of Badr the Second

or the Greater Expedition of Badr

Badr is a town in Al-Hijaz area to the south-east of Al-Jar, and the coastal region is between them in a distance of about twelve miles. It was also called Badr Hunayn, and it is located in a low-flat land surrounded with rough mountains from the north and east and with rocky hills from the south and with sand dunes from the west.

The Greater Expedition of Badr occurred on Friday the seventeenth of Ramadan after nineteen months of the Hijrah (January 624 AD.). The main reason for this battle was the killing of Amr bin Al-Hadrami at Nakhlah, which we have just read about in the first Expedition of Badr, and the coming from Syria of a greatly rich Qurashi caravan, headed by Abi Sufyan bin Harb himself. This caravan included many camels and with a lot of money and wealth and was attended by thirty or forty men from Quraysh including Makhramah bin Nawfal Az-Zuhrah and Amr bin Al-A'as.

When the Messenger of Allah (MPBAUH) heard of this caravan he urged the Moslems to go in another raid against the caravans of Quraysh, especially after the successful raid of Nakhlah. He said to them: "This is the caravan of Quraysh which contains all their money and wealth. Go out and fight them so may Allah will help you to win it as you have already done in Nakhlah." Thus, some of the people rushed for the fighting in the path of Allah and others were a bit slow in their response because they thought the Messenger of Allah is not able to wage a war against the unbelievers.

Meanwhile, Abou Sufyan had already heard that the Messenger of Allah (MPBAUH) is aiming to get him. So he was warned and became cautious that he would be killed by the Messenger of Allah. That was why he hired a man called Damdam bin Amr Al-Ghaffari and paid him around twenty ounces of gold and sent him to Makkah to alert Quraysh and to send a force to cover the caravan at the danger point. So this mercenary agent went to Quraysh and he did tell its people of the danger posed by the Moslems against their caravan. Thus, nearly all the Qurashis responded to Abou Sufyan's request by sending a large force, and those who could not go hired others to go in their place. Indeed, none of Quraysh's noblemen was late to go or even did not go except Abou Lahab, who sent on his behalf Al-A'as bin Hisham for a fair of 40,000 dirham. In this response to Abou Sufyan, the Qurashis aimed at defending the caravan and to save it from danger.

Quraysh's Force

The force from Quraysh that came out to defend the caravan was said to be about 1000 men, 600 of whom were armoured or men with their shields. They had also 100 horses mounted by 100 armoured knights in addition to the armoured men of the infantry. The man who carried their war banner was As-Sa'eb bin Yazied, who later became a Moslem, and who was the fifth father to the Leader Ash-Shafi'i (may Allah be pleased with him). The force also had with them about 700 camels and they brought out with them the female singers who were beating on the drums and singing in the most ecstatic and drunken manner and cursing the Moslems in their worst evil jubilation while they were leaving out of Makkah thinking that they win due to their large numbers and armoury. In this connection, Allah the Exalted revealed one verse to condemn them: "And be not like those who started from their homes insolently and to be seen of men, and to hinder men from the path of Allah: for Allah compasseth round about all that they do." (*Al-Anfal, 47*).

The suppliers for this army from the unbelievers of Quraysh were twelve men. Each one of them used to slaughter ten sheep every day. These twelve men were: Abou Jahl, Otbah and Sheibah bin Rabee'ah, Hakim bin Hazam, Al-Abbas bin Abd Al-Muttalib, Abou Al-Bakhtari, Zama'ah bin Al-Aswad, Obayy bin Khalaf, Omayyah bin Khalaf, An-Nadr bin Al-Harith, Nabeeh and Monabbih bin Al-Hajjaj. Indeed, in them Allah the Exalted revealed the following verse: "The Unbelievers spend their wealth to hinder men from the path of Allah, and so will they continue to spend; but in the end they will have only regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell." (*Al-Anfal, 36*).

The Moslems' Force

The Moslem force that came out in this battle with the Messenger of Allah (MPBAUH) was about 313 men. It was said that when the Messenger of Allah (MPBAUH) counted his companions and found them that they were 313, he was very pleased. He said with reference to this number: "the force of Talout's companions who crossed with him the river." Indeed, the Ansar, too, went out with him in this battle, unlike previous times when they did not go out of the city to fight for him. It was reported that when the Messenger of Allah (MPBAUH) went out to this battle, he wore his armour which was called "That Al-Foudoul" (the gracious and benevolent), and he also wore his sharp sword.

Eight of the Moslems companions did not participate in this Expedition in the physical way through their arrows or swords or their money. Three of them from the Emigrants: Othman bin Affan who was asked by the Messenger of Allah (MPBAUH) to stay back to attend to his dying wife

Ruqayyah, the daughter of the Messenger of Allah (MPBAUH). She was ill and he had to stay with her till she died. The other two Emigrants who did not take part in this battle were Talahah bin Obeidallah and Sa'eed bin Zeid, who were sent in a reconnaissance survey to check the coming of the caravan from Syria, and they were sent onto the road to Syria. The other five men who did not physically take part in the Battle of Badr were from the Ansar. They were Abou Lubabah bin Abd Al-Munther Al-Awsi who was asked to stay back in Al-Madinah and look after it in the absence of the Messenger of Allah (MPBAUH). Then there was A'asem bin Adi Al-Ajlani who was asked to stay back with the people of Al-Aliah. Then there was Al-Harith bin Hatib Al-Amri who was asked to go back from Ar-Rawha'- to Bani Amr bin A'wf for something he had heard about them. Then there was Al-Harith bin As-Summah who got broken in Ar-Rawha'-. Finally, there was Khawwat bin Jubeir who got also broken. Thus, these were the eight men upon whom there was no dispute and no difference.

The Moslems had also in this battle about seventy camels and each one was attended by one man. They also had only two horses, one owned by Al-Miqdad bin Amr and the other by Murthid bin Abi Murthid Al-Ghanawi. Their flag was held by Musa'ab bin Omeir. There were also two black banners just ahead of the Messenger of Allah (MPBAUH); one of them called the Eagle was held by Ali bin Abi Talib (may Allah honour his countenance) and the other banner was held by some Ansari. The one who was asked to be responsible for the drinking water was Qays bin Abi Sa'asa'ah Al-Ansari. Ultimately, the force of the Moslems was quite weaker and much smaller if compared with that of their enemy.

The Messenger of Allah (MPBAUH) Consults with his Companions

We have already mentioned that the Messenger of Allah (MPBAUH) had sent two men in a reconnaissance mission to bring any news about Abou Sufyan's caravan. These men were Basbas bin Amr and Odayy bin Abi Az-Zaghba-'. They set out in their mission till they arrived in Badr and they took a rest at a hill close to a spring of water and they began to drink from that water. They overheard two women talking to themselves one saying to her neighbour that when the caravan arrives tomorrow or after tomorrow I shall do them some service then I shall give you what is yours. When the two men heard this they quickly came back to the Messenger of Allah (MPBAUH) and told him what they have heard.

Indeed, the Messenger of Allah (MPBAUH) consulted his companions and he gave them a choice of either to attack the caravan and take the camels or to attack their attendants and to have a war with them. He also told them of the way the caravan was proceeding and of the Qurashis' plans. He (MPBAUH) told his companions: "Allah had promised me and you either of the two things: either the camels of the caravan or Quraysh itself." At that point in time the caravan was dearer to the Moslems for the power and wealth it would give

them to buy horses and arms. It was reported that some said to the Messenger of Allah (MPBAUH): "Did you mention to us fighting? We need to get ready for it; and anyway we have come out for the caravan." But in another story it was reported that they said to him: "Ye the Messenger of Allah, we should take care of the caravan and leave the enemy. The face of Messenger of Allah (MPBAUH) then changed colour when he heard this remark.

The Emigrants talked in this matter and they were wise in what they said, and he (MPBAUH) consulted them and Abou Bakr supported the plan for the caravan, and then Omar spoke and supported the plan itself. The Messenger of Allah (MPBAUH) was in fact a bit worried that the Ansar might not support the plan of attack and defend him except only when he is suddenly attacked in Al-Madinah itself by some enemy as they originally pledged to do for him, and that they might not go out of Al-Madinah with him to attack an enemy in another far place. Thus, when he told them to say what they think of the attack at the Battle of Badr, Sa'ad bin Ma'a-ath (may Allah be pleased with him), who was the master of Al-Aws and indeed the master of all the Ansar, and whose position among them was like the position of As-Sidique (may Allah be pleased with him) among the Emigrants, replied to him: "By Allah as if you wanted us ye the Messenger of Allah!" The Prophet then replied back: "Yes, I do." Then Ma'a-ath said:

> "We had and have faith in you, and we have believed in you, and we have testified that what you have brought us is the right itself. We have given you pledges and guarantees towards this and that we will always obey you, listen to you, and do whatever you ask us to do. So please ye the Messenger of Allah, go ahead in what you intend to do and we will be with you. For by the One Who sent you here Justly and Rightly if you asked us to cross with you this wide sea we would do it immediately and none of us would hesitate one inch. We are not frightened or we do not hate it even if you take us tomorrow to meet our enemy. We are astutely patient at wars and are extremely honest when we meet the enemy. May Allah show you what is most pleasant to your eyes and you will extremely be pleased with us. So go ahead and take us wherever you please in the name and grace of Allah."

At this juncture the Messenger of Allah (MPBAUH) was extremely pleased with what he heard from Ma'a-ath, and this indeed gave a lot of power and boost to meet the Unbelievers. Then the Messenger of Allah (MPBAUH) said: "Let us go in the name and grace of Allah, and be pleased that Allah has promised me either of the two things: the caravan or Quraysh.

The Dispute Between
Abou Sufyan and Abou Jahl

Abou Sufyan had already gone on the coastal area and left Badr on the left side of his way back to Quraysh, and he went quickly so he was saved and seemed to have saved the caravan or at least his own camels. When he saw that he saved his camels he sent to Quraysh who were in Al-Juhfah to tell them that "Allah saved your camels and wealth, so go back home." Then Abou Jahl said to this: "By Allah we shall not go back till we re-claim Badr and enjoy the festivities we always had at it." Indeed, Badr was just one of those seasons where the Arabs used to come to it and have an open market in it every year. Abou Jahl continued to say that, "we shall go to Badr and we shall stay there for three nights and we shall slaughter the sheep, we shall eat and feed to others a lot of food, drink and give others to drink plenty of wine. Then, all the other Arab tribes would hear of us and of what we are doing so they would continue to be fearful of us and respect us." Indeed, it was reported that Abou Jahl was at that time about seventy years old.

When Abou Sufyan heard of what Abou Jahl had said he remarked: "This is an outrageous desire, and in itself it is a demeaning thing and a pessimism. It is so because the people came out to save their camels and wealth and all is saved by Allah." Indeed, when Abou Jahl said what he had said, one tribe Banu Zuhrah of Quraysh retreated from the fight against the Moslems in Badr. Banu Zuhrah were one hundred men and some say they were about three hundred, and that was why, it was reported, that none of them was killed in Badr. The leader of Bani Zuhrah was Al-Akhnas bin Shurayq Ath-Thaqafi and he was an ally to them.

Indeed, it was reported that Abou Sufyan had said to the tribe of Bani Zuhrah: "Ye Bani Zuhrah, Allah had saved your camels and wealth and saved your man Makhramah bin Nawfal, who was among the attendants of the caravan. You have come out of Makkah to save him and the camels and you have done that, so I ask you to come back home for you do not need to go out and fight for no benefit to you. Let that man (meaning Abou Jahl) say whatever he wanted and we have nothing to do with what he is saying. In fact, in addition to Bani Zuhrah the tribe of Banu Adi bin Ka'ab did not participate in Badr and did not even come out of Quraysh in the first place. None of these two tribes participated in the battle of Badr. However, this dispute and difference between Abou Sufyan and Abou Jahl did not stop the Unbelievers of Quraysh from going into a war with the Moslems.

The Marching of the Two Armies

and the Rain Falling

Quraysh marched on and persisted on fighting till they reached the far side of the valley leading to the spring of Badr and they camped there. The Moslems reached and camped in an area of semi-dune soft land, which allows men's feet and the hooves of animals to sink a bit into the sand. The Unbelievers also reached before the Moslems onto the water of Badr. So they occupied it and they dug the wells in the ground for the source of the water to stop it from flowing and they built a basin to gather the water from all sides to allow themselves and their animals have the water they need.

The Moslems, on the other hand, became sleepy and tired; they could not reach the water to drink and to wash themselves and to have ablution. Then Allah the Exalted sent them heavy rain so that the whole valley flooded with water and all the Moslems drank from it and they washed and purified themselves, they performed ablution, they made all their animals drink, and they filled all the containers they had with water. In fact, the rain stopped the dust and hardened a bit the dusty and sandy land which stood firm under the feet of the men and animals alike. This rain, on the other hand, was bad and harmful for the Unbelievers for their land was quite soft and became semi-marshy with the rain. They could not move and leave the place but totally condemned to a fatal battle. Allah the Exalted and the Elevated revealed this in the *Holy Quran*: "Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith." (*Al-Anfal, 11*). And the Messenger of Allah (MPBAUH) began invoking Allah's help and guidance. He was praying under a tree and he increased from his prostration and saying "ye the Ever living and the Self-Subsisting." He repeated that for many times till the morning.

Ali (may Allah honour his countenance) said: "When the morning dawned the Messenger of Allah (MPBAUH) called for prayers by saying: 'ye the servants of Allah!' So all the people came over to him from under the trees in all directions. Then the Messenger of Allah (MPBAUH) prayed in us then he gave his sermon and urged us for fighting.

The Building of a Basin on the Well

Ibin Is-haq reported that the Messenger of Allah (MPBAUH) went out initiating a move towards the water till he reached to the closest water to Badr and he stopped at it. Then Al-Habbab bin Al-Munther bin Al-Jamouh (may Allah be pleased with him) said: "ye the Messenger of Allah, is this a place Allah the Exalted gave to you no more no less or it is just an opinion or a war manoeuvre?" He replied: "it is just an opinion and a war plot." Then Al-Habbab said: "this is not a place to be in. Let us move with the people till we reach the closest water to the Unbelievers, for I know there is a very rich source of water there. We can stay at it and we can dig a well behind it and then we can build a basin there. We can fill it with water and we can drink water and they could not. Then the Messenger of Allah (MPBAUH) replied to him: "you have given the right opinion." The Messenger of Allah (MPBAUH) got up with all those who were with him till they reached to the closest water to the Unbelievers and he stayed at it and he ordered his men to dig the well behind the water, which they did and the water sank towards them. He then built a basin at this well and filled it with water and they began to throw their containers in it and have the water they wanted. Indeed, Al-Habbab was an expert in wells in relation to that point he suggested, and the Messenger of Allah (MPBAUH) in fact accepted his suggestion and advise. This idea was a sharp one and the right one and it was a very important war ploy which enabled the Moslem army to always have a source of water without which they could not continue.

The Building of the Bower

After that Sa'ad bin Ma'a-ath (may Allah be pleased with him) said: "ye the Messenger of Allah why do not we build for you a bower in which you could stay and we leave near you your camels and then we would meet our enemy. If Allah blessed us and made us the winners then we would be the happy ones. But if not and we lost the war you would ride your camels and would go with those behind us. Indeed, there are many people who could not come with you now, ye the Prophet of Allah, but be sure we are not better than them in their love for you. If they thought you would face a war now they would never have been late and let you down; they would fight for you and defend you in all the means possible, and Allah will make you victorious through them. They would struggle for and with you." Then the Messenger of Allah (MPBAUH) asked Allah's blessings for Sa'ad and said to him: "Allah will be the best Judge for this and will take care of all things ye Sa'ad." Ultimately, a bower was built for the Messenger of Allah (MPBAUH) over the top of a hill overlooking the battlefield. The Messenger of Allah (MPBAUH) entered it and Abou Bakr went with him, and Sa'ad bin Ma'a-ath wore his

sword and guarded it.

Indeed, it was reported on the authority of Ali bin Abi Talib (may Allah honour his countenance) that he said: "Tell me who is the most courageous man ?" They replied to me: "It is you." Then he said: "the most courageous man is Abou Bakr (may Allah be pleased with him). For when we were at the Battle of Badr we made for the Messenger of Allah (MPBAUH) a bower and we asked who would like to stay in it with the Messenger of Allah (MPBAUH) to defend him against any possible attacker from the Unbelievers of Quraysh. Then, Abou Bakr (may Allah be pleased with him) was the one who wanted to stay with the Messenger of Allah (MPBAUH). And by Allah no one was able to come near him except he found that Abou Bakr was holding his sword up and firm in defence of the Messenger of Allah. Any one who attempted to strike the Messenger of Allah (MPBAUH) he got himself struck by Abi Bakr."

It was also said that when real fighting and man-to-man combat started Sa'ad bin Ma'a-ath and a group of the Ansar stood at the entrance of the bower and defended it. The nature of this bower is something like a tent made from jereed or palm branches that are stripped from their leaves to produce a shade so one would sit in it. It was reported by As-Sayyed As-Samhoudi that the place of this bower in modern times is near the Mosque of Badr, which is a well-known place that has a lot of palm trees in it and the spring of water is so close to it.

Utbah bin Rabee'ah Advises the Qurashis to Withdraw Back

We have already learnt that Abou Sufyan was of the opinion of returning back home and saving the caravan and its wealth rather than facing war and may be losing it and every precious thing in the caravan. But Abou Jahl was determined to battle it out. Thus, when the Unbelievers of Quraysh settled in their place in Badr they sent Omeir bin Wahab Al-Jamhi in a spying mission on the Moslem forces. He came riding on his horse around the camp of the Prophet (MPBAUH) and he found that they were about three hundred men, may be more may be less, and he went back to his own camp with the Qurashis. He told them:

> "ye the people of Quraysh, I have seen the worst of things, the calamities carrying the fate of deaths. The men of Yathrib are showing the clear signs of death on them. You see them dumb-mutes, not saying anything, moving so slowly and in a shaking manner like snakes, not wanting to go back to their own people, and their eyes blue like pebbles under the shielding brows. They are defenceless people except with their swords. And by Allah I do not see any objection if we kill one man of them and one of you would be killed. Thus, if they killed of you their same number and they will be killed, then imagine what a nice life it would be after we have got rid of them. So what do you think of this?"

When Hakim bin Hazam heard of this he walked among the people and came over to Utbah bin Rabee'ah and said to him: "Ye Aba Al-Waleed, you are a big and respectable man among the Qurashis, would you like to be permanently remembered for a good deed you would do? Utbah replied: "What is it ye Hakim?" Then Hakim said: "It is to go back with the people of Quraysh back home without fighting the Moslems." Utbah liked the idea and went out among the people orating and said: "Ye the people of Quraysh, by Allah you are not doing anything great by fighting Mohammad and his companions. For by Allah if you hurt him and killed his followers any man of you would hate to look into the eyes and face of another one who had or might have killed a brother, a cousin of your, or just one man from the tribe. So I say go back home and let Mohammad alone and let it between him and the rest of the Arab tribes. If he got hurt or killed by others than you, then that is what you want and the matter would please you. If he was not killed then you would still have him and be with him and you would lose nothing. Ye people leave it on me for today and lay the blame on my head and say: 'Utbah is lacking courage today; he is a coward;' and you know that I am not the most coward among you."

When Abou Jahl heard of this about Utbah, he accused him of cowardice, and said: "by Allah we will not come back till Allah draws the dividing line between us and Mohammad." By saying so Abou Jahl destroyed Utbah's opinion and its good impact among the people.

The Changing of Force Lines Among the Moslems and the Invocation of the Messenger of Allah (MPBAUH)

When the next morning dawned at the Moslems, the Prophet (MPBAUH) changed the tactics among his companions. Quraysh moved forward for war and he (MPBAUH) saw it and said: "O Allah, this is Quraysh coming in all its force, its insolent grandeur and pride; it is coming to challenge Ye and to turn Your Prophet a liar. O Allah give us Your victory that You promised me."

The Attack on the Water Basin

Al-Aswad Al-Makhzoumi, who was a very bad tempered and an evil man among the Unbelievers of Quraysh, came out and said: "I swear by Allah that I shall drink water from their basin, or I shall destroy it or to die for that purpose." So when he came towards the basin Hamzah bin Abd Al-Muttalib (may Allah be pleased with him) hit him just next to the basin and he fell on his back and his foot started bleeding. Then he came right into the basin claiming that he would destroy it by his own right hand, but Hamzah immediately struck him again and killed him in the basin itself. This man Al-Aswad is Al-Aswad bin Abd Al-Asad Al-Makhzoumi and the brother of Abdullah bin Abd Al-Asad Al-Makhzoumi (may Allah be pleased with him) the husband of Um Salmah (may Allah be pleased with him). Al-Aswad was the first unbeliever killed in day of Badr and he is the first man to take his book in his left hand on the Day of Judgement. But his brother Abdullah bin Abd Al-Asad is the first man to take his book in his right hand, as it was reported by several *Hadith* books.

The Duel

Utbah bin Rabee'ah asked for a helmet to wear it on his head but he could not find one in the entire army for the massive size of his head. So he wore a scarf of his and went out flanged by his brother Sheibah bin Rabee'ah and his own son Al-Waleed bin Utbah till they were detached forward from their army. He called at the Moslems to come for a duel. A group of young men from the Ansar went out to him and they were A'wf and Ma'a-ath bin Al-Harith and also Abdullah bin Rawaha Al-Ansari. Then Utbah and his men said to them: "who are you?" They replied: "a group of the Ansar." They said back to them: "we have nothing to do with you. Go back and we want our own people of Quraysh." Some of them, then, shouted: "ye Mohammad, bring out for us our equals from our own people." Then The Messenger of Allah (MPBAUH) called the Ansar to come back to their lines and let their cousins come for them. Then he (MPBAUH) said: "Get up ye Obeidah bin Al-Harith! Get up ye Hamzah! Get up ye Ali!" Thus, Obeidah, who was the eldest among the Moslems, met Utbah, who was the eldest among the three, for a duel. Hamzah met Sheibah and then Ali met Al-Waleed bin Utbah. The result of these duels was that Hamzah killed Sheibah, and Ali killed Al-Waleed, and Obeidah and Utbah differed on two strikes through which each one of them hit the other. Then Hamzah and Ali came along and hit Utbah by their swords and killed him, and carried Obeidah back to their Moslems lines. Indeed, this strike that hit Obeidah on his knee caused his death later in As-Safra-' on their way back to Al-Madinah.

The Changing of Force Lines Among the Moslems and the Urge to Fighting in the Path of Allah

Ibin Is-haq reported that when the duellers of Quraysh were killed, the Messenger of Allah (MPBAUH) came out of his bower to straighten the lines and to change them according to one man-to-man combat. He (MPBAUH) straightened them in a headless arrow in his hand and he passed on the line and found that Sawad bin Ghaziyah, the ally of Bani An-Najjar, was a bit off the line and he (MPBAUH) punched him in the stomach with the arrow and said: "straighten the line ye Sawad!" Then Sawad said: "Ye Messenger of Allah, you have hurt me. Allah had sent you by right and justice, so let me punch you in the same way." Then the Messenger of Allah (MPBAUH) uncovered his stomach and said to him: "Punch me!" Then Sawad hugged the Messenger of Allah (MPBAUH) and kissed his stomach. The Messenger of Allah said to him: "why did you do this ye Sawad?" Sawad replied: "Ye Messenger of Allah, you will have what you want. I wanted the last thing of the pledge with you is to have my skin touch your skin." Then the Messenger of Allah (MPBAUH) invoked for him Allah's blessing and grace and continued straightening the forces' lines. When he finished doing that he said to them: "If the Qurashis came closer to you advise them and prepare your arrows but do not use your swords till they cheat you and start first." Then he (MPBAUH) gave them a morale-boosting speech and urged them to fight in the Path of Allah and to be patient, and he came back to the bower.

The Moslems and the Unbelievers Flags

The flag of the Greatest Messenger of Allah (MPBAUH) was the flag of the Emigrants, and was held by Musa'ab bin Omeir, and the flag of Al-Khazraj was held by Al-Habbab bin Al-Munther, and the flag of Al-Aws was held by Sa'ad bin Ma'a-ath. Indeed, the Messenger of Allah (MPBAUH) made the motto of the Emigrants "Ye Bani Abd Ar-Rahman", the motto of the Ansar "Ye Bani Abdullah", and that of the Aws "Ye Bani Obeidallah". It was reported that the motto of all the Moslems together at that day was "Ye Mansour Ammati".

The Unbelievers, however, had three flags with them: one with Abi Aziz bin Omeir, another one with An-Nadr bin Al-Harith, and the third with Talahah bin Abi Talahah and all of them come from Bani Abdullah.

The Advancing of the Armies and the Actual Combat

After the Messenger of Allah (MPBAUH) had come back to his bower, the men on the two sides came closer to each other and the real fighting started. It began when a group of men from Quraysh came to the Moslems' basin of water and the Messenger of Allah (MPBAUH) told his men to allow them to it and when they reach it they killed them. It was reported that no one of the Qurashis at that day was able to drink from it but he got killed except Hakim bin Hazam because he became a Moslem. Indeed, the Messenger of Allah (MPBAUH) ordered his men not to attack the Unbelievers till he tells them to. But in the mean time he (MPBAUH) went into a little bit of sleep and then woke up, and Allah the Exalted made him see them for a while in his dream. He (MPBAUH) told his companions about this and that was a re-affirmation to them. Then the Messenger of Allah (MPBAUH) went out of the bower urging the Moslems to fight severely, and got a handful of pebbles and met the Qurashis with them and said: "let the faces deformed," and throw them with these pebbles and ordered his companions to tighten the grip on the Unbelievers and to press on them till they defeated them.

On the authority of Ibin Abbas (may Allah be pleased with both of them) that the Messenger of Allah (MPBAUH) said while he was in the bower at the day of Badr: "may Allah I ask You by your promise and your pledge, may Allah perish this gang of unbelievers today for they do not worship you." It was reported in another story that he said: "to perish this gang of the people of faith today for they do not worship on earth."

An-Nasa'iy and Al-Hakim also reported on the authority of Ali bin Abi Talib (may Allah honour his countenance) that he had said I fought a lot on the day of Badr but after some fighting I went to check on the condition of the Prophet (MPBAUH) in his bower and to see how he is. I found him may the peace and blessings of Allah be upon him saying in his prostration 'ye the Ever living and the Self-Subsisting' and he was saying nothing but this all the time. So I went back to the battlefield and continued fighting. After another while I came back again to check him over and I found him doing and saying the same thing." It was reported that Ali came to check him four times and in every time he found him doing the same thing. In the fourth time, it was reported that he opened for him.

When the Messenger of Allah throw the Unbelievers with pebbles not a single man of the Unbelievers remained without having his eyes, nose and mouth full of dust, and not knowing where to go or where to look to clean their eyes from such dust. That was why they all ran off and they were chased by the Moslems who killed many of them and captured the rest. Indeed, to this act of dust-throwing onto the Unbelievers that Allah the Exalted refers in the following verse: "When thou threwest a handful of dust, it was not thy act, but Allah's." (*Al-Anfal, 17*).

The Messenger of Allah (MPBAUH) went out of the bower and saying: "the many will be defeated today and they will turn their backs." Then he said: "By the One Who holds in His Hands the soul of Mohammad, every man who fights them today and gets killed patiently and while facing them ahead and not turning his back to them will certainly be sent by Allah to paradise." Upon hearing this, Omeir bin Al-Hamam Al-Ansari said while eating some dates in his hand: "What a good news this is! The only distance between me and entering paradise is to go and get killed by those Unbelievers." Then he threw those dates in his hand and he fought till he got killed. Indeed, Mohja'a the adopted-son of Omar bin Al-Khattab was killed by an arrow and was the first man to be killed from the Moslems. Then Harithah bin Saraqah Al-Ansari fought and got killed. A'wf bin Afra-' also fought and got killed. Thus, the two parties fought severely and the Unbelievers got defeated; many of them killed and many were taken captives. The fighting began in the morning and the defeat of the Unbelievers was at noon. Amr bin Al-Hamam was killed in the fighting and he was the first martyr from the Ansar.

In the Day of Badr, Abou Bakr As-Sidique called his own son Abd Ar-Rahman, who was an unbeliever, to a duel. He was the eldest of his sons. Then, the Prophet (MPBAUH) said to him: "Let us enjoy your company! Do not you know that you are so important to me like my own hearing and sight ?" But this Abd Ar-Rahman became a Moslem during the time of Al-Hudaybiyah Truce.

Indeed, in that day Abou Obeidah bin Al-Jarrah killed his own father who was an Unbeliever. Bilal, too, killed Omayyah bin Khalaf Al-Jamhi, who was the friend of Abd Ar-Rahamn bin A'wf during the Ignorance time because he tortured him a great deal in Makkah in order to leave Islam. Ibin Afra-' hit Aba Jahl till he threw him unable to move from the ground, especially that his leg was cut by Ibin Al-Jamouh. When the Messenger of Allah (MPBAUH) asked the Moslems to go and find Abou Jahl among the dead of the Unbelievers, Abdullah bin Mas'ood went with them. He found him dying in his last moments, and he put his foot on his neck and slew him. He then carried his head to the Messenger of Allah (MPBAUH). After they brought Abou Jahl's head to the Messenger of Allah (MPBAUH), the Prophet went out with Ibin Mas'ood till they reached the body of Abou Jahl. Here the Prophet said: "Thank Allah for He demeaned you and let you down, you the enemy of the Messenger of Allah. This was the Pharoah of this nation and the head of faithlessness in it." Ibin Mas'ood reported that Abou Jahl's sword surprised me because it was a short and wide one and contained in it spots of silver and a ring of silver.

Helping the Moslems with Angels

on the Day of Badr

The *Quranic* verses and many traditions recorded that Allah the Exalted assisted the Moslems with the angels on the day of Badr and they fought with them. When the day of Badr was over, Allah the Exalted and the Elevated revealed in this connection some verses in the *Chapter of Al-Anfal* which record the occasion. Concerning the angels and their participation in the fighting Allah the Exalted said:

> "Remember ye implored the assistance of your Lord, and He answered you: 'I will assist you with a thousand of the angels, ranks on ranks. Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise." (*Al-Anfal, 9*).

Also His saying in the same Chapter:

> "Remember thy Lord inspired the angels with the message: 'I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them"(12).

Also in His saying in *the Chapter of Al-i-'Imran*:

> "Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude. Remember thou saidst to the Faithful: 'Is it not enough for you that Allah should help you with three thousand angels specially sent down? Yea, if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.' Allah made it but a message of hope for you, and an assurance to your hearts: in any case there is no help except from Allah, the Exalted, the Wise" (123-126).

Indeed, it is reported in *Sahih Al-Bukhari*, on the authority of Ibin Abbas (may Allah be pleased with both of them) that the Prophet (MPBAUH) said on the day of Badr: "This is Gabriel holding his horse in its head and wearing his armour."

The Characteristics of the Angels at Badr

The characteristics of the angels at Badr were quite obvious. They were wearing white scarfs thrown back towards their backs except Gabriel may peace be upon him who was wearing a yellow one; some say it was a red one. It was reported that some angels were also wearing yellow scarfs, some white ones, some black ones, and some were wearing red ones. On the authority of Ibin Mas'ood (may Allah be pleased with him) who said that the angels at Badr were characterized by scarfs thrown back in between their shoulders. These scarfs were green, some yellow and others red.

Indeed, Az-Zubeir bin Al-Awwam (may Allah be pleased with him) was wearing at Badr a yellow scarf. The horses of the angels were so daring and decorated with colours.

Moreover, on the authority of Ibin Abbas (may Allah be pleased with them) that clouds were the thing which led Bani Isra'il astray, and it was the same thing that the angels brought with them at Badr.

Throwing the Killed Unbelievers into the Well

The Messenger of Allah (MPBAUB) ordered that those killed from the Unbelievers in the battle to be carried off and thrown into the well. Therefore, they threw all those got killed of them into the well except Omayyah bin Khalaf who got swollen in his armour and they could not take him out of it. When they tried to do so they had all his limbs cut without any success so they left him in his place and they covered him with some earth and stones. The reason for throwing those killed Unbelievers into the well was because of the many corpses left out of them. Thus, throwing them into the well was much easier than giving them proper burial. When they were all thrown into the well, the Messenger of Allah (MPBAUH) stood on top of it and said: "Ye the people of the well, ye were the worst people of the Prophet's tribe, I trusted you and you turned me a liar and did not believe me while all other peoples believed me." Then he (MPBAUH) said: "Ye Utbah, ye Sheibah, ye Omayyah bin Khalaf, ye Aba Jahl bin Hisham, (and he counted all those in the well) did you find and meet right what you have been promised from by your Lord? For me I have found and met right what my Lord promised me." Then the Prophet's companions asked him: "are you talking to dead people?" He replied: "You do not hear what I am saying better than them, but they cannot answer me back."

The War Prisoners and their Ransom

The ransom of a captive was then about four thousand Dirhams or less. The Messenger of Allah (MPBAUH) accepted ransom according to the status of each man and his wealth. The people of Makkah were then literate people and most of them were able to read and write, but the people of Al-Madinah were unable to read of write. Thus, those captives who were not able to pay money for their ransom, they pledged that they would teach ten boys from the boys of Al-Madinah, and if they learnt then that would be the ransom needed for freedom. Indeed, Zeid bin Thabit was one of those who taught in order to get freed.

One of the most important captives was Al-Abbas, the uncle of the Prophet (MPBAUH) and the closest to his father. Al-Abbas was called by Aba Al-Fadil after the name of his son Al-Fadil. He was older than the Messenger of Allah in two years, and some three years. He was in the Ignorance time a leader in Quraysh and he was the one responsible for building the Sacred Mosque and for giving drinking water to people. He went with the Unbelievers to the Battle of Badr and he was taken prisoner. He was chained and tied up like all the other prisoners, and the Messenger of Allah (MPBAUH) stayed all that night and could not sleep. Then some of his companions asked him: "why are you staying all the night ye the Prophet of Allah?" He replied: "I am staying for the agonies and the groans of Al-Abbas." Then a man went to Al-Abbas and loosened his chain or just unchained him. The Messenger of Allah (MPBAUH) then asked: "why am not hearing the groanings of Al-Abbas?" The man replied: "I have loosened his chain." Then the Messenger of Allah (MPBAUH) said to the man: "do the same with all the other prisoners."

Moreover, the Messenger of Allah (MPBAUH) said to his uncle: "ransom yourself ye Abbas, and ransom the two sons of your brothers Aqeel bin Abi Talib and Nawfal bin Al-Harith bin Abd Al-Muttalib, and your ally Utbah bin Amr by one hundred ounces, and each one by forty ounces. Al-Abbas replied to the Prophet (MPBAUH): "you have left me the poorest man in Quraysh." The Messenger of Allah then said to him: "Where is the money you have paid to your wife Um Al-Fadil? and if I am right you have said to her: 'this is to my children Al-Fadil, Abdullah and Qatham.' Al-Abbas replied to him: "By Allah I testify that you are the Messenger of Allah. This is something no one ever knew except me and Um Al-Fadil. I swear and testify that you are the Messenger of Allah and that you are His Servant and His Messenger."

In another story, it was reported that Al-Abbas said to the Messenger of Allah (MPBAUH): "you have left me the poorest man in Quraysh." The Messenger of Allah then said to him: "how could you be the poorest man in Quraysh and you have kept the barrels of gold with Um Al-Fadil? and you have said to her: if I got killed I would have left you a rich woman all your life." Then Al-Abbas replied to this: "I testify that all what you are saying is correct and happened between me and my wife, and no one ever knew this

except Allah." Then Al-Abbas uttered the two testimonies in the presence of the Messenger of Allah (MPBAUH).

Moreover, it was reported that Al-Abbas was already a Moslem but he was hiding it all the time from his people around him. In some other stories it is narrated that Al-Abbas (may Allah be pleased with him) had said: "why should we pay ransom and we were already Moslems?" In another story, it is mentioned that he said: "and I was a Moslem but the people of my nation hated me for that." The Prophet (MPBAUH) said: "I know of what you are saying and that you are right and that Allah will reward you for it. But in the surface of things you seemed to be against us." Indeed, Allah the Exalted revealed the following verse in Al-Abbas (may Allah be pleased with him): "O the Prophet! say to those who are captives in your hands: 'If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah if Oft-forgiving, Most Merciful."(*Al-Anfal, 70*).

When this verse was revealed in the *Holy Quran*, Al-Abbas said to the Messenger of Allah (MPBAUH): "I wish that you had taken from me the doubles of what you have taken." Indeed, Allah the Exalted confirmed and fulfilled what He has promised and He gave Al-Abbas a great deal of money and increased his wealth till he became owner of one hundred servants and each servant has his own money and trade. Indeed, the whole amount which was paid by Quraysh as ransom for its prisoners was more than 20,000 Dirhams.

It was included among these prisoners of war An-Nadr bin Al-Harith Al-Abdari who was one of the worst enemies to the Prophet (MPBAUH), and who used to say that the *Quran* is "nothing but just tales of the ancients." He also said among many other things about the Prophet and the Moslems: "if we wished, we could say words like these." For these reasons, the Prophet (MPBAUH) ordered Ali bin Abi Talib (may Allah honour his countenance) to strike his neck and he did. Thus, when the news of killing him reached his sister Qatilah (some say she was his daughter) she eulogized him in the following lines of poetry and then she became a Moslem. Indeed, it is reported in the book of *Assad Al-Ghabah* that this Qatilah was An-Nadr's daughter. Al-Waqidi also related that she was the one who said these lines of poetry praising the Messenger of Allah (MPBAUH) when he killed her father An-Nadr bin Al-Harith at Badr. These are the lines:

Ye rider the symbol of glory and originality
From the fifth morning and ye are blessed.

Tell in it a dead man that greetings are
Still coming from the reverberating hearts.

From me to you and a broken self
Some of it gave way and others get strangled.

The swords of the children of his father continued to hit him
But for Allah is the compassion that there was a lot of harshness.

He was forced to go to his own death
Chained with no movements and out of breath.

Ye Mohammad, are not you the best man begotten from a good woman
And from such a nation and your fathers were really great men?

What harm would it have done you if you pardoned him?
And may be from this man who himself was the cause for anger.

So An-Nadr was the closest to me of those you have captured,
And may be their best to deserve pardon, if the old and right
were given their due.

Indeed, it was reported that when the Messenger of Allah (MPBAUH) had heard of this poetry he cried and said: "If I had heard this poetry before killing him, I would have given him pardon and spared him."

Among the prisoners of war was also Oqbah bin Abi Mua'eet bin Zakwan who was known by the name of Abou Amr bin Omayyah bin Abd Shams. This man was the worst of enemies to the Prophet (MPBAUH) and of those who ridiculed him. It was reported on the authority of Ibin Abbas that when this Oqbah was led to be beheaded, he shouted: "ye the people of Quraysh, what is wrong with you and how come I am being killed among you so patiently?" Then the Prophet (MPBAUH) replied to him: "Because of your severe unbelieving and your bad deeds against Allah and His Messenger." Indeed, it was this man Oqbah who threw the placentas of sheep on the back of the Prophet (MPBAUH) while he was prostrating near the Ka'aba, as we have seen earlier in this book.

Thus, An-Nadr bin Al-Harith and Oqbah bin Abi Mua'eet bin Zakwan were the only two captives got killed by the order of the Messenger of Allah (MPBAUH). But in connection with the rest of the captives, the Messenger of Allah (MPBAUH) consulted his companions Aba Bakr, Omar bin Al-Khattab and Ali (may Allah be pleased with all of them) in their case, to see which is better of the two things: killing them or taking ransom for them.

The Opinion of Abi Bakr (may Allah be pleased with him)

in the Matter of the Captives

In relation to the matter of the captives, Abou Bakr said: "ye the Messenger of Allah! These people are your people and your nation." In another story it was narrated that he said: "these are the cousins, the tribe and the brothers. Allah had given victory to you over them and blessed by that. I see that you may let them go free and take their ransom from them. For what we take from them will give us wealth and will be more power to us over the Unbelievers and the pagans. And may Allah, through you, give them help and guidance so they will be of great help to us later.

The Opinion of Omar bin Al-Khattab (may Allah be pleased with him)

Omar bin Al-Khattab said: "ye the Messenger of Allah! These people have turned you a liar, forced you out of your own home and fought you. So I do not see and think in the Abou Bakr does. I believe you should let me kill so and so of my relation and to behead him, to empower Ali in the same way to behead his own brother Aqeel, and to allow Hamzah too to kill his own brother Al-Abbas, so that everyone would see and hear that we do not bear for those Unbelievers any mercy in our hearts. These captives are their best lot, their masters and great men." Thus in any case, Omar was of the opinion of killing the captives of Quraysh. The Messenger of Allah (MPBAUH) did not take Omar's opinion and did not want to kill those captives.

In relation to Ali (may Allah honour his countenance), it was said (strangely and surprisingly enough) that there was no record of what he said in reply to this matter although he was one of the three companions consulted in the case of the captives of Badr. Indeed, the learned man Az-Zarqawi reported that "Ali did not say anything because when he saw the way in which the Messenger of Allah (MPBAUH) has shown a change of attitude after the other two elders differed about the matter. Thus, he did not give an answer or just he has no interest to do that."

Abdullah bin Rawahah suggested that these captives should be thrown into a deep valley full of wood and then burn them there. But the Messenger of Allah (MPBAUH) adopted the opinion of Abi Bakr and said: "none of these captives will be freed without paying ransom or else will be killed. Then, Allah the Exalted revealed the following verse:

"It is not fitting for a Prophet that he should have prisoners of war until he

hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: and Allah is Exalted in might, Wise. Had it not been for a previous ordaining from Allah, a severe penalty would have reached you for the ransom that ye took. But now enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful." (*Al-Anfal, 67-69*).

Upon revealing these verses, the Messenger of Allah (MPBAUH) cried and also Abou Bakr (may Allah be pleased with him) wept. The Messenger of Allah (MPBAUH) then said: "If a severe penalty would have reached us because of Ibin Al-Khattab's opinion and his difference with Abi Bakr, the penalty would have come over us and he would have been the only one spared from it." The Messenger of Allah (MPBAUH) did not say Ibin Rawahah because the latter suggested that the captives should be burned in a deep valley, and that would have been unlawful. Indeed, this verse was revealed in accordance with the opinion of Omar bin Al-Khattab (may Allah be pleased with him). This is one instance of the many instances recorded in the *Quran* which seemed to agree with the opinion of Omar bin Al-Khattab and his sayings. It is reported that these instances are about thirty or more to support his opinion in many things.

When the whole matter of the captives was settled to take ransom from them, the Messenger of Allah (MPBAUH) distributed the captives among his companions. The first captive to pay ransom to free himself was Abou Wada'ah Al-Harith, and he was ransomed by his son Al-Muttalib, who was a merchant. He was ransomed by four thousand Dirhams and then became a Moslem. Indeed, some historians and theologians think of him as one of the companions. After freeing this man, Quraysh began sending ransoms to free her captives. Their ransom was proportioned with their wealth and the amount of money they have. The range was from four thousand Dirhams to three and even to two thousand Dirhams.

One of the distinguished captives was Abou Al-A'as bin Ar-Rabee', who after Badr became a Moslem. He was the husband of Zeinab, the daughter of the Messenger of Allah (MPBAUH) and may Allah be pleased with her. He was her cousin (from her mother's side) the son of Halah bint Khuweiled (may Allah be pleased with her) who herself was the sister of Khadijah the Mother of all Faithfuls. Indeed, at that point in Islam the marriage between a Moslem woman and an Unbeliever man was not yet a forbidden thing. It later became forbidden after revealing these decrees because these matters and such laws were later decreed.

Indeed, Zeinab came to Al-Madinah just after the Battle of Badr by one month. The man who brought her to Al-Madinah was Zeid bin Harithah, at an order from the Messenger of Allah (MPBAUH). Afterwards, her husband became a Moslem and he emigrated after her to Al-Madinah. The Messenger of Allah (MPBAUH) gave her back to him without a new marriage contract, but just abiding by the first marriage contract. Indeed, some say that he did have another contract and she gave him a new baby daughter called Imamah. It was reported that the Messenger of Allah (MPBAUH) used to carry this Imamah on his back while he was praying. When she grew up and became a lady, Ali

(may Allah honour his countenance) married her after the death of her aunt Fatimah (may Allah be pleased with her), and as a fulfilment of a will from Fatimah to Ali in this regard.

Indeed, the Messenger of Allah (MPBAUH) had granted some of those captives freedom without paying any ransom. Those included among them Abou Azzah Amr Al-Jamhi the poet, who used to hurt the prophet (MPBAUH) and the rest of the Moslems in his poetry. He said to the Messenger of Allah (MPBAUH): "ye the Messenger of Allah, I am a poor man and I have a big family and I need to be freed for reasons you already know, so please grant me freedom!" That was why the Messenger of Allah (MPBAUH) granted him freedom and he pledged a promise to him that he would never again say anything bad against him and he would not urge anyone against him. But when he arrived back in Makkah he said: "I have bewitched Mohammad and he let me free." So he went back to his old habit of animosity against the Prophet and in hurting the Moslems in his poetry.

When the Battle of Uhud occurred he went out with the Unbelievers again urging them to fight the Moslems through boosting their morale in his poetry. He was taken a prisoner of war again, and the Prophet (MPBAUH) ordered that he be beheaded. But he begged the Prophet: "spare me and let me free for I am repentant." Then the Messenger of Allah (MPBAUH) replied: "The Faithful will not be bitten twice from the same hole." Thus, he was beheaded, and his head was carried to Al-Madinah and in him Allah the Exalted revealed the following verse: "But if they have treacherous designs against thee, O Prophet! they have already been in treason against Allah, and so hath He given thee power over them. And Allah is He who hath full knowledge and wisdom." (*Al-Anfal, 71*).

The Victory Impact in Al-Madinah

The news of victory at Badr had a great impact upon the hearts and minds of the people in Al-Madinah. Every enemy, or even potential enemy, to the Messenger of Allah in the city and around it got frightened of him (MPBAUH) after this great win against the Unbelievers of Quraysh. Indeed, as a result of this, many Jews turned to Islam out of fear, such as Abdullah bin Obayy, who really was never faithful in his belief in Islam but always remained hypocrite. Despite this massive win of the Moslems at Badr, the rejections and the objections of the Jews and their treacherous designs against the Moslems never really stopped. That was why it was really necessary that they should be absolutely subdued and even exterminated. The number of these hypocrites was about three hundred men and seventy women. They were really causing the Prophet (MPBAUH) a lot of damage and irritation, especially when he was absent of them, but when he was present with them they would adulate and flatter him.

The Messenger of Allah (MPBAUH), then, sent Abdullah bin Rawahah as a bearer of the good news of the win at Badr to the people of Al-Aliyah, which is a place near Al-Madinah. He also sent Zeid bin Harithah to As-Safilah, which is another place near Al-Madinah, to tell the good news of what Allah had opened up things for His Messenger (MPBAUH) and for all the Moslems.

His (MPBAUH) Return to Al-Madinah

When the Messenger of Allah (MPBAUH) was nearing Al-Madinah in his way back to it, all the Moslems came out in his reception and jubilation and to celebrate what Allah had blessed them through him. So they met him in Ar-Rawha-' and all the children of Al-Madinah met him at the entrance of the city and they began chanting:

The full moon has come out on us,
From the folds of farewell.

Gratefulness we should always show,
As often as those who called Allah.

The Impact of the Victory News upon Quraysh

Quraysh had heard the news of the victory of the Moslems and the Messenger of Allah (MPBAUH) from those who came back to it escaping from the battlefield of Badr. Abou Sufyan told Abi Lahab of what he had seen in the Battle of Badr, so he lost his temper and senses and he severely hit Aba Rafi', the result of which Abou Lahab did not live after this more than seven days. Indeed, he died of smallpox and for three days after his death no one dared to come near him for the fear of infection. When Quraysh was certain that it had lost the Battle of Badr and it had lost a lot of men of those killed or taken prisoners of war. Indeed Quraysh wept and lamented its killed men for about one month after Badr and the women cut their hair out of sadness and anger. Finally, they decided that they should not elaborate their sadness and mourning for their dead lest the Moslems would enjoy their misfortunes. They pledged and decided to take revenge.

The Reasons for the Moslems' Victory

in the Battle of Badr

The Battle of Badr was not such a big and massive battle in respect of the number of the fighting armies on the two side or in terms of their war preparations. The number of the Moslem army was about 300 men facing about 1000 men from the Unbelievers of Quraysh. This battle, however, was so important because it was seen as the corner stone in the Moslems' victory in the coming battles. The Qurashis were defeated in the Battle of Badr and in it their weakness in fighting was clearly exposed despite the large numbers of their fighting men and their horses and camels. Indeed, some historians have shown their surprise over the massive defeat of the Qurashis at the hands of the Moslems despite the disparity in their numbers: the Qurashis had a lot more men than the Moslems, and they had about 100 horses and more than 700 camels. Despite all this the Qurashis could not overwhelm the Moslems and crush them in their horse riders and in their camels; they merely flew away with deep fright.

Apparently, the Moslems were more organized than the Qurashis, where the Prophet (MPBAUH) specially went and changed their positions and straightened their lines just before the actual combat. He also gave them a morale-boosting speech urging them to fight strongly and he was supervising the battlefield from that bower specially made for him overlooking it, and from where he was giving them orders and directing them. Indeed, the Prophet was a general leader in the real sense for none of his companions showed the slightest signs of disobedience to his orders. But on the other

hand, Abou Sufyan was not a skilful army leader. In addition to this, the building of the water basin helped a lot to obtain the water needed for the fighters to achieve the victory they had.

Moreover, the *Holy Quran* and the *Prophetic Traditions* have clearly indicated that Allah the Exalted and the Elevated had helped His Prophet with unseen and divine fighters. The angels have actually fought with the Moslems and enabled them to win the battle against their enemy. Some of the Companions, and even some of the Qurashis, have actually seen these angels fighting in the battlefield. They even described the ways in which they looked. It was reported that the characteristic of the angels at Badr was that they were wearing scarfs thrown back in between their shoulders. Some said that these scarfs were green, or yellow, or red; Az-Zubeir bin Al-Awwam was wearing a yellow one.

Indeed, the Messenger of Allah (MPBAUH) had said that the angels - that is some of them - came down wearing the same scarfs as that of Abi Abdullah, who was of course Az-Zubeir. Even the colours of the horses of the angels were different; they were colourfully decorated. On the authority of Ali bin Abi Talib (may Allah honour his countenance) that he said: "On the day of Badr, a very strong wind blew so I have never seen like it before, then another round of wind blew, and another round. The first one was Gabriel who came down with one thousand angels on the front side of the Prophet (MPBAUH); the second one was Michael who also came down with one thousand angels on the right side of the Prophet (MPBAUH); and the third one was Israfeel who also came down with one thousand angels on the left side of the Prophet (MPBAUH). Moreover, when Al-Abbas was brought captive on the day of Badr, it was reported that the man who caught him was Abou Al-Yasar, who was a bit thin in his body, and Al-Abbas was a well-built man. They asked Abou Al-Yasar: "how did you capture him?" Abou Al-Yasar replied: "another man I have never seen before had helped me to take him in. That man looked so and so." The Messenger of Allah (MPBAUH) then said to him: "The one who helped you was a very generous angel."

The Messenger of Allah (MPBAUH) had already told his companions that: "I have seen Gabriel and the dust was all over his back. Moreover, one man from Bani Ghaffar said that: "I have come with a cousin of mine towards Badr on that day, and we climbed over a mountain overlooking the battlefield. We were Unbelievers then and we were watching to see who would be the winner in that battle. While we were there a cloud was passing over us and we heard in it the whinnying of the horses and someone seemed to be saying: 'move forward Hayzoum.' It was reported that he said: "my cousin died immediately in his place, but for me I was nearly dead too but I held on." Also, Abou Dawood Al-Mazini said that: "in every time I chased one unbeliever to strike his neck I found that his neck fell down before my sword reached him. Only then I knew that someone else had killed him." Sahl bin Haneef, similarly, said that: "one of us would point in his sword towards one unbeliever, and immediately his head would fall down off his body before the sword reached him."

Thus, how can we, after all these testimonies, deny, or not believe, that Allah the Exalted had helped His Messenger with a lot of angels in the

Battle of Badr. Indeed, Allah the Exalted had gifted His Prophet with so many miracles, and that was one of them, and there is no way of denying it. Even if the Orientalists who have written about the life of the Prophet (MPBAUH) have denied it, it is still mentioned in the *Quran* and the authentic *Prophetic Hadith.* Also, the Companions (may Allah be pleased with them) who participated in the Battle of Badr related that they had seen the angels with their own characteristics fighting there. Even the Unbelievers testify to the same effect when Al-Huwayteb bin Abd Al-Uzzah, who was unbeliever and participated in the battle, said: "I saw the miracles; I saw the angels fighting, killing, and taking captives in between the earth and the sky, and I did not mention this to anyone."

Moreover, one of the reasons for the Moslems winning of the Battle of Badr was their firm and strong faith, which really had a great influence in the outcome of wars. There is a big difference between those who rely upon a firm faith and fight for a solemn cause and to fight in the Path of Allah and make His Messenger victorious, and between those who have no such strong belief in their cause. The Unbelievers were fighting with little faith and really many with hesitations; they did not have the firm faith which their opponents had and which urged them to fight without even the slightest hesitations. The Moslems felt that they were the winners in all respects: if one of them got killed in the battle he was sure that he would be a martyr and he would win or be blessed by a place in the eternal paradise. Indeed, the Moslems were so keen to die for that purpose and for their grand cause in the path of Allah. This explained how the Messenger of Allah (MPBAUH) went out of his bower at the Battle of Badr saying: "the many will lose and will turn their backs and escape." He urged the Moslems and said: "By the One Who holds in His Hands the soul of Mohammad, every man who fights them today and gets killed patiently and while facing them ahead and not turning his back to them will certainly be sent by Allah to paradise." Upon hearing this, Omeir bin Al-Hamam Al-Ansari said while eating some dates in his hand: "What a good news this is! The only distance between me and entering paradise is to go and get killed by those Unbelievers." Then he threw those dates in his hand and he fought till he got killed.

Indeed, Sir William Muir confirmed that the awe and fear which overtaken the Unbelievers of Makkah for the shed of the blood of their relatives, contrasted with the urge and enthusiasm of the Moslems to fight and get killed in the Path of Allah, was the main and important factor for the victory of the Moslems in the Battle of Badr.

Fatimah's Marriage

Fatimah, the daughter of the Messenger of Allah (MPBAUH), was a tall and slim lady in her twenty years of age. The Messenger of Allah (MPBAUH) married her to Ali bin Abi Talib (may Allah honour his countenance) after the Battle of Badr and after the death of her sister Ruqayyah and the marriage of her other sister Um Kulthoum from Othman bin Affan.

The Expedition of Bani Suleim

When the Messenger of Allah (MPBAUH) arrived back in Al-Madinah after the Battle of Badr, he did not stay in it except seven nights and he planned for another raid and he himself went in another expedition to Bani Suleim. He asked Siba'a bin Arfatah Al-Ghaffari, who was one the well-known Companions, to take care of the city; and the one asked to take care of praying with the Moslems was Ibin Um Maktoum.[1] In this Expedition, the flag was white and it was carried by Ali bin Abi Talib (may Allah honour his countenance). The Messenger of Allah (MPBAUH) arrived at one spring of water called Al-Kadr which belonged to the tribe of Bani Suleim. The Messenger of Allah (MPBAUH) stayed there for three nights and then came back to Al-Madinah without fighting. Then the people of Bani Suleim went up and escaped and left behind them a lot of booty which was taken by the Messenger of Allah (MPBAUH) and came down to Al-Madinah with all the booty. Indeed, he divided it justly among his companions by three miles before reaching back to Al-Madinah. The booty was about five hundred

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[1]Ibin Um Maktoum was Amr bin Qays bin Za'idah bin Al-Asamm. He was the caller for prayers for the Messenger of Allah (MPBAUH). The name of his mother Um Maktoum was Atikah bint Abdullah bin Ankathah bin A'amer bin Makhzoum. He was the cousin of Khadijah bint Khuweiled; for the mother of Khadijah (may Allah be pleased with her) was Fatimah bint Za'idah bin Al-Asamm. He Emigrated to Al-Madinah and he was asked by the Messenger of Allah (MPBAUH) thirteen times during his Expeditions to take care only of praying in the city because he was a blind man, and to make a blind man a judge is not correct. Ibin Um Maktoum participated in the conquering of Al-Qadisiyyah and he was holding the flag. It was reported that he was killed as a martyr in Al-Qadisiyyah, and some said he came back to Al-Madinah and died in it.

Indeed, it was reported that he was the blind man mentioned in the *Holy Quran* by Allah the Exalted and the Elevated in His saying "(the Prophet) Frowned and turned away, because there came to him the blind man interrupting." All the interpreters of the *Holy Quran* have agreed that the one who frowned was the Messenger of Allah (may the peace and prayers be upon him) and also agreed that the blind man was Ibin Um Maktoum. It was reported that Ibin Um Maktoum once came to the Messenger of Allah while he was earnestly engaged in explaining the *Holy Quran* to the Pagan leaders of Quraysh and trying to convert them to Islam hoping that by their Islamization a lot of their pagan people would turn to Islam too. This blind man came to the Messenger of Allah (MPBAUH) and interrupted him and said: "teach me and help me to learn what Allah taught you." He repeated this request to the Messenger of Allah till the latter disliked his interruption and showed impatience and turned of him. Thus, this chapter was revealed. Indeed, after that incident, in every time the Messenger of Allah (MPBAUH) saw him he said to him: "welcome by the man by whom my Lord reproved me." He would also ask him if needed anything. Undoubtedly, the act of asking him to take care of praying in Al-Madinah while the Prophet (MPBAUH) was away in his expeditions was a kind of honouring him.

camels. In this Expedition, the Messenger of Allah (MPBAUH) was absent from Al-Madinah for fifteen nights.

The Expedition of Bani Qaynaqa'

Qaynaqa' is just a name of one branch of the Jews who were living in Al-Madinah. In addition to that, there was a market which carried the same name in Al-Madinah and it was called the market of Bani Qaynaqa'. These Jews were from the servants of Al-Khazraj and they were also the allies of Abadah bin As-Samit and Abdullah bin Obayy bin Suloul. There were only few of them in terms of number and their profession was in jewels. There was some kind of animosity and old hatred between them and those of Bani An-Nadir and Bani Quraythah. That hatred was since the time of Ignorance, and its reason was that Bani Qaynaqa' participated in the war of Bia'ath on the side of Al-Khazraj.

The Expedition of Bani Qaynaqa' occurred in Shawwal in the second year of Al-Hijrah (which was in 624 AD). Ibin Is-haq reported that with reference to the Jews of Bani Qaynaqa' the Messenger of Allah (MPBAUH) had gathered them all in the market of Bani Qaynaqa' and said to them: "Ye the people of the Jews, be ware of what Allah the Exalted and the Elevated had plighted Quraysh and of what He afflicted them through His wrath and revenge. So turn to Islam, especially you already know that I am a sent down Prophet, and you know it from your books and your holy scriptures that were revealed to you." They replied: "Ye Mohammad, you know that we are your people too. Do not be so vain that you have met a people of no experience in war and that you are able to hit them the way you want. By Allah if you want to fight with us you will find us the people for it.

Indeed, the Messenger of Allah (MPBAUH) had called the people of Bani Qaynaqa' to Islam and to recognize his prophecy simply because they know this from their holy scriptures. But despite this, and despite their small number and their living among the Moslems in Al-Madinah, Bani Qaynaqa' replied to him harshly and without respect. What was worse was that they claimed courage and they even challenged him to war. Indeed Dr. Wilfinson reported in his book, *The History of the Jews*, in relation to what he said about the Messenger of Allah that: "Bani Qaynaqa' replied to him in a bold and courageous way." He also observed: "It appeared from this reply that Bani Qaynaqa' had depended upon the calculated help of their allies from Al-Khazraj and that they thought they would help them in their stand against the Prophet before anything. This is so because one cannot imagine a small group like Bani Qaynaqa' would dare to start a war against the strongest tribe in Yathrib. But actually Al-Khazraj let them down and abandoned them in which they did not move to their help despite that they were their allies." (pp. 129-130 of the original edition).

Banu Qaynaqa' were in fact the first tribe of the Jews to renounce allegiance that was struck between them and the Messenger of Allah

(MPBAUH). Indeed, they fought the Prophet in the period between Badr and Uhud. Ibin Hisham reported that Abdullah bin Ja'afar bin Al-Musawar bin Makhramah has said on the authority of Abi A'wn with reference to Bani Qaynaqa' that there was an Arab woman who brought some leather clothes and tried to sell them in the market of Bani Qaynaqa'. In doing so she called to one jeweler and tried to sell her stuff. The people around the jeweler tried her to uncover her face to them but she refused to do so. The jeweler then tied the end of her dress to her back, and when she raised herself up she had all her back uncovered and everyone present laughed and mocked her. Then she cried for help to which one Moslem man immediately responded and jumped at the jeweler and killed him. This jeweler happened to be a Jew and so all the Jews in the market gathered to the Moslem and killed him. The people and relatives of this Moslem man then cried for help against the Jews, and all the Moslems got really angry because of this incident and fighting broke out between the Moslems and the Jews of Bani Qaynaqa'.

Indeed this story was not supported or narrated by any other known biographer such as Ibin Is-haq nor At-Tabari mentioned it in his History. It was neither mentioned by Ibin Sa'ad in his books. This is because Ibin Hisham did not mention in his version of events the name of this woman or the name of the jeweler who got killed and neither the name of the Moslem who killed him. That is why we doubt the authenticity of this story not because Ibin Is-haq did not mention it but because of the way it was narrated. We doubt it all together because it lacks the real evidence and it does not lead us to real research and reasonable analysis.

Thus, the Messenger of Allah (MPBAUH) besieged the Jews of Bani Qaynaqa' for about fifteen nights, where no one was able to move out of Al-Madinah until they have obeyed his orders. So they grouped themselves against the Messenger of Allah, who wanted to kill them all when Allah the Exalted gave him the upper hand against them. As a result, Abdullah bin Obayy bin Suloul, who was their ally and the ally of Abadah bin As-Samit, said to the Messenger of Allah: "Ye Mohammad, treat well my own adopted family and servants." But Mohammad (MPBAUH) delayed his answer. Then Ibin Suloul said once more: "Ye Mohammad, treat well my own adopted family and servants." But the Messenger of Allah (MPBAUH) did not pay him any attention, so that he inserted his hand into the pocket of the Messenger of Allah (MPBAUH). The Messenger of Allah said to him: "recognize or announce me as a Prophet;" and he really got angry about this and his face changed colours. Then, the Prophet insisted upon him and said: "Woe unto you, announce me as a Prophet." Then Ibin Masloul replied: "By Allah I shall not do that unless you treat well my four hundred soldiers and three hundred armoured men who protected me in the worst times, in my black and red days, and you want to reap them off tomorrow in one blow. By Allah I shall not believe in thee and I am not frightened of the consequences." Then, the Messenger of Allah (MPBAUH) replied to him: "They are yours." On the authority of Omar bin Qatadah who said that the Messenger of Allah had said: "let them go, may Allah curse them and curse him (that is Ibin Suloul) with them."

Thus, they let them go free and then the Messenger of Allah (MPBAUH)

ordered that they should leave out of Al-Madinah. Allah the Exalted and the Elevated bestowed upon His Messenger and the Moslems all what these Jews had of money and wealth. These Jews did not have any land to take but just their jewels. The Messenger of Allah (MPBAUH) then took from them a lot of their arms and the machinery of their jewels-making. Indeed, the one who was asked to take the responsibility of driving them out of Al-Madinah was Abadah bin As-Samit, who really drove them as out as Az-Zibab, which is a mountain in Al-Madinah. While driving them out he was saying: "the honour except after the farther and the farthest." During that siege, the Messenger of Allah (MPBAUH) had asked Aba Lubabah bin Abd Al-Munther to take care of Al-Madinah in his absence. Indeed, it took them three days to come out of the city, and they went to Azriyat, which was a small town in Syria.

The number of the Jews of Bani Qaynaqa' was about 400 men without armour and 300 armoured men. As a way of negotiating the end of their siege and gaining their freedom, they asked the Messenger of Allah (MPBAUH) to let them go free and that they will leave out of Al-Madinah, and to take with them their own women and children and to leave behind all their money and wealth to the Messenger of Allah (MPBAUH). So all their tools and armour were taken of them, and they did not have any palm tree nor any land to plant. So the Messenger of Allah struck with them a pact of peace and they left out of Al-Madinah, and their wealth and money were divided into five portions and were distributed among the Moslems. Four fifths were given to the fighting Faithfuls and one fifth was taken by him (MPBAUH). They found a lot of arms in their houses. The Messenger of Allah (MPBAUH) took three bows of their arms: one bow called the silent, which produces no noise at all when it is used in shooting arrows, and it was broken in the Battle of Uhud; the second bow was called Ar-Rawha', and the third was called Al-Bayda'. The Messenger of Allah (MPBAUH) also took two armours: one was called As-Sughdiyah, and it was reported that it was the same armour which was worn by David when he killed Jalout; the other armour was called Fiddah (silver). The Messenger of Allah (MPBAUH) also took three spears and three swords. He (MPBAUH) gave one armour as a gift to Mohammad bin Maslamh, and another armour to Sa'ad bin Ma'a-ath. During that siege of Bani Qaynaqa' the Messenger of Allah (MPBAUH) had as their banner a white one and it was hoisted up by Hamzah bin Abd Al-Muttalib.

The Expedition of As-Saweeq

(or the thin and small grain)

Abou Sufyan bin Harb made the expedition of As-Saweeq in Thee Al-Hijjah in the second year of the Hijrah and in April 624 AD. In that year the Unbelievers abandoned their usual pilgrimage. When Abou Sufyan came back to Makkah he vowed that he will not have his head touched by water to be purified from ceremonial impurity till he had raided Mohammad (MPBAUH). So he went out with about two hundred riders from Quraysh in order to fulfil his vow. He went through An-Najd road till he reached at the spring of a channel which leads to a mountain called Nayb, which is about twelve miles off Al-Madinah or thereabout.

Indeed, Abou Sufyan went out at night with his raiders till he reached the tribe of Bani An-Nadir in the same night, and he arrive to the house of Huyayy bin Akhtab and he knocked at his door, but then he refused to open for him and he was frightened of him. Then Abou Sufyan went out to Sal-lam bin Mishkam, who was the leader of Bani An-Nadir during his days and he was the owner of many treasures and wealth. Abou Sufyan asked permission of entrance and he was granted one and he was nicely welcomed and given shelter, a lot of food and drink and he told him the news among the people. Then Abou Sufyan left after this night till he reached all his friends and he sent out some men from Quraysh to Al-Madinah. They arrived to one side of Al-Madinah called Al-Aried, where they burnt down some of its palm trees. They also found in that side of Al-Madinah Ma'abad bin Amr Al-Ansari and one of his allies in a plot of land of their own. They killed them both and went back to Makkah, and people began to talk about this event.

The Messenger of Allah (MPBAUH), then, went out in search of these raiders from Quraysh. He went out with about two hundred men of the Emigrants and the Ansar alike and he left behind to take care of Al-Madinah Basheer bin Abd Al-Munther who was Abou Lubabah himself. They marched till they reached a place called Qarqara Al-Kudr. But the Messenger of Allah (MPBAUH) went back home to Al-Madinah after Abou Sufyan and his men had already passed them off. On the way back they saw a lot of supplies and ammunitions being thrown away in the fields by the Qurashis in order to make their burdens lighter and to make their escape easier. Then the Moslems said to the Messenger of Allah (MPBAUH): "Ye the Messenger of Allah, would that satisfy your ambition and would you call this an expedition?!" He replied: "Yes."

Indeed, this expedition was named as "the Expedition of As-Saweeq", or the thin and small grain, because most of what the Qurashis threw off from their supplies was the thin and small grain. That was why the Moslems came back with a lot of grain from that Expedition, and hence the name the

Expedition of As-Saweeq.

Apparently, Aba Sufyan aimed from this expedition at just fulfilling his vow since it was impossible to believe that he wanted to fight the now strong Mohammad with this small force of just two hundred men. It was thus unimaginable that he wanted to win such a battle against the Moslems in such an Expedition after he had seen their real force and strength in the Expedition of Badr. That was why this expedition was only a little and unimportant skirmish.

The Expedition of Thee Amarr

or the Expedition of Ghatafan

When the Messenger of Allah (MPBAUH) came back from the Expedition of As-Saweeq, he stayed in and around Al-Madinah the rest of the month of Thee Al-Hijjah. Then he decided to raid Najd aiming at the tribe of Ghatafan, and this was called the Expedition of Thee Amarr because a group of people from Bani Tha'alabah and that of Muharib gathered together wanting to fight and raid the Moslems in Al-Madinah. This group was gathered and headed by Da'athour bin Al-Harith Al-Muharibi. Then the Messenger of Allah (MPBAUH) went out of Al-Madinah to raid them with about 450 of his men. He left Othman bin Affan as the one in charge of Al-Madinah during that Expedition. Indeed, when this group from Ghatafan heard of the Prophet's coming at them they fled to the tops of mountains and hid there. Then, the Messenger of Allah (MPBAUH) came back from Najd and he was no longer met with any trouble from them. He stayed in Najd for about the whole month of Safar.

In that raid, the Moslems hit one man from that group called Habbar. The Messenger of Allah (MPBAUH) called him to Islam and he did become a Moslem. He made him join Bilal in order to teach him the Islamic Law and jurisdiction, as it was Bilal's constant aim and job to teach and to take care of the Moslems. In fact, in this expedition Da'athour became a Moslem through a miracle from the Prophet (MPBAUH), although he was the one who gathered his own people to fight the Prophet (MPBAUH). This Da'athour was a very courageous leader in his tribe, and so when he became a Moslem he went to his own people and asked them to become Moslems like him, and indeed through him many people of his tribe were guided to Islam.

The Marriage of Um Kulthoum

In this year (the third of the Hijrah) Othman bin Affan (may Allah be pleased with him) got married to Um Kulthoum, the daughter of the Messenger of Allah (MPBAUH) after the death of her sister Ruqayyah.

The Marriage of Hafsah

In Sha'aban of this same year the Messenger of Allah (MPBAUH) got married to Hafsah, the daughter of Omar bin Al-Khattab (may Allah be pleased with him) after she she had finished her probation period from her previous husband Khunays bin Hazafah.

The Squadron of Zeid bin Harithah

The Squadron of Zeid bin Harithah was sent to Al-Qarrd - which is a spring of water in Najd. The reason for this raid was that Quraysh got frightened of their usual trade route to Syria, especially after what happened to them in the Battle of Badr. Then they decided to take the Iraqi road. Many of their known and rich tradesmen took this new road in a caravan which included men like Abou Sufyan bin Harb, Safwan bin Omayyah and Huwayteb bin Abd Al-Izzah. All these men were later forced to became Moslems when Makkah was finally conquered, as we shall see later. These men had with them in this caravan a lot of silver, a factor that prompted the Messenger of Allah (MPBAUH) to send Zeid bin Harithah in a squadron of about 100 riders. Zeid and his men met the caravan at that spring of water, and so he captured all the camels in the caravan but its attendants of Quraysh fled the way to save their souls. Zeid brought all the camels and their loads to the Messenger of Allah (MPBAUH), who in his turn divided the booty into fifths. Each fifth reached the value of twenty thousand Dirham. Finally, this Expedition occurred in Jamadah Al-Akhirah of the third year Hijrah (September 624).

The Killing of Ka'ab bin Al-Ashraf

Ka'ab bin Al-Ashraf was a Jew but his father was an Arab from the family of Bani Nabhan. This father committed a murder in his past life in the Pre-Islamic period which made him come to Al-Madinah to seek safe refuge. So he united himself to Bani An-Nadir and he achieved a good name among them. They made him marry one woman from them called Aqeelah bint Abi Al-Huqayq, who gave him a son named Ka'ab. This man Ka'ab became a tall and well-built man but with a clear belly and a big body. He was also an excellent and famous poet. He surpassed and overwhelmed all of the Hijaz Jews in his money and he used to give their leaders a lot of his money and he reached out to most of them. He was renowned for his poetical attacks, through the poetry he wrote, of the Messenger of Allah (MPBAUH), and he used to urge the Unbelievers of Quraysh to go and fight him. An example of his blatant animosities to the Messenger of Allah (MPBAUH) is that when the participants in Badr from the Unbelievers were severely defeated, the Messenger of Allah sent Zeid bin Harithah to the people of the lower parts of the town (Al-Madinah) and Abdullah bin Rawahah to the upper parts, both as bearers of glad tidings to the Moslem community in Al-Madinah. They brought the good news that Allah the Exalted and the Elevated gave His Messenger victory over the Qurashi Unbelievers, and enabled him to kill a great number of them and take captives as many of them as possible. Upon hearing this, Ka'ab was infuriated and said: is it true what these two men are saying about Mohammad's killing of those people who were the kings, leaders and the noblemen of Quraysh? By Allah, if it is true then Mohammad deserves to be buried and killed himself rather then be living on earth.

When Ka'ab learnt the real news about what happened and saw the captives himself, he went out to Quraysh weeping for its killed ones and instigating, through his poetry, its people to go and fight the Prophet (MPBAUH). Indeed, he used to go round from one tribe to another doing the same kind of damage to the name of the Prophet, and the Prophet himself heard of what he was doing and told Hassan bin Thabit, the Moslem poet, to attack Ka'ab in his own poetry. Then, Ka'ab went back to Al-Madinah and started his flirting poetry towards Moslem women; even he mentioned a lot of bad things about them, and that he would not stop it. Indeed, Ka'ab was aiming at starting a kind of upheaval or a revolution in Al-Madinah against the Prophet (MPBAUH). When the Prophet heard of this he really got angry and said: "who would kill Ibin Al-Ashraf for me?" Then Mohammad bin Maslamah, the brother of Bani Abd Al-Ash-hal, replied: "I will do it for you, ye the Messenger of Allah! I will kill him." The Prophet replied: "then do it, if you can." Mohammad bin Maslamah then went back home and stayed three nights and days inside his house without eating or drinking except the minimum things needed. This was reported to the Messenger of Allah (MPBAUH), who called him to his presence and asked him: "why did you stop

eating and drinking?" The man replied: "Ye the Messenger of Allah, I have made a promise for you and I really do not know if I can fulfil it or not." The Messenger of Allah (MPBAUH) answered: "You only have to try your best."

Mohammad bin Maslamah then went to Aba Nayelah, to Abbad bin Bashr, to Al-Harith bin Aws, and to Aba Abs bin Jabr and told them about his pledge to the Messenger of Allah of killing Ka'ab. They all replied to him and said: "we will kill him too." They all came to the Messenger of Allah (MPBAUH) and said: "Ye the Messenger of Allah, we feel we have to say something to you." He replied to them: "do that, and you are free to say whatever you want." This means that they have asked permission from him to say something which is not realistic and which may not please him. They said that in order to be able to kill Ka'ab they had to use tricks and go about killing him in a different way. They argued that he lived in a very fortified place outside the town and so the Messenger of Allah (MPBAUH) gave them permission to lie as a trick to get to him, and tricks in wars are permissible.

Thus, Mohammad bin Maslamah came to Ka'ab bin Al-Ashraf and said to him: "that man (meaning the Messenger of Allah (MPBAUH) has asked us to pay alms and we do not have our daily food which keeps us going, and he really overburdened us with things. I have come to you to ask you for help and to lend me some money." Then Ka'ab said to this: "and by Allah you will be bored of him soon too." Mohammad bin Maslamah then continued, "we have followed him all the way so far and we do not want to leave him now without seeing what is going to become of him and his mission. So please we would like you to lend us one or two full loads of a camel of goods." Ka'ab replied: "Is not time you realized that you were being misled and you were wrong?" Then he told them that he would lend them the goods they wanted on condition that they would pawn something for the goods. They asked him what would you like us to pawn? He said: "pawn your women to me". They answered: "how could we pawn our women to you, and you are the most handsome man among all the Arabs?" He then said: "pawn your children to me." They replied: "how could we pawn our children? one of them may disown and abandon us and say, 'I have been pawned for one or tow loads of a camel?' This really would be shame on us. But we would pawn our arms, especially you know how much we need our arms." Then Ka'ab said: "yes." They intelligently said this because they did not want him to deny them entry to his castle with their arms in their hands, especially we know their real purpose of killing him. Thus, he promised him to come back with the pawn and to take what he asked for.

Abou Nayelah also came to Ka'ab with the same kind of trick, and said to him: "woe unto you Ibin Al-Ashraf, I have come to you for something I really want to say and I would like you to keep it as a secret." Ka'ab then said: "please do." Abou Nayelah said: "That man's coming to us was really a disaster (meaning the Prophet); all the Arabs turned against us and hit us in one arrow, cut our sources till our children went hungry, and we are really tired physically and psychologically and all of us, parents and children, are overburdened and exhausted." Ka'ab then replied: "I am Ibin Al-Ashraf, and by Allah, I have told you, you Ibin Salamah, that things will get worse, and here we are, you say it is bad." Abou Nayelah then said: "I wanted you to sell

us some food and we will pawn whatever you want, and we trust you, and we know that you can do it. I have also with me some friends who share my opinion. I have come to you with them to sell us and be kind to us and we will pawn our body shields in sincerity to you." Ka'ab replied to him: "This is indeed a sincere gesture to pawn your shields to me."

Indeed, Abou Nayelah was a foster-brother to Ka'ab since one of them had suckled, or was breast-fed, from the other's mother when they were babies. Mohammad bin Maslamah also was his foster-nephew (his brother's son) from the same kind of kinship. Thus, Mohammad bin Maslamah, Abou Nayelah, Abbad bin Bashr, Al-Harith bin Aws bin Ma'a-ath, and Abou Abs bin Jabr, all of them from Al-Aws, came to Ka'ab apparently to pawn their arms in return for food but deeply to kill him. When they left the Messenger of Allah (MPBAUH) to perform this mission he walked with them till Baqee', then he directed them towards their way and said to them: "go in the name of Allah, May Allah help them." Then the Messenger of Allah (MPBAUH) went back home. That was at night and it was a moony night. So they all went to Ka'ab till they reached his fort. At that time he was still out of a recent wedding. Abou Nayelah and his company called him out, and when he recognized them he leapt out of his bedroom and in his own bed clothes. His wife tried to stop him by grabbing him from his bed clothes and said to him: "you are a warrior, and warriors do not go down at this hour." He said to her: "It is Abou Nayelah, and if he finds me asleep, he won't wake me up." She replied: "by Allah, I cannot detect any bad intentions in his voice." Then Ka'ab said to her: "if a man is called for a hit he would respond to it."

Thus, he went down to them and they talked with each other for one hour. They said to him: "would you, ye Ibin Al-Ashraf, like to walk with us to Al-Ajouz mountain track where we could spend the rest of the night talking with each other?" He replied to them: "if you want to!" Thus, they all went out walking and talking things for one more hour. Abou Nayelah then put his hand through his own hear and smelt it and said: "I have never seen such a fragrant night than this!" Then he walked for another hour and came back for another one till Ka'ab felt safe. Again he walked for another hour and then he came back for another one, and then he caught him from his hair and held him still and said to his friends: "now strike the enemy of Allah." They hit him in their swords and he fell dead on the ground, and they chopped his head and carried it in a container they had with them to the Messenger of Allah (MPBAUH).

This incident happened in the third year of the Hijrah, in Rabee' Al-Awwal (July 624 AD). Indeed, this incident terrified the Jews and had a very effective impact on all of them. On that occasion the Messenger of Allah (MPBAUH) had said to his followers, "if you come across any man of the Jews kill him immediately." As a result of this none of their great men came out for the great fear they felt of the Moslems.

When Muhaysah bin Mas'ood heard what the Prophet said, he immediately jumped at Ibin Sunaynah, the Jew merchant, and killed him. His brother Huwaysah, who was an unbeliever, said to him, "woe unto you, ye the enemy of Allah, you have killed him, and your stomach is still stuffed with his food and money;" and he hit him. Then Muhaysah said to him, "I have been ordered to kill him by someone, who, if he ordered me to kill you I would do it." Then he continued: "by Allah this incident was the first mark of Huwaysah's turning to Islam." Huwaysah then said: "I am surprised by such a religion which made wonders in you:" and he became a Moslem.

This is the story of the killing of Ka'ab bin Al-Ashraf, which we have only mentioned in summary. We have taken the story and its various details from the most authentic and reliable historical sources. But the most surprising thing is that some Western scholars who have written in the topic and about the biography of the Prophet (MPBAUH) have actually condemned the way Ka'ab was killed by the orders of the Messenger of Allah. In reality, however, Ka'ab was the one who had brought it upon himself in the ways his arrogance led him to go further in committing mistakes and crimes against the Messenger of Allah (MPBAUH). Relying upon his own wealth and fame and poetry, and after giving pledge of allegiance to the Messenger of Allah with the rest of the Jews, Ka'ab deliberately broke his pledge and was so active in attacking the Moslems and the Prophet and tried his best to blacken his name among the Arabs. He even went to Makkah instigating the Qurashis to fight the Prophet, especially after their great loss in the Battle of Badr. When he came back to Al-Madinah, as we have mentioned before, he began flirting with the Moslem women through his poetry. Undoubtedly, all this aroused the Moslems' anger against him and harboured malice and hatred against him, for the Arabs do not forgive or forget those who disrepute or accuse their women of bad things. From all this, we can clearly see that Ka'ab was exposed to being killed by any Moslem man who feels jealous for his wife and for his religion.

Thus far, we have mentioned that Ka'ab bin Al-Ashraf was killed before the Battle Uhud because the squadron of Mohammad bin Maslamah was in the month of Rabee' Al-Awwal in the third year of Al-Hijrah, while the Battle of Uhud was in the month of Shawwal of the same year. Indeed, Ka'ab did not believe the two messengers who were sent by the Messenger of Allah to give the good news to the Moslems about their great victory over the Qurashi Unbelievers in the Battle of Badr, and that they have killed a great number of them and have taken captives as many of Quraysh's noblemen as possible. Ka'ab did not believe this story, but when he asked people about it and it got confirmed, he travelled to Makkah and began instigating Quraysh to go and fight the Prophet (MPBAUH) and the Moslems. Indeed, he had done this through his poetry and by going round from door to door knocking at them and instigating them to fight the Moslems. Then he went back to Al-

Madinah and did similar damage through his poetry, too, by flirting with the Moslem women. As a result, the Messenger of Allah had ordered his killing, so he got killed. This happened after the Battle of Badr and before that of Uhud, for what made him travel to Makkah was to show his sympathy with the Qurashis, and in the same way, to show his great rage against the Moslems and their outright victory and the way the Unbelievers were severely beaten.

Indeed, this story of the killing of Ka'ab was reported by Ibin Hisham, Ibin Al-Athier, Ibin Sa'ad in their biographies of the Prophet, and in the biography book of the Leader Abi Al-Abbas. All of them reported that Ka'ab was killed before the Battle of Uhud. Also, At-Tabari reported the same sequence of events which happened before Uhud with the rest of the events that happened in the 3rd year of Hijrah. It was reported, too, on the authority of Al-Waqidi that the Prophet directed his men towards him (Ka'ab) in the month of Rabee' Al-Awwal of the 3rd year of Hijrah. Finally, Mr. Muir recorded this incident in July 624 AD, the 3rd year of Hijrah.

What is so amazing, however, is that Professor Wilfinson has turned blind eyes to all these authentic references in his thesis, *The History of the Jews*, and he was so adamant for Al-Ya'acobi view and considered it to be true. This is so for Al-Ya'acobi believed that the Prophet had ordered the killing of Ka'ab bin Al-Ashraf just after the Battle of Uhud, that is, in Rabee' Al-Awwal of the 4th year of Hijrah. But one may ask, why had Professor Wilfinson done that? Of course he had done it in order to cast off any accusations against Ka'ab that all other historians confirmed in his instigation of Quraysh to fight the Moslems and in his flirtations with their women. Thus, that is why Wilfinson was forced to reject the story of Ibin Hisham and other big historians and to render these stories as lies.

Thus, why then was Ka'ab really killed? Professor Wilfinson argued that he was killed in the 4th year of Hijrah, just before the Prophet's siege of Bani An-Nadir, and his killing was just a declaration of war against them, for he was one of their most renowned leaders. By such a claim, Professor Wilfinson really turned Ka'ab bin Al-Ashraf an "innocent man" of all the accusations pointed at him by the Moslems, and in the same way he made out that the Prophet had "licensed the killing" of a great man and leader of Bani An-Nadir for no reason but just to wage war against them.

The Expedition of Uhud

Uhud is the name of a famous mountain within three miles to the north of Al-Madinah. The Expedition was in Shawwal in the year 3rd Hijrah (January 625 AD). The reason for this expedition is that when the Qurashis were badly hit in the Battle of Badr, Abdullah bin Abi Rabee'ah, Ikrimah bin Abi Jahl, Safwan bin Omayyah, and many others of Quraysh's noblemen whose fathers or sons or brothers were killed, all of them walked over to Abou Sufyan and talked to him. Indeed, everyone who owned some of the camels in the caravan which caused the Battle of Badr came to Abou Sufyan and asked for help to fight against the Messenger of Allah in order to take their revenge and quickly. Thus, they began preparing things and Quraysh got really prepared, and what is even more important is that some other tribes, such as Kinanah and Tuhamah, were really recruited to the help of Quraysh. On this occasion, Jubeir bin Mut'em had called his servant Wahshiy bin Harb, who was an Ethiopian slave and who had such a great distinctive power in throwing arrows and who hardly missed once, to join in the war for one sole purpose. He told him: "go out there with the fighters and if you could kill Mohammad's uncle (Hamzah) in revenge of Tu'aymah bin A'adi, you will be a free man. He said this because Hamzah was the one who killed Tu'aymah bin A'adi on the day of Badr. Abou Sufyan bin Harb, once again, was the leader of these Unbelievers in their expedition against the Messenger of Allah (MPBAUH). Their number was about 3000 men, 700 of them as armoured fighters and 200 horse riders, and they also had with them 17 women with their drums whose job was just to keep crying and wailing for their Badr killed ones (for crying is the best quality of women), and in order to support and urge the Unbelievers in their fighting. One of the women who went out in this expedition was Hind bint Utbah bin Abi Rabee'ah. Indeed, Al-Abbas had written to the Prophet (MPBAUH) and told him of Quraysh's preparations and their going out to fight him and the Moslems.

Indeed, the Qurashis negotiated with Al-Abbas to convince him to go out with them but he apologized and refused for what he had suffered on the day of Badr. Even he did not help them in anything, money or otherwise. From this we have the evidence that recruiting and gathering money donations for the war were not compulsory. The warning letter of Al-Abbas arrived to the Prophet (MPBAUH) while he was in Qaba'a, of about one hour off Al-Madinah. Al-Abbas had sent his letter with a man from Bani Ghaffar and he had hired him and laid down conditions on him to reach Al-Madinah within three days and nights, which he did. When the letter had arrived to the Prophet, he unsealed it and hand it over to Obayy bin Abi Ka'ab, who read it to the Prophet. This incident proves and supports what we have argued before that the Prophet was an illiterate, in the sense that he could not read or write; otherwise, he would have read it himself and kept its secret instead of asking Obayy to read it for him and to keep its utmost secret.

Thus, Quraysh and all its allies from the Ahabiesh (those tribes who lived in the lower parts of Makkah) marched towards Al-Madinah. Abou A'amer Ar-Raheb went out with them with 70 horse riders. The reason I mention him here is because the Messenger of Allah called him "the perverted evil doer" instead of Ar-Raheb (the pious priest). Also his son Hanthalah was one of the best Companions to the Prophet and was one of the martyrs of Uhud.

Quraysh has arrived into the basin of the valley from the side of Uhud opposite Al-Madinah. The Moslems met to discuss the matter of going out of Al-Madinah. The view of Abdullah bin Obayy Ibin Suloul was of the view of the Prophet, that is, not to come out of the city. But some of his (MPBAUH) Companions insisted on him to come out of it, and so he did. Then, the Messenger of Allah (MPBAUH) saw a group of Jews trying to come out of the city with Abdullah bin Obayy. The Prophet then said: "Have they become Moslems?" They replied: "No ye, the Messenger of Allah." The Prophet then said to them: "Then order them to go back, for we do not ask help from Unbelievers against other Unbelievers." The result of this was that the Moslems got divided upon the issue and they virtually became two groups: one wanting to come out of the city and the other to stay in it. The total number of those who came out of Al-Madinah to fight with the Messenger of Allah (MPBAUH) was about 700 men, 100 of whom were armoured, and with only two horses at their disposal. This was the case after Abdullah bin Obayy had let him down and retreated from his position and took with him one third of the men; (recruiting was still not compulsory).

The idea of not coming out of Al-Madinah to fight Quraysh was, as it was said by the Messenger of Allah (MPBAUH), "Stay within the city, for if the Qurashis entered the city we would fight them and hit them from over our roofs." In another story it was reported: "If you think you should stay inside the city, and we would go to them where they stay, for if they stayed and fought we would give them the worst of it, and if they come unto us we would fight them inside the city."

Those who felt that they should go out of the city were Moslem men who did not participate in Badr and who felt sorry for not doing that. They said: "Ye the Messenger of Allah, we were waiting for this day, so come out with us to our enemy. We do not want them to say that we were cowards and we did not want to fight them. When Ibin Obayy heard this view, he said to the Messenger of Allah, "please stay in the city and do not come out to them, for we have never come out of it to an enemy without this enemy was able to beat us, and never an enemy had entered it without coming out of it beaten to the most. So please, ye the Messenger of Allah, let them come, for if they stayed outside it let them have the worst stay, and if they came into it our men would fight them face to face, and the women and boys would hit them by stones from above. If they came back they would come back hopeless in the same way they first came. Some of those who believed that they should come out of the city were Hamzah bin Abd Al-Muttalib, Sa'ad bin Ubadah, An-Nu'man bin Malik and another group of Ansars. But the Prophet was of the opinion of not coming out, although he was hesitant, and no inspiration came down to him to help him decide. He finally decided to come out with those

who wanted that of his companions. So he prayed with them the Friday prayers, and he gave them a speech through which he guided them and urged them to fight, to be patient, and to be prepared for their enemy. Again he prayed with them the afternoon prayers and went into his own house with his two Companions who dressed him up and put his special scarf; he wore his sword and went out with his own armour.

The people stood in one row waiting for him to come out of his house. Then Sa'ad bin Ma'a-ath and Usayd bin Hudayr said to them: "you have forced the Messenger of Allah to come out of the city, so give him back the lead in the matter. In fact, Sa'ad bin Ma'a-ath was the master of the Aws, and his position among the Ansar was the same as that of Abou Bakr among the Emigrants.

The Messenger of Allah (MPBAUH) then went out of his house in his armour, and when the people who were waiting for him outside saw him they regreted that they made him do something he was not really sure about. They said to him: "we should not have argued against your opinion of coming out to our enemy, so please do as you really want." Then he said to them: "It is not proper for a Prophet to wear his armour and then put it off without allowing the course of action to take its way and Allah will judge between them." Then the Messenger of Allah (MPBAUH) asked Ibin Um Maktoum to conduct prayers with the Moslems in his absence in Al-Madinah. He gave one banner to the Aws and put it in the hand of Hudayr, and another banner for Al-Khazraj and put it in the hand of Al-Habbab bin Al-Munther, and another one for the Emigrants and put it in the hand of Ali bin Abi Talib. Then the Two Sa'ads, Sa'ad bin Ma'a-ath and Sa'ad bin Ubadah, went out running in front of the Messenger of Allah.

The Moslems lined themselves at the foot of the Uhud mountain, which was behind them, and the Unbelievers lined themselves in An-Nasjah. On the right side of the Unbelievers' horse riders was Khalid bin Al-Waleed and on the left side Ikrimah bin Abi Jahl, and at the head of the infantry was Safwan bin Omayyah. Az-Zubeir bin Al-Awwam stood at the opposite side of Khalid bin Al-Waleed, and the Prophet appointed as head of the arrow-throwers Abdullah bin Jubeir bin An-Nu'man Al-Awsi Al-Badri who got martyred at the Battle of Uhud. The arrow-throwers were about fifty men who were positioned by the Prophet (MPBAUH) on top of a small mountain, and he said to them: "protect our backs and not allow the Unbelievers to come at us from behind, throw them with your arrows for the horses do not come faster than the arrows." He (MPBAUH) ordered them never to move from their places, and he gave Aba Dijanah Al-Ansari a sword to fight with, through which he cut the bodies of the Unbelievers. Whenever he felt that it became blunt he used to sharpen it with a stone.

Indeed, Ali bin Abi Talib (may Allah honour his countenance) killed the bearer of the flag of the Unbelievers, who was Talahah bin Abi Talahah. After him the flag was carried by his brother Othman bin Abi Talahah, who in his turn got his hands and shoulder cut by Hamzah (may Allah be pleased with him). Then the flag was carried by Abou Sa'eed bin Abi Talahah, who also got killed by Sa'ad bin Abi Waqqas who threw him in an arrow. The flag was then carried by Musafe' bin Talahah bin Abi Talahah, who was killed in

an arrow by A'asem bin Thabit bin Abi Al-Aflah. Then it was carried by the brother of Musafe' who was Al-Harith bin Talahah, who was also killed by A'asem. The flag was then carried by Kilab bin Talahah, who was killed by Az-Zubeir (may Allah be pleased with him). It was then carried by Jallas bin Talahah, who was killed by Talahah bin Abdullah. Then it was carried by Artat bin Sharhabiel, who was killed by Ali (may Allah honour his countenance). Then it was carried by Abou Zeid bin Amr bin Abd Manaf, who was killed by Quzman. Then it was carried by another son of Sharhabiel, who got killed by Quzman too. Then it was carried by Sawab, who was their servant from Ethiopia, who got killed by Ali (may Allah honour his countenance). Indeed, the flag remained on the ground till it was taken up by Amrah bint Alqamah Al-Harithiyah, who hoisted it up to the Qurashis who then gathered round it.

The flag of the Unbelievers was a bad omen to them for whenever anyone carried it he got killed. This happened till eleven subsequent bearers got killed one after the other, and the Moslems specially focused their attention to the flag-bearer for he was specifically the important ram of the battalion. Indeed, through the carrying of the flag each of Musafe', Kilab, Al-Harith, and Jallas, the four sons of Talahah bin Abi Talahah got killed, just as their father, their two uncles Othman and Abou Sa'eed got killed while carrying it too. Then, the Moslems really began hitting the Unbelievers hard till they have aborted their strength and removed them from their stations. Allah the Exalted then brought down His victory over the Moslems, where they began killing the Unbelievers in the worst possible way till they made the Unbelievers escape the place and the Moslems chased them out of their own camp. The Moslems began then taking what is in the camp as war booty and forgot about fighting.

The Counter Attack on the Moslems

The Unbelievers really got defeated in the worst possible way, and the Moslem arrow-throwers stationed on the mountain got greedy about the booty. They left their positions where they were ordered to remain by the Messenger of Allah (MPBAUH), and despite that he clearly said to them: "We will win as long as you will stay here in your positions." "May I invoke Ye Allah to testify on them." It was reported in another story that he had said to them: "If you see us snatched away by birds, do not ever move from your places till I send someone to tell you. And if you see us killing and already defeated the Unbelievers and treading over their bodies, do not ever budge from your places till I send someone to tell you that." Indeed, this is no warning greater and sounder than this, and no stricter orders being issued by a general commander than this issued and practised by the Prophet. Indeed, their own emir or leader Abdullah bin Jubeir had said to them: "have you forgotten what the Messenger of Allah (MPBAUH) had said to you?" They really refused to obey him and replied: "by Allah we should go to the people and take our share of the booty, for the Unbelievers has already been

defeated, so why should we stay here?"

When Khalid bin Al-Waleed saw what happened and that the Moslems has already left their positions on the mountain and the scarcity of the people on it, he came from behind the Moslems and began his counter attack against them by the horse riders. He was followed by Ikrimah bin Abi Jahl who attacked too, so the Moslems were taken by sudden surprise, and their strength and endurance got weakened. What really made things worse was that a man named Qami'ah Al-Laithiy, who killed Musa'ab bin Omayr, had announced that he had killed Mohammad, so most of the Moslems left the place. Those who remained from the arrow-throwers and fought in their places were all killed and they were less than ten men, including their own leader Abdullah bin Jubeir who got killed defending the Prophet. The number of the Moslems who got martyred was 70 men, and the number of the Unbelievers killed was 23 men, one of whom Hanthalah bin Abi Sufyan. Indeed, the enemy reached to the Messenger of Allah and he was directly hit by their stones till he really fell on the ground and his right lower front teeth was hit and got wounded in his face and a cut in his lower lip.

Indeed, the man who hit the Messenger of Allah (MPBAUH) was Utbah bin Abi Waqqas, whose face was washed with bleeding blood, and of whom the Messenger of Allah had said: "how could a nation succeed in life and they have struck and wounded their Prophet in the face while he was calling them to their Creator." Thus, on this occasion Allah the Exalted revealed the following verse: "Not for thee, (but for Allah), is the decision: whether He turn in mercy to them, or punish them; for they are indeed wrong-doers." (*Al-i-Imran, 128*).

Indeed, another two iron rings went into his (MPBAUH) cheekbone, and he fell into one of the pre-dug holes made by Abou A'amer to entrap the Moslems without seeing them. Then Ali bin Talib (may Allah honour his countenance) rushed to his rescue and grabbed his hand and lifted him up with the help of Talahah bin Obeidallah till he stood up on his feet. Also Malik bin Sinan Abou Abi Sa'eed Al-Khadari had sucked out the blood off the face of the Messenger of Allah (MPBAUH) and swallowed it. Abou Obeidah bin Al-Jarrah also took off one of the iron rings from the face of the Prophet, and so one of his two front teeth fell off; and when he took out the other ring the other tooth fell off too. That is why he (MPBAUH) was later called the man with the fallen two-front-teeth. Thus, when one of his four-front-teeth got broken, and his face badly wounded, his companions felt it was too much for their Prophet and asked him to curse the Unbelievers. He (MPBAUH) replied to their suggestion: "I have not been sent to people to curse them, but to help, guide, and be compassionate to them. May Allah help and guide my people, for they do not know."

When most of the Moslems retreated from the battlefield, the Prophet stood fast and never left his position and fought in all his mighty; he began throwing his arrows at the Unbelievers and he had with him 15 men, eight of

them from the Emigrants and the other seven from the Ansar.[1] In fact, Obayy bin Khalaf came forward to hit and kill the Messenger of Allah (MPBAUH), but the Prophet immediately grabbed a spear from Al-Harith bin As-Summah and met him with a blow in the neck, which caused the congestion of his blood and ultimately his death while he was going back to Makkah. Indeed, he was the only man killed by the Messenger of Allah (May prayers and peace be upon him).

After this incident, the Messenger of Allah (MPBAUH) looked round to see his uncle Hamzah, but he found him dead on the ground, with his stomach opened, and his nose and ears mutilated. So he (MPBAUH) brought their killed men and ordered their burial. Some men carried their own killed ones to Al-Madinah and buried them in it, but the Messenger of Allah (MPBAUH) prohibited this to the Moslems and said: "Bury them where they were killed." Indeed Hamzah had fought on that day very courageously and heroically; he was fighting with two swords in his hands. The last man killed by Hamzah (may Allah be pleased with him) was Siba'a bin Abd Al-Izzah Al-Khuza'iy. When Hamzah killed him, he bent over him to take his armour off him, and only then Wahshiy, the servant of Jubeir bin Mut'em, was able to kill Hamzah (as he promised his master to do in order to get his freedom from slavery). But he later became a Moslem!

The Maiming in Hamzah

Ibin Is-haq reported this incident as follows: as it was reported to me by Saleh bin Kisan and the other women who were there, that Hind bint Utbah and those women with her began maiming in those dead men of the Companions of the Messenger of Allah (MPBAUH). They have mutilated their noses and ears until Hind was able to make from these noses and ears some kind of necklaces and bracelets for herself and for her servants. She gave some of these "necklaces" and these mutilated jewels to Wahshiy himself, the servant of Jubeir bin Mut'em. Then she savagely opened Hamzah's stomach and reached to his liver. She took it out, and chewed it to actually eat it but she could not bear it so she threw out of her mouth. Indeed, it is very important to remember that this woman, Hind, was the wife of Abi Sufyan, and the mother of his own son Mu'awayah. She ironically became a Moslem after the conquering of Makkah and after her husband himself and son were forced into Islam, as we shall see.

The Messenger of Allah (MPBAUH) was really very sad and angry for such an act of maiming in his uncle Hamzah, and to which he angrily said: "If Allah would give me the chance and take one part of Quraysh, I would maim

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[1]The Emigrants were Ali, Abou Bakr, Omar, Abd Ar-Rihman bin A'wf, Sa'ad, Talahah, Az-Zubeir, and Abou Obeidah bin Al-Jarrah. The Ansar were Abou Dijanah, Al-Habbab bin Al-Munther, A'asem bin Thabit, Al-Harith bin As-Summah, Sahl bin Hanief, Sa'ad bin Ma'a-ath, and Usayd bin Hudayr.

in thirty men of them." And when the Moslems saw how much the Prophet (MPBAUH) was sad for his uncle and so angry with those who had done it, they said: "If Allah gave us victory over them in any day ever, we shall maim in them and mutilate them in such a manner that had never happened before among the Arabs." This really tells us that maiming was something common among the Arabs in the Pre-Islamic phase, and it usually occurred as a sign of revenge from the enemy, especially if they felt angry and frustrated of this enemy. That is why Islam prohibited it for its savageness and inhumanity.

Indeed, Ibin Abbas said that Allah the Exalted and the Elevated has revealed the following verses in this topic and in what the Messenger of Allah and his Companions had said of it: "And if ye do punish them, punish them no worse than they punished you out: but if ye show patience, that is indeed the best course for those who are patient. And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots."(*An-Nahl, 126-7*). As a result, the Prophet (MPBAUH) forgave them and forbidden the act of maiming. He said: "be patient and wait for Allah will give us the reward." Thus, maiming was prohibited in the True religion of Islam, while in modern 20th-century armies of supposed civilized nations maiming is still a common practice and committed against the enemy when ironically they frequently claim that it does not happen, and that the Moslem religion is a savage and barbarous one. In addition to Hamzah, on the day of Uhud, it was maimed in Abdullah bin Jahsh, who was killed by Abou Al-Hakam bin Al-Akhnas bin Sharieq Ath-Thaqafi. When he was killed, Abdullah was just over forty years old, and he was buried with his uncle Hamzah (for he was the son of his own sister) in one and same grave.

One of the Miracles of the Messenger of Allah (MPBAUH)

The Messenger of Allah (MPBAUH) had so many miracles, and one of them is the following:

> Qatadah bin An-Nu'man of Bani Thafar was hit in his eye and it was plucked out of its socket and laid on his cheek. When the Messenger of Allah (MPBAUH) saw it he came to him and put it back in its place and it quickly recovered and it became his best eye. Ibin Is-haq also reported, on the authority of A'asem bin Omar bin Qatadah that the Messenger of Allah (MPBAUH) had shot off his bow till its ends got bent and needed to be straightened, and it was taken by Qatadah bin An-Nu'man. He got the bow, and on that day Qatadah was hit in his eye, and the Prophet (MPBAUH) came to him and put for him his eye back into its place. Also, Ibin Is-haq reported in the same way, and on the authority of A'asem bin Omar bin Qatadah, that the Prophet (MPBAUH) had replaced it back in his own hand, and it became his best and sharpest eye.

Sa'ad bin Abi Waqqas
(may Allah be pleased with him)

Sa'ad bin Abi Waqqas is Abou Is-haq bin Malik bin Waheeb bin Abd Manaf bin Zuhrah bin Kilab Az-Zuhri, the Makkan and the Madinah man. He was one of the Ten Companions to whom the Messenger of Allah (MPBAUH) had given glad-tidings of paradise. He was an old Moslem; he joined Islam when he was only 17 years old. He was the first man to have thrown an arrow in the path of the Moslem struggle. He was one of the first Emigrants, and he participated with the Messenger of Allah in nearly all the battles, including Badr, Uhud, Al-Khandaq. He was nicknamed as the knight of Islam, and he fought heroically and courageously in Uhud. It was said that he threw on that day more than one thousand arrows.

Indeed, it was reported in *Sahih Al-Bukhari*, on the authority of Sa'ad bin Abi Waqqas (may Allah be pleased with him), that he said: "I have seen the Messenger of Allah (MPBAUH) at the battle of Uhud with two men on his sides fighting for him and they were wearing white clothes; they were fighting in the strongest fashion I have ever seen and I will never see." On his authority (may Allah be pleased with him) that he also said: "The Messenger of Allah (MPBAUH) emptied for me his quiver on the day of Uhud and said, 'throw I will sacrifice for you my father and mother.'" On the authority of Ali (may Allah honour his countenance) that he said, "I have never heard the Messenger of Allah (MPBAUH) saying to any one 'throw I will sacrifice for you my father and mother' except to Sa'ad may Allah be pleased with him; that is on the day of Uhud. This is so because the Messenger of Allah (MPBAUH) had said such a thing to Az-Zubeir on the day of Al-Khandaq. Indeed, the Messenger of Allah (MPBAUH) used to feel proud of his men and say, for example, "this is Sa'ad my uncle (from the mother's side), so any man can show me his uncle?!" This is the case because Sa'ad (may Allah be pleased with him) was from Bani Zuhrah, which was the family of the Prophet's mother. Indeed, whenever Sa'ad was a bit absent from the presence of the Messenger of Allah (MPBAUH) he used to say: "Why am I not seeing the pretty, the pleasant, the eloquent."

The Defeatist Moslems

The Moslems returned back from the battlefield beating themselves up without knowing it for the real confusion and the haphazardness that befell them. They retreated back to Al-Madinah and all of them got scattered and disunited. Indeed, Al-Hafez bin Hajar said that they have become three groups:

1) One group of them continued in their retreat or defeatism till near the city, and they did not come back until the whole fighting had stopped. They really were the minority of them, and of them Allah the Exalted revealed the following verse: "Those of you who turned back on the day the two hosts met,- it was Satan who caused them to fail, because of some evil they had done. But Allah has blotted out their fault; for Allah is Oft-forgiving, Most Forebearing."(*Al-i-Imran, 155*).

2) The second group were confused and unsure of what they have heard that the Prophet (MPBAUH) had been killed. Thus, the only thing they had to do was to stand fast and defend themselves or to continue fighting and going ahead in it till one is killed or succeeded; indeed they were the majority of the Companions who had done this.

3) The third group was the one which really stood fast beside the Messenger of Allah (MPBAUH) and fought with him. Indeed, the second group came back to this one bit by bit when they realized that the Messenger of Allah (MPBAUH) was still alive.

The Courage of a Woman and her Steadiness with the Messenger of Allah (MPBAUH)

When the Moslems got attacked from the back and were really confused about what is going to happen to them, one woman named Um Amarah stood firm with the Messenger of Allah and his courageous Companions whose hearts Allah the Exalted had filled with courage and power to have been steadfast in their positions. Indeed, this is one lasting mark of pride that the Moslems feel. Ibin Hisham reported this story by saying that Um Amarah Nasiebah bint Ka'ab Al-Maziniyah had fought on the day of Uhud. Sa'eed bin Abi Zeid Al-Ansari also mentioned that Um Sa'ad bint Sa'ad Ar-Rabee' had said: "one day I came to Um Amarah and I said to her, ye aunt, tell me what is the news." She replied, "I went out at the beginning of the day and I was watching what the people were doing while I was giving them drinking water. When I reached to the Messenger of Allah (MPBAUH), who was among his companions like the state and the wind for the Moslems. Thus, when the

Moslems retreated I went to the Messenger of Allah (MPBAUH) and stood beside him and began fighting and defending him with a sword and also shooting arrows at the Unbelievers till I got wounded myself." Indeed Um Sa'ad said: "I have seen a big and hollow wound on her shoulder, and I said to her who had hit you in this?" She replied: "Ibin Qami'ah (literally translated as ugly), may Allah keep him ugly. It happened when most of the people had left the battlefield and the Messenger of Allah (MPBAUH) exposed to the enemy, that ugly man came forward shouting, 'show me Mohammad!' Indeed, I have resolved that I shall not survive if I let him survive. So I have obstructed his way with the help of Musa'ab bin Umeir and the other men who remained firm around the Messenger of Allah (MPBAUH). That was how he hit me in this blow, but I have hit him harder than this, and more than once. But the wicked man was not affected because he was wearing two armours.

In the book of *Asad Al-Ghabah*, it was also reported that Um Amarah had actually witnessed Al-Aqabah pledge of allegiance, and participated in the Battle of Uhud with her husband Zeid bin A'asem and her two sons Habieb and Abdullah. And in the words of Ibin Is-haq, she also witnessed Ar-Radwan pledge of allegiance, and participated in the Battle of Al-Yamamah, where she fought till her hand was wounded; in this battle she was wounded twelve wounds. Ikrimah, the servant of Ibin Abbas, reported on her authority that she had said to the Messenger of Allah (MPBAUH): "I do not see anything except for men, and I do not see women being mentioned in anything, and that was why the verse was revealed: "For Moslem men and women, for believing men and women..." *(Al-Ahzab, 35).*

The Reasons for the Moslem Defeat

in the Battle of Uhud

Abou Sufyan bin Harb was the man who led all Quraysh's armies on the day of Uhud, and he did not know better than the Messenger of Allah (MPBAUH) in the leading of armies and the tactics of organization. But the difference was that Abou Sufyan was able to recruit a large number of Quraysh's men. Their number reached 3000 men, 700 of them armoured, and another 200 knights. But those Moslems who went out with the Messenger of Allah (MPBAUH) were just 700 men, only 100 of them armoured, and with only two horses. This was the case because Abdullah bin Obayy let him down and withdrew from the expedition and retreated with the third of the Moslems back to Al-Madinah.

Moreover, after the Messenger of Allah (MPBAUH) had positioned the Moslem army at the foot of Mount Uhud and the arrow-shooters at the top of a small mountain and ordering them never to budge from their places by saying: "protect our backs so they won't be able to come at us from behind", they again let him down and left their positions and went down out of greed and to seek booty. By doing that Khalid bin Al-Waleed was able to come back and counter-attack the Moslems from their backs by his horse-riders, especially after they have been clearly exposed with nobody to protect them from behind. When this happened they felt completely confused and muddled up, especially after someone has announced that the Messenger of Allah got killed. Upon hearing this the Moslems got even more confused and unsure of what they would do, and many of them withdrew from the battlefield and even some of them reached back to Al-Madinah.

However, one must emphasize that the Messenger of Allah (MPBAUH) never moved from his position in the battle or got affected by what happened. Some of his Companions saw him fighting heroically so they rushed to surround and protect him. They stood firm with him and fought with him heroically; even it was reported that Sa'ad bin Abi Waqqas, on his own, had thrown on that day more than one thousand arrows. Also, the Messenger of Allah (MPBAUH) had shot off his bow till its ends got bent and needed to be straightened. Also, Omar bin Al-Khattab (may Allah be pleased with him) was able to bring down the group of Qurashi fighters from the mountain, but all this was too late, after the Moslems got really defeated.

Abou Sufyan's Call

Abou Sufyan came closer to the Moslems after the battle and shouted to them: "Is Mohammad among you people there?" The Messenger of Allah (MPBAUH) then said to his Companions twice: "Do not answer him!" Abou Sufyan asked for three times a similar question: "Is Ibin Abi Qihafah among you people there?" And the Messenger of Allah (MPBAUH) said to his Companions: "Do not answer him!" Then Abou Sufyan asked for three times a similar question: "Is Ibin Al-Khattab among you people there?" And the Messenger of Allah (MPBAUH) said to his Companions: "Do not answer him!" Then Abou Sufyan looked at his companions and said: "For these they are killed, for if they were alive they would have replied." To this Omar Ibin Al-Khattab could not control himself and shouted at him: "You liar, you the enemy of Allah! Allah has kept us to humiliate you. Then Abou Sufyan replied: "Make Hibal higher! Make Hibal higher!" It was reported that he shouted in his utmost voice and said "yes!" Well-done and most effective! For our war has its ups and downs, the Day of Uhud for the Day of Badr! Make Hibal higher!"

Indeed, the reason for saying these phrases was that when he wanted to come out for the battle of Uhud he wrote on one sword "yes" and on another "no"and turned with them around Hibal, their god, as the ritual was, and it came out that it was the "yes" sword. As a result, he came to the battle of Uhud, and shouted, "make Hibal higher!" Then the Messenger of Allah (MPBAUH) said to his men, "answer him!" They said: "what shall we say?" He said: "Say that Allah is higher and most Exalted." Then Abou Sufyan said: "But we have Al-Izzah and you do not have an Izzah." Then the Messenger of Allah (MPBAUH) said to his men, "answer him!" They said: "what shall we say?" He said: "Say that Allah is our Lord and Helper, and you do not have a helper!"

When Omar replied to Abou Sufyan as he did, the latter said to him: "Come ye Omar, come to me!" Then the Messenger of Allah (MPBAUH) said to Omar, "go to him and see what he wants." Then Omar went to him, and Abou Sufyan said to him: "I ask you by the name of Allah, did we kill Mohammad?" Then Omar replied: "By Allah no, and he right now hears what you are saying." Abou Sufyan then said: "I believe and trust you more than I do Ibin Qami'ah, and I throw Ibin Qami'ah's words, "I have killed Mohammad," back at him. Then Abou Sufyan shouted to the Moslem people: "if you found among your dead anyone being maimed, then I declare it to you that by Allah I was not happy with it, nor was I furious about it, nor did I forbid it, nor did I order it."

In this connection, Al-Halies bin Zaban, the brother of Bani Al-Harith bin Abd Manaf and who was then the Master of Al-Ahabiesh, had called upon Abi Sufyan bin Harb while he was hitting the jawbone of the maimed body of Hamzah bin Abd Al-Muttalib. Indeed, he was poking his spear in Hamzah's jaws and saying: "taste this you disobedient." Then Al-Halies said to his own tribe: "ye Bani Kinanah, this is the Master and leader of Quraysh, look what

he is doing with his own cousin, cutting his own flesh. Then Abou Sufyan replied to him: "Woe unto you, please keep it as a secret for it was a mistake." When Abou Sufyan left the battlefield with all his men, he shouted, "our rendezvous will be in Badr next year." To this threat, the Prophet (MPBAUH) said to one of his companions, "say to him, yes, it is a rendezvous between us." Then the Messenger of Allah (MPBAUH) sent Ali bin Abi Talib (may Allah honour his countenance) and said to him: "go out after them and see what they are doing or want to do. If they leave out the horses and ride the camels they will be going to Makkah; and if they ride the horses and herd the camels they will be going to Al-Madinah. By the One who hold my soul in His hand, if they wanted to go to Al-Madinah, I will walk to them into it and then fight it out or finish it off with them." Then, Ali (may Allah honour his countenance) said: "I went and traced them to see what they are doing, and I saw that they have left out the horses and rode the camels and went towards Makkah."

Thus, it is quite clear from all this that Abou Sufyan was really frightened of the consequences of what he had done in the jaws of maimed Hamzah. This is supported by what he said to Al-Halies, "keep it as a secret for it was a mistake." Then he made out himself innocent in his call saying: "by Allah I was not happy with it, nor was I furious about it, nor did I forbid it, nor did I order it." However, his call, "our rendezvous will be in Badr next year," is a mistake because such a warning will give the Moslems quite a precious chance and a good time to get ready and be well-prepared to fight and beat him and all the Unbelievers. Indeed, despite the fact that Makkah's army defeated the Moslems on that day, they did not continue and complete their win or did not reap the fruit of that win. They did not attempt to attack Al-Madinah, but they came back to Makkah. It seemed that Abou Sufyan was really frightened of following the Moslems into Al-Madinah, in case they would get any help from it.

The Martyrdom of Sa'ad bin Ar-Rabee' Al-Ansari

The Messenger of Allah (MPBAUH) said to his companions: "Who among you had seen what Sa'ad bin Ar-Rabee' had done? Is he alive or is he dead?" The prophet had said this because he had seen how the swords went down upon Sa'ad. Then a man from the Ansar called Obayy bin Ka'ab (may Allah be pleased with him) replied: "ye the Messenger of Allah, I will look for you and see what Sa'ad is doing." So he looked and found him wounded among the killed Moslems. He was taking his last breaths and he has received twelve stabs. Then he said to him: "the Messenger of Allah has ordered me to check you if you are among the alive or among the dead." To this Sa'ad replied: "I am among the dead, so convey to the Messenger of Allah (MPBAUH) my own greetings and say to him that Sa'ad bin Ar-Rabee' says to you, "may Allah reward you on our behalf the best rewards that a Prophet got rewarded on his nation." And convey my greetings to your own people and say to them that Sa'ad bin Ar-Rabee' says to you that you do not have any excuses, when you meet Allah, to let your Prophet be touched by any harm while you can still bat

an eye." Obayy then said: "before I could move from his side, he died." I came to the Messenger of Allah (MPBAUH) and told him what Sa'ad had said. The Messenger of Allah (MPBAUH) had said: "May Allah bless him, he acted in good faith towards Allah and His Messenger alive and dead." Indeed, Sa'ad bin Ar-Rabee' was a writer in the Pre-Islamic period and one of its learned men. He witnessed the Day of Aqabah, and participated in Badr, and martyred on the Day of Uhud.

Indeed, the Prophet's asking about Sa'ad bin Ar-Rabee' in such a hectic and dangerous moment in the battlefield clearly indicates his (MPBAUH) deep compassion and sincere love for his Companions, and which also marks his great and elevated manners. He used to ask about them during war time and peace time, and showed great interest in their affairs. They really loved him so much, a love which surpassed all kinds of love, and they defended him till the last moments in their lives. They were always worried in case he was touched by any harm, and in fact the advice of Sa'ad bin Ar-Rabee' to his own nation to protect the Messenger of Allah (MPBAUH) while he was taking his last breaths was one of the strongest marks of the real and sincere love of the Companions to him (MPBAUH). This was the case because he (MPBAUH) had such a high position among them and such a grand place within their souls. Indeed, Qatadah bin An-Nu'man used to receive all the arrows in his face in order to protect the face of the Messenger of Allah (MPBAUH), and the last one he received went into his eye and plucked it out. So he held it in his hand and took it to the Messenger of Allah (MPBAUH), who then replaced it to become the best and sharpest of his eyes. Thus, any one can and should see how much the love of the Messenger of Allah (MPBAUH) was so great among his Moslem Companions.

The Killing of Mukhayreeq

Ibin Is-haq reported that one of those who got killed on the Day of Uhud was a man called Mukhayreeq, who was a Jew from Bani Tha'alabah bin Al-Faytoun. It was said that when the Day of Uhud happened, this Mukhayreeq said to his own people, "ye the people of the Jews, by Allah you know that the winning of Mohammad over you is right." They replied: "but today is the Sabbath!" He then said: "You really do not have a Sabbath." When he said this, he took his sword and armour and said: "if I got hit or anything happened to me, all my money and wealth should go to Mahammad, and he is free to do with it whatever he likes." Then he went to the battle and fought beside the Messenger of Allah and defended him till he got killed. When this happened, the Messenger of Allah (MPBAUH) had said, as far as we know: "Mukhayreeq is the best of the Jews."

Mukhayreeq was a very learned Jew and a very rich man with a big wealth from the trade of dates. He really fully knew the Messenger of Allah (MPBAUH) in his own characteristics and through his teachings. He went against his own Jewish community and participated in the Battle of Uhud, and he was the only Jew to do that. When he got killed the Messenger of Allah (MPBAUH) took all his wealth, as he asked, and he gave it off as alms.

Quzman's Committing Suicide

Ibin Is-haq reported, on the authority of A'asem bin Omar bin Qatadah who said that, "we had a man among us who came from some unknown place, and he was called Quzman. Whenever he was mentioned to the Messenger of Allah (MPBAUH), he used to say that he belonged to the people of Hell. But when the Battle of Uhud occurred he fought heroically and by himself alone he killed eight or seven men of the Unbelievers. He really was a courageous man and he received many wounds, and as a result he was carried to the house of Bani Zafar. Then, many Moslems began saying to him, by Allah you have fought heroically today you Quzman, so be happy about the good news. He replied to them: 'what good news? For by Allah I have not fought for myself, only for my own people, and had it not been for that I would not have fought at all.' When his wound really got worse, he took out one arrow from his quiver and stabbed himself and he bled till he died. When the Messenger of Allah (MPBAUH) was told of this he said: 'I testify that I am truly the Messenger of Allah.'"

The Burial of Uhud's Martyrs

On the Day of Uhud many martyrs fell so they had to put each two or three men in one shroud and then be buried in one grave. The Messenger of Allah (MPBAUH) ordered that they should be buried immediately, and he did not pray on them, neither washed any one of them. Indeed, many Moslems carried their dead to bury them in Al-Madinah and then a call came to them from the Messenger of Allah (MPBAUH) saying: "return the killed men to the place where they got killed." This caller came to one man called Shammas bin Othman Al-Makhzoumi who was dying in his last moments and was being carried to Al-Madinah. The Messenger of Allah said to those who were carrying him, "carry him to Um Salmah." He was carried to her and then died. The Messenger of Allah (MPBAUH) then ordered that he be returned to Uhud and be buried there; that is, before he physically got buried in Al-Madinah. But those who got already buried in Al-Madinah, he ordered that they should remain where they were buried.

Moreover, the Messenger of Allah (MPBAUH) said to his Companions, check for me Amr bin Al-Jamouh and Abdullah bin Amr bin Haram. They were always together in life so keep them together and bury them in one grave.

The Prophet's (MPBAUH) Return to Al-Madinah

When the Messenger of Allah (MPBAUH) wanted to come back to Al-Madinah he rode his horse and the Moslems gathered and walked around him. Indeed most of them were wounded, and they had with them fourteen women who were at the foot of Mount Uhud. He said to them all, "line up after me till I invoke my Lord's guidance and help and His (the Elevated and the Exalted) satisfaction. Indeed, the Messenger of Allah (MPBAUH) said this because he really liked organization among his own men. So the men lined up in a nice procession after him, the men first and the women after them. He then said: "May Allah accept all our thanks for you. No one is able to close what You have opened; and no one is able to open what You have closed. No one is able to guide whom You have misled; and no one is able to mislead whom You have guided. No one is able to give whom You have not given; and no one is able to stop whom You have given. And no one is able to bring close what you have put afar; and no one is able to put afar what You have put close." He went on till the rest of this Tradition. Then he went back to Al-Madinah, and on all the way he was calming down his Companions, and especially quietening the women's awe and sadness. He constantly asked for them Allah's satisfaction, and he (MPBAUH) forbade them from hitting themselves, from shaving their heads, scratching their faces and from tearing their pockets and clothes.

The Mentioning of Uhud Expedition

in the *Holy Quran*

Allah the Exalted revealed in the *Holy Quran*, in the Chapter of *Al-i-Imran*, sixty verses about the Expedition of Uhud. Allah the Exalted said:

> "Remember that morning thou didst leave thy household early to post the Faithful at their stations for battle: and Allah hearth and knoweth all things. Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the Faithful ever put their trust." (121-22).

Indeed, most scholars of the Expeditions argued that these two verses were revealed in the Expedition of Uhud. The number of the Moslems were then a big one, but when they got divided and split into three groups and did not listen to the Messenger of Allah and his orders they got defeated. The next verse revealed is:

> "Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus may ye show you gratitude." (123).

Thus, when Allah the Exalted mentioned the story of Uhud, He followed it up with the story of Badr, because at Badr the Moslems were in their worst state in number and ammunition and yet they won; while the Unbelievers were in their best conditions and strength and yet they lost.

When Allah helped them and gave them victory they defeated their enemy. And Allah the Exalted revealed:

> "Remember thou saidst to the Faithful: 'Is it not enough for you that Allah should help you with three thousand angels specially sent down?" (124).

This help occurred on the Day of Badr and this is supported by the argument of most scholars and interpreters of the Quran. They all have argued that the angels fought on the Day of Badr and not on any other occasion. This is seen again as a sign of one of the miracles that Allah the Exalted revealed to His Prophet. The revelation goes on:

> "Yea, if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught." (125).

Thus, Allah the Exalted revealed that the help of the angels would come but on three conditions: the firm stand or patience, the right action, and the rush of the enemy on hot haste. Thus, when these conditions are not fulfilled then there is no blame should come to the One who first set them up.

The next verse continues in the same theme:

> "Allah made it but a message of hope for you, and an assurance to your hearts; in any case, there is no help except from Allah, the Exalted, the Wise. That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose." (126-27).

What is meant here in the phrase "expose them to infamy" is that Allah will punish the Unbelievers by shaming them, destroying them, defeating them, exasperating them, and by humiliating them. All these interpretations were mentioned by most of *the Quran* interpreters. The next verse is:

> "Not for thee, but for Allah, is the decision: whether He turn in mercy to them, or punish them; for they are indeed wrong-doers." (128).

Indeed, this verse was revealed in the story of Uhud because when the Messenger of Allah (MPBAUH) was hit by Utbah bin Abi Waqqas, and broke one of his front teeth, he began wiping the bleeding blood from his face and saying: "how could a nation succeed in life and they have struck and wounded their Prophet in the face while he was calling them to their Creator." Then, Allah the Exalted revealed it. In fact, it was said that he (MPBAUH) had cursed and shamed some people, and that is why Allah the Exalted revealed the following verse:

> "Mohammad is no more than a Messenger : many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah on the other hand will swiftly reward those who serve him with gratitude." (144).

When the crying and shouting occurred that Mohammad was killed as we have seen before in the Battle of Uhud, some men said: "if he were a Prophet he would not have been killed. Turn back to your brothers and your religion." To this kind of call, Anas bin An-Nadr, the uncle of Anas bin Malik, said: "Ye people, if Mohammad were killed then the Lord of Mohammad is a live and will never die. What are you going to do then with your lives after the Messenger of Allah (MPBAUH) had passed away. So fight for what had fought for, and die on what he had died on." Then, he said: "May Allah accept my own apology for them and for what they say." He then drew his sword and fought in the battle till he got killed. Also, when the face of the Messenger of Allah (MPBAUH) got wounded and one of his front teeth broken, Talahah bin Obeidallah carried him out of a ditch with the help of Ali

bin Abi Talib (may Allah honour his countenance) and Abou Bakr (may Allah be pleased with him) and a group of other men. Then the Messenger of Allah (MPBAUH) began calling his Companions: "Come to me ye the servants of Allah!" He continued saying this because a group of his men left out the battle and he blamed them for letting him down and for their turning back on their heels. They said to him: "ye the Messenger of Allah, we have sacrificed for you our own fathers and mothers. We have received the news that you were killed, so fear and confusion filled our hearts and then we escaped.

Allah the Exalted revealed the lesson meant and learnt from what happened to the Moslems for their not listening to and not obeying the orders of the Messenger of Allah (MPBAUH). Allah the Exalted taught them the bad consequences of disobeying and not strictly listening to the Prophet's orders of never leaving their positions as he told them: "Allah did indeed fulfil his promise to you when ye with His permission were about to annihilate your enemy, -until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight of the Booty which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you. But He forgave you: for Allah is full of grace to those who believe." (152)

The Expedition of Hamra'a Al-Assad

Hamra'a Al-Assad is the name of a place of about eight miles from Al-Madinah. This expedition was on the wake of Uhud. Uhud occurred on a Saturday and this expedition on the following day on Sunday morning. It was on the 16th of Shawwal after 32 months of Hijrah. It happened as a kind of following up after yesterday's enemy of the Qurashi Unbelievers.

Al-Waqidi reported about this expedition that all the Ansar came to the Messenger of Allah (MPBAUH) and waited at his door. When the dawn broke out and Bilal called for prayers, Abdullah bin Amr Al-Mazani came to the Messenger of Allah (MPBAUH) and told him that he had just arrived from his own people in Malal, which is a place near Al-Madinah, where the Qurashis settled for the night. He said that he had heard them saying: "You have not done anything! You have hit the spine of the people only and you have left them off and did not destroy them. They still have a lot of thinking heads there gathering strength against you; so let us go back to them and destroy what is left of them." Safwan bin Omayyah refused such an argument and urged his people (the Qurashis) by saying: "do not do that, for the people or the Moslems were really angry with what happened, and I am afraid all those who did not participate from Al-Khazraj will now gather against you and kill you all. So come back and the State is with you, and I believe if you came back to them the State will be against you." To this the Messenger of Allah (MPBAUH) said: "Safwan guided them and he himself was not a guide. By the One who holds my soul in His hand, I have got even the stones ready for them as an attacking force. If they came they would have been a past just like yesterday.

When the Messenger of Allah (MPBAUH) prayed in the Moslems the morning prayers, he lamented his people, and the Prophet's caller for prayers called the people to come out after the enemy. That is, Bilal was ordered to announce that the Messenger of Allah (MPBAUH) "is ordering you people to come out after the enemy, and nobody should come out except those who participated yesterday in the Expedition of Uhud." Indeed, the Messenger of Allah (MPBAUH) meant, when he ordered him to say that, to emphasize the roles of those who participated in the Battle of Uhud and to strengthen the grip over the enemy. By saying this, the Messenger of Allah wanted also to keep those hypocrites out of participating in the expedition. Thus, no one participated in this Expedition except those who participated in Uhud, with the exception of only Jabir bin Abdullah, who begged the Messenger of Allah (MPBAUH) by saying: "My father made me stay back at home to attend to seven of my brothers and sisters, and I could not participate in Uhud. So please allow me to walk over with you in this Expedition." The Messenger of Allah (MPBAUH), then, allowed him go out with them in this one. Thus, only those who fought in Uhud did actually participate in this Expedition except Jabir bin Abdullah.

The Messenger of Allah (MPBAUH), thus, sent three of his own men after the Qurashis. Two of them reached the Qurashi people where they settled in Hamra'a Al-Assad. The Qurashis saw these two men and then killed them. The Messenger of Allah (MPBAUH) and his guide Thabit bin Ad-Dahhak bin Tha'alabah bin Al-Khazraj went on in their way till they reached Hamra'a Al-Assad where they camped. They saw the two men who were killed by the Qurashis and then they buried them. The Messenger of Allah (MPBAUH) was still wounded in his face and the marks of the two rings were still visibly seen. Then the Messenger of Allah (MPBAUH) said to Talahah: "Ye Talahah, they will not be able to obtain anything like it from us till Allah will give us victory and conquer Makkah. He (MPBAUH) said to Omar bin Al-Khattab (may Allah be pleased with him): "Ye Ibin Al-Khattab, Quraysh will not be able to take anything like this from us till we obtain the corner stone (the headquarters of things).

The Messenger of Allah (MPBAUH) stayed with his men in Hamra'a Al-Assad the days of Monday, Tuesday, and Wednesday. The Moslems were making about five hundred fires every night to make them seen from far places. Indeed, these fires and the noise made form their camp were also heard to quite long distances. By doing so Allah the Exalted humiliated and defeated their enemy. The banner of this Expedition was carried by Ali bin Abi Talib (may Allah honour his countenance), and the Messenger of Allah (MPBAUH) asked Ibin Um Maktoum to take care of the prayers in the Moslems in Al-Madinah during his absence.

On the authority of Ibin Abbas (may Allah be pleased with them) who said that the Prophet had said: "Allah the Exalted had thrown terror in the heart of Abou Sufyan after what he had shown on the Day of Uhud, and that was why he quickly went back to Makkah.

After staying these three days in Hamra'a Al-Assad, the Messenger of Allah (MPBAUH) then went back with his Companions to Al-Madinah and arrived in it on Friday. He was then absent from it for five days. On his way back, he (MPBAUH) caught Mu'awiyah bin Al-Mugheirah bin Abi Al-Ass bin Omayyah bin Abd Shams, who was the grandfather of Abd Al-Malek bin Marwan, and he (MPBAUH) then ordered that this man be killed.

At-Tabari also reported that in this year - the 3rd of Hijrah - Fatimah became pregnant with Al-Hussein (may Allah be pleased with them). It was also said that the gap between her pregnancy and the birth of Al-Hassan was just above fifty days. In this year, too, (as it was said) Jamilah bint Abdullah bin Obayy also got pregnant with her son Abdullah bin Hanthalah bin Abi A'amer in the month of Shawwal.

Ba'ath Ar-Rajee'

Ar-Rajee' is a name of a spring of water. But both Ibin Is-haq and Al-Waqidi reported that Ar-Rajee' is a spring of water near the Al-Hada'ah between Makkah and A-Taif. But the word "Ba'ath" was added later to the name because an expedition with the same name happened near to it.

Thus, Ba'ath Ar-Rajee' was the squadron of A'asem bin Thabit Al-Ansari (may Allah be pleased with him). This Expedition happened in Safar, 4th, Hijrah (May 625 AD). The reason for this Expedition was that Bani Lihyan from Haziel tribe walked over to Adal and Al-Qarrah, the two tribes from Bani Al-Houn bin Khuzaymah bin Madrakah, and they gave them some camels from there on the condition that they would talk to the Messenger of Allah (MPBAUH) in order to send out from his own Companions some men to teach them Islam. Then seven men of these tribes came feigning Islam to the Messenger of Allah and said to him: "ye the Messenger of Allah, we are Moslems and we would like you to send with us a group of your Companions to teach us the religion proper and to make us read *the Quran*, and to teach us all the rules of Islams." It was reported that the Messenger of Allah (MPBAUH) was planning then to send some men to keep an eye on the movements of Quraysh. So when these men came pretending that they wanted help to become good Moslems, the Messenger of Allah (MPBAUH) took this opportunity and sent with them six men of his Companions for the purposes mentioned above. This Expedition was composed of A'asem bin Thabit, Marthad bin Abi Marthad Al-Ghanawi, Khubayb bin Adi Al-Awsi Al-Badri, Zeid bin Ad-Dathinnah, Abdullah bin Tareq, and Khalid bin Al-Bakier.

These Moslems went out in this Expedition till they arrived at Ar-Rajee', where the tribes betrayed them and asked Haziel tribe,too, to help them to kill these Moslems. So the Moslems of this Expedition, and in their state of travelling, were shocked to find out that these tribes really faced them with swords and meant to kill them all. Then, A'asem and his company drew their swords to fight them. Then the tribes said to them: "by Allah we do not want to kill you, and so you have the Covenant of Allah and His pledge that we will not kill you." Of course they said this because they wanted to sell them to the Unbelievers of Quraysh. They wanted to do this because they knew that Quraysh's most lovable thing was to get any Moslem from Mohammad's (MPBAUH) men and to torture him and maim in him in revenge for those got killed from them in Badr and Uhud. So these Moslem men refused to accept such a bargain. But Marthad, Khalid bin Al-Bakier and A'asem bin Thabit said: "by Allah we do not trust any Unbeliever and we will not accept any pledge from him." So they fought till they got killed.

Zeid, Khubayb, and Abdullah bin Tareq, however, got lenient and soft and they felt they wanted life more so they decided to submit themselves. Thus, they got them as captives and took them to Makkah to sell them there. When they arrived at Ad-Dharan, Abdullah bin Tareq freed his hand from the bonds and he drew his sword to fight them, but they left him behind and

stoned him to death. His grave is in Ad-Dharan till today. Khubayb bin Adi Al-Awsi Al-Badri and Zeid bin Ad-Dathinnah, and on the other hand, were brought to Makkah where they got sold. Khubayb was bought by Hujayr bin Abi Ihab At-Tamimii, the ally of Bani Nawfal through Uqbah bin Al-Harith bin A'emer bin Nawfal. This Hujayr was the brother of Al-Harith bin A'amer (both from the same mother), and he bought Khubayb to kill him in revenge of his killed father. Zeid bin Ad-Dathinnah was also bought by Safwan bin Omayyah, who wanted to kill him in revenge of his father Omayyah bin Khalaf. This act of buying occurred in the month of Thee Al-Qi'dah. They imprisoned them till the Prohibited Months were over, and then they first killed Zeid. Khubayb, too, was imprisoned until the end of the Prohibited Months, and then they agreed to kill him.

Indeed, at first they badly tortured him in his prison, which made him say to them: "honourable people normally do not do such a thing in their prisoner." After that they treated him better and appointed a woman servant to guard him. She was Mawiyah, the servant of Hujayr, who said that while Khubayb was in prison he was constantly reciting *the Quran*. When the women heard him, they cried and felt compassionate for him. Mawiyah reported: "I said to him, 'do you need anything I could give to you?' He replied: 'no, but could you give me some fresh water to drink? And please do not give me any meat slaughtered at the Idols, and please help me when they want to kill me!'" Thus when they wanted to kill him she told him so, and by Allah she did not make it long. When the Prohibited Months were over and they took out Khubayb to kill him, he said: "Please allow me to pray two bows!" So they allowed him and then he prayed two prostrations." After this incident the habit continued as a *Sunnah* to allow those who will be killed to pray two bows. Khubayb then said: "had it not been for the fear that they would say he was frightened of death, I would have prayed more. And I do not care about any torturing since Allah is the only One who determines my death, and then he said:

> And this will be for Allah if He wants,
> To bless my dismembered limbs and torn corpse.

He continued to say: "May Allah count them, disunite and shame them." Then he was taken out by Abou Siraw'ah bin Al-Harith bin A'amer bin Nawfal bin Abd Manaf, who stuck him to death.

On the authority of Urwah bin Az-Zubeir (may Allah be pleased with him) who said: "when they took Khubayb to kill him and when they pointed at him their arms, arrows and spears while he was crucified, they shouted at him and tried him: 'would you like Mohammad to be in your place?' He replied: 'no, by Allah I would not like him to sacrifice a thorn in his own foot for me.'" Indeed, it was reported that Zeid bin Ad-Dathinnah was told the same thing when they killed him and he replied in the same manner. That is why Abou Sufyan, who was the leader of the Unbelievers, had said: "I have not seen among all people anybody who loves anybody else, like the love of the Companions of Mohammad to Mohammad." In this context, the man who killed Zeid was Nastas.

Indeed, when A'asem bin Thabit got killed, the tribe of Haziel wanted his head to be sold to Sulafah bint Sa'ad bin Shuhayd, who vowed, when her son got killed in Uhud, to use A'asem's skull - if she could get it - as a bowl to drink wine with. But A'asem's dead body and head were protected by raging wasps, and the Unbelievers could not reach it, they said to each other, 'leave him till the night fall and the wasps would leave him, and then we would take him to her.' Then Allah the Exalted sent a flood at that night, which carried the body of A'asem far away from them. Indeed, it was reported that A'asem had already vowed to Allah the Exalted never to allow any Unbeliever to touch him and neither will he ever touch any Unbeliever for they would turn him impure. When Omar bin Al-Khattab had heard this story he said: "It is amazing how Allah the Exalted protects His Faithful servants. A'asem had already vowed to Allah the Exalted never to allow any Unbeliever to touch him and neither will he ever touch any Unbeliever all his life. So Allah the Exalted protected him after his death in the same way He protected him in his life."

Thus, when those men sent by the Messenger of Allah (MPBAUH) to the tribes of Adal and Al-Qarrah from the people of Ar-Rajee' got killed, and when the news reached to him (MPBAUH), he sent Amr bin Omayyah Ad-Damrii to Makkah and accompanied by another man from the Ansar, and he ordered them to kill Abou Sufyan bin Harb. This man Amr bin Omayyah Ad-Damrii was a real expert about Makkah, and he was a courageous man. But, when they reached Makkah they went around or circumambulated the Sacred House for about one week. But one man from Makkah recognized Amr and then shouted so loud that "Amr bin Omayyah is here". Thus, they both fled from Makkah and arrived back safe in Al-Madinah.

The Squadron of Bi'r Ma'unah

This squadron is called the squadron of Al-Munther bin Amr Al-Khazraji, and it was also called the squadron of Al-Qara'a. This squadron happened in the month of Safar, 4th, Hijrah (May 625 AD), and just four months after the Battle of Uhud.

Ibin Is-haq reported, on the authority of his leading men, that the story behind this event was that a leading man called Abou Bara' A'amer bin Malik bin Ja'afar Al-A'ameri, who was known of sword playing, was invited by the Messenger of Allah (MPBAUH) to become a Moslem, but he refused, or showed some readiness to do so provided there was sufficient support in his tribe; he said to him: "Ye Mohammad, I like your proposal and your purpose is honourable enough but I am not sure about my tribe. So why not send with me a group of your men to act as missionaries and through their teachings I hope they would follow you. If they did that I would be the most pleased." But the Prophet was a bit dubious about the proposition and said to him: "I am a bit afraid from the tribes of Najd who might harm them." Then Abou Bara' said: "I am their neighbour, so I shall act as their protector."

Thus, the Messenger of Allah (MPBAUH) sent Al-Munther bin Amr and with him about seventy men as teachers (reciters of *the Quran*). When they arrived at the well of Ma'unah, they sent Haram bin Malhan, who was the brother of Um Sulaym, and the uncle of Anas bin Malik (may Allah be pleased with him), as the carrier of the Prophet's letter to A'amer bin At-Tufayl bin Malik bin Ja'afar Al-Kilabi Al-A'ameri, who was also the nephew (from his brother) of Abi Bara'. So At-Tufayl did not even bother to read the letter and immediately jumped at Haram the envoy and killed him. He also tried to get his tribe Bani A'amer to attack the Moslem party which was sent supposedly to teach them Islam. They refused by saying that they insist on observing the protection given by Abou Bara'. A'amer bin At-Tufayl, however, persuaded some neighbouring tribes of Bani Sulaym, Osayyah, Ri'lah, and Zakwan to come and attack the Moslems, which they did; they made A'amer bin At-Tufayl as their leader in the attack. During that time, the Moslems felt that their envoy, Haram, was too late and did not come back to them. That was why they went after him and so the tribes met them, surrounded them, and they hugely out-numbered them. When they fought they killed all the Moslems.

When the Messenger of Allah (MPBAUH) heard the news that all his companions at the well of Ma'unah were killed, he (MPBAUH) said: "This was caused by the dubious action of Abi Bara' who guarantied their protection in his own neighbourhood. I was really suspicious of the whole thing and I hated to do it. Then Abou Bara' heard of what happened, and he died regretting what his own nephew A'amer bin At-Tufayl had done with the Moslems. A'amer bin At-Tufayl himself later died.

Hassan bin Thabit said eulogizing the killed Moslems in Ma'unah:

Upon the killed ones in Ma'unah ye eyes,
Flow down tears like rain and not just drops.
Upon the Prophet's horses tomorrow they met,
And their death met them just as their destiny.

Indeed, the Messenger of Allah (MPBAUH) never felt so emotionally upset for any killed ones more than those killed at the well of Ma'unah, simply because he did not send them for fighting; they were sent as missionaries of Islam. What was even more surprising was that the Arabs never really had the habit of killing messengers and missionaries. Indeed, the scholar Az-Zarqani reported that the Messenger of Allah (MPBAUH) was not inspired by Allah the Exalted and the Elevated about what is going to happen to the missionaries he sent to Ar-Rajee' before he sent them off, as it was normally the case of telling him. But He the Most Exalted knew how much they love to die for Him and to be martyrs, and this happened through the coming of Abi Bara' and those who came to for the people of Ar-Rajee'.

Moreover, this squadron had in it Amr bin Omayyah Ad-Damrii, who was the only survivor and who was taken prisoner. A'amer bin At-Tufayl said to him: "my mother had some soul relationship to you, so you are free for her." He cut his back hair and set him free for the sake of his own mother. But when he arrived at Al-Madinah he came to the Messenger of Allah (MPBAUH), who told him you have escaped from them?" Indeed, when Amr came out from them freed and came to Al-Madinah, he met two men on his way in a place called Qarqarah, who were from Bani A'amer and form Bani Kilab. These men met him under a shade where he was taking some rest. They had with them some kind of guarantee of safety from the Prophet (MPBAUH), but he did not see it or know that. Amr asked them about the name of their tribe and they said to him that they are from Bani A'amer. Then, he let them go sleep and killed them thinking that he had done something great for the sake of those got killed at Ma'unah. When he arrived to the Messenger of Allah (MPBAUH) he told him this and then the Prophet told him: "What a bad and foolish thing you have done! These people had form me a guarantee of safety for the religion they want to have." That was why the Prophet paid for their people blood-money.

From those missionaries got killed at Ma'unah was A'amer bin Fahirah, the servant of Abi Bakr (may Allah be pleased with him). Indeed, he was the one who had really been tortured in the path of Allah, and then been bought by Abou Bakr and freed him for slavery. He was martyred in this event when he was forty years old.

The Expedition of Bani An-Nadir

An-Nadir is the name of Jew tribe who were living in Al-Madinah, who, along with the tribe of Bani Quraythah, were actually living just outside the city within fortresses and gardens of their own. Indeed, it was reported by many biographers that when the Jews came to Al-Madinah they lived in the lower section of it, but they did not like it so they moved up to the upper parts of it. Thus, Bani An-Nadir stayed in But-han and Bani Quraythah in Mahzour, both of which are valleys coming down from Harrah, and they had in them a lot of fresh water. Therefore, Bani An-Nadir built in this valley fortresses and made a lot of gardens in which they lived. The distance between them and Al-Madinah was about two or three miles only. In addition to these gardens, they had a lot of palm trees around the city itself. This Expedition happened in Rabee' Al-Awwal, 4th, Hijrah, the 37th month of Hijrah (June 625 AD).

The Messenger of Allah (MPBAUH) went out on Saturday and prayed in the Mosque of Quba' and he had with him a group of his Companions from the Emigrants and the Ansar. Then he came to Bani An-Nadir and he asked them to help him to pay the blood-money for the two men killed by Amr bin Omayyah Ad-Damrii. Then they answered him: "we shall do what you have asked for, ye Aba Al-Qasem." After that, they have talked among each other and they wanted to kill him. Omar bin Juhash bin Ka'ab bin Basiel An-Nadari had said that I will appear at the house and then I will throw at him a stone. Then Salam bin Mashkam said to them: "do not do that, for by Allah he will know what you are up to; and this is a betrayal of the trust between us and him. The news about their intended attack reached the Messenger of Allah (MPBAUH) and so he quickly went out as if he needed something. He went out to Al-Madinah and his Companions followed him.

Moreover, the Messenger of Allah (MPBAUH) sent to them Mohammad bin Maslamah to tell them the following message: "come out of my city and do not share it with me. You have plotted a lot against me and you have wanted to kill me. I have had enough of your treachery although I have given you a lot of respect. If we see any one of you in the city we shall kill him." That was why they stayed indoors for few days preparing things, and they sent for one of their leading men with a worthy outfit, and they discussed it with the people to see who is most courageous to meet the attack. Then Ibin Obayy sent for them the message: "do not come out of your houses and stay in your fortress. I have two thousand of my people with me, in addition to many other tribes who are willing to help you. We will all enter with you to your fortress, and they are all ready to die for you. Quraythah will also help you and you may have the help of Ghatafan tribe who are your allies." Upon receiving this message Huyayy felt assured and got greedy and arrogant. He sent to the Messenger of Allah (MPBAUH) a message saying: "we shall not leave our homes, and do whatever you like." Then the Messenger of Allah

(MPBAUH) began saying: "Allah is the Greater, and the Moslems repeated after him, Allah is the Greater." And he said "the Jews are going to fight."

The Messenger of Allah (MPBAUH), with his Companions, then went over to them to force them out of the city. He prayed with his Companions the afternoon prayers in the open country of Bani An-Nadir. He made Ali bin Abi Talib (may Allah honour his countenance) carry his banner, and he asked Ibin Um Maktoum to take care of the prayers in Al-Madinah. When they saw the Prophet (MPBAUH) they stayed inside their fortresses, and with them their arrows and spears. The tribe of Quraythah let them down and did not help them against the Prophet. Ibin Obayy as well as their allies from Ghatafan also let them down and did not offer them any help. Thus, the Messenger of Allah (MPBAUH) besieged them and cut their palm trees. As a result they declared to the Messenger of Allah: "we shall leave off your city and country." He replied to them: "I will not accept that now." Then he said: "Get out of it and you will only save your own blood and souls, and whichever your camels are able to carry, except your armours and arms." They accepted this offer and agreed to execute its conditions. Indeed, he (MPBAUH) besieged them for fifteen days.

Banu An-Nadir then carried everything they can from their wealth and properties and whatever their camels could carry. Each one of them literally used to destroy and bring down his own house into ruins, especially its door lintels, to take them away on the back of their camels. Some of them went to Khaybar and the others travelled to Syria. Some of those who went to Khaybar were Salam bin Obayy Al-Haqeeq, Kinanah bin Ar-Rabee' bin Obayy Al-Haqeeq, and Huyayy bin Akhtab. When they arrived at Khaybar its own people respected them and gave them help.

When Banu An-Nadir were absolutely sure that they had to leave their houses in Al-Madinah, they envied and grudged that the Moslems should come and stay in them. That was why they began destroying them from within; they used to look at the wood inside the house and whenever they liked any piece they used to bring it down and take it away. They even used to break down their own doors and their lintels and take them away on their camels.

In this connection, Professor Israel Wilfinson argued in his book *The History of the Jews in the Arab Country* the following:

> The destruction of homes was not intended by the Jews for the mere destruction itself or for the sake of the wood; but the destruction of the house door-lintels was connected to an old known myth and Torah belief which involves that every Jew normally hangs on the door-lintel of his own house some sacred scriptures which include the Will of Moses for Bani Israel, which reads to keep believing in one God and never exchange Him for anything, even if they get killed in the path of this belief. Therefore, whenever the Jews abandon their own homes they take these wills with them. Indeed, this is a very old habit of theirs till even today. It was reported, too, that the Jews of the Arab country used to do the same thing and put the will inside the wooden door-lintels to protect the will from destruction through the air and touching it by hands. That was why

when they were forced out of their own homes in Al-Madinah they destroyed their homes and their thresholds and took these wills (and the wood) with them.

Indeed, we accept that this is a Jewish habit, and we do not contest him about it that the Jews of Bani An-Nadir had taken with them their sacred scriptures. What we really question is that the taking of the scriptures only does not entail the destruction of the homes, otherwise if each one of them moved from one home to another then he had to destroy the first one to take the scriptures, and this is impossible. Indeed, Ibin Is-haq was so clear about this when he said that a man of them would destroy his own home from its own door threshold and then would put it on his camel and go.

In the *Aleppo Biography* it is recorded that they used to destroy their own homes, their pillars and their roofs, and they used to take the wood, even the pegs, and destroy the walls for the mere hatred and grudge and envy they felt, lest the Moslems would live in them. Ibin Is-haq reported on the authority of Abdullah bin Abi Bakr who said that the Jews went with their women and children and with all their properties and money; they carried with them their pieces of wood, their flutes, and their singers and songstresses singing behind them. There was among these lady singers Um Amr who was the lady friend of Urwah bin Al-Ward Al-Abbsii who sold her to them. Indeed, she was the most elegant of Bani Ghaffar's ladies, in her elegance, her style, and her pride that no living woman ever had during that time.

The Jews carried their belongings on about six hundred camels and went away. The Hypocrites, who pretended Islam like them, felt so sorry for them and really were very sad for them for being their own brothers. The Messenger of Allah (MPBAUH) took everything they had left behind them of their wealth and armoury. He found fifty armours and fifty helmets and three hundred and forty swords. In fact, Bani An-Nadir's money was taken by choice by the Messenger of Allah (MPBAUH) who then distributed it on his own family. He also stocked food supplies of barley and dates for his wives and for the family of Abd Al-Muttalib. The rest of the wealth was spent on buying arms and horses. This version of events is according to what is reported by the Leader Abou Haniefah (may Allah be pleased with him).

On the other hand, Ash-Shafi'i (may Allah be pleased with him) reported that the Messenger of Allah (MPBAUH) divided the wealth among the Emigrants, in order to ease the burden of the Ansar and their support to them. This version of events tallies with what Ibin Is-haq argued: "leave the money to the Messenger of Allah (MPBAUH) who will decide where and how to use it the way he wants." That was why the Messenger of Allah (MPBAUH) divided it among the first early Emigrants without giving anything to the Ansar, except Sahl bin Hanief and Aba Dijanah Simak bin Kharshah who, it was said, were really poor, and that was why they were the only ones who were given some money by the Messenger of Allah (MPBAUH).

In fact, none of the Jews of Bani An-Nadir enter Islam except only two men: Yamine bin Omeir bin Ka'ab bin Amr bin Juhash and Abou Sa'ad bin Wahab who became Moslems. By doing so they saved their own wealth. Indeed, in this Expedition one Jew from Bani An-Nadir was killed and his

name was A'azouk, who was a courageous arrow-shooter. He was killed by Ali bin Abi Talib (may Allah honour his countenance). Then the Messenger of Allah (MPBAUH) sent Aba Dijanah and Sahl bin Hanief with about ten men after those Jews who fled from Ali (may Allah honour his countenance), and they caught and killed them and threw their heads in some wells.

Ibin Is-haq also reported that Allah the Exalted revealed the whole Chapter of *Al-Hashr* or *The Gathering* in relation to the case of Bani An-Nadir It is mentioned in this Chapter all what happened to them or how Allah the Exalted punished them through His wrath and how He sent at them the Messenger of Allah (MPBAUH) and how he kicked them out of the city. Moreover, it is mentioned in *Sahih Al-Bukhari*, on the authority of Sa'eed bin Jubeir who said that "I said to Ibin Abbas (may Allah be pleased with them) the Chapter of *Al-Hashr*. Then he said to me, 'you should say the Chapter of An-Nadir.'"

(P.S.):
In all the references I have used in writing this book I did not come across the exact number of the Jews of Bani An-Nadir who were expelled from Al-Madinah by the Messenger of Allah (MPBAUH).

Wine Prohibition:

The Greatest Social Reform

A group of the Companions said: "Ye the Messenger of Allah, tell us what you think of the wine. It takes the mind off and it wastes the money too." So Allah the Exalted said in it: "They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than profit."(*Al-Baqara, 219*). After this verse many men left it, but a lot of others still drank it. Then Abd Ar-Rahman bin Awf invited some men for a social gathering and they drank a lot of wine and got drunk at the end. After that some of them went for prayers and they began saying: "Say: O ye that reject Faith! I worship that which ye worship."(*Al-Kafiroun, 1*).

Then, Allah the Exalted revealed: "O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say." (*An-Nisa', or The Women, 43*). After this, some more people stopped drinking it. On another occasion a group of people of the Ansar gathered and they had among them Sa'ad bin Abi Waqqas. They had a lot of wine to drink and when they got drunk they felt so spirited and recited poetry till Sa'ad recited some poetry which had in it some kind of attack against the Ansar. As a result one man of the Ansar hit him with a jawbone of a camel and he hurt him. Then, Sa'ad came to the Messenger of Allah (MPBAUH) and complained to him about the incident. Moreover, Omar said: "may Allah reveal to us a clear and an undisputable proof about wine." Then Allah the Exalted revealed: "O ye who believe! Wine (intoxicants) and gambling, dedication of stones, and divination

by arrows, are an abomination, of Satan's handiwork: eschew such abomination, that ye may prosper. Satan's plan is but to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?" (*Al-Ma'ida, or The Table Spread, 93-94*). To this, Omar then said: "Ye Lord we have abstained."

Indeed, the logic behind prohibiting wine slowly, and stage by stage like this, was really because the people were used to drinking it and to getting some benefits out of it. Thus, He the Exalted knew that if He forbade it in one blow then it would have been really hard to them. Indeed, Abou Dawood reported in his *Sunnahs* on the authority of Ash-Sha'abi and of Ibin Omar (may Allah be pleased with them), who said: "The day the prohibition of wine was revealed it was suggested that it was derived from five main things: grapes, wheat, dates, barley, and corn." Al-Khattabi said that these things were specified as wine sources not because there was no other source of wine except these five but because these sources were the most known ones at that time. Also Abou Dawood reported on the authority of Jabir bin Abdullah who said that the Messenger of Allah (MPBAUH) had said: "If a plenty of it intoxicates then a small amount of it is prohibited."

Moreover, A'ishah reported that she had heard the Messenger of Allah (MPBAUH) saying: "Everything which intoxicates is prohibited; and the plentiful of anything which intoxicates a handful of it is prohibited." Thus, the Messenger of Allah (MPBAUH) prohibited everything which intoxicates and everything which weakens or slackens. In fact, the slackening drink is the drink which produces in the body some kind of languor or slackness or even paralysis in the limbs. Finally, wine was prohibited in the 4th year of the Hijrah and during the Expedition of Bani An-Nadir.

The Expedition of That Ar-Riqa'a

There was some dispute about the name of this Expedition as That Ar-Riqa'a. It was said that this name came from the name of a tree in the place where the Expedition took place. It was also said that the Moslems' feet were wounded because of walking and so they wrapped it up in pieces of cloths (the Arabic translation of riqa'a). It was also said that it was named like this because their banners had in them some batches. Moreover, it was reported that the name came from a mountain's name which has some batches of black, white and red colours as if they were batches in the mountain itself. That was why the Expedition was named like this after the name of the mountain. Finally, what is even more possible is that the name has come from the name of a place mentioned by Du'thour: "Till we arrived at That Ar-Riqa'a". Indeed, this Expedition was named in many other names such as the Expedition of Muhareb, of Bani Tha'alabah, of Bani Anmar, and the Expedition of the fear prayer because it happened in it.

Ibin Is-haq reported that after the Expedition of Bani An-Nadir, the Messenger of Allah (MPBAUH) had stayed in Al-Madinah the two months of Rabee' Al-Awwal and some of Jumadah. Then he raided Najd aiming at subduing Bani Muhareb and Bani Tha'alabah from the tribe of Ghatafan Nakhl. This was what was called the Expedition of That Ar-Riqa'a, where the Messenger of Allah (MPBAUH) met a group of the tribe of Ghatafan who came close to the Moslems. There was no war between them and as a result they both felt frightened till the Messenger of Allah (MPBAUH) arrived at the scene and he prayed with the people what is called the prayer of fear. After that the Moslems left the place.

"The prayer of fear" was reported in *Sahih Al-Bukhari* on the authority of Abdullah bin Omar (may Allah be pleased with them) who said: "I raided with the Messenger of Allah (MPBAUH) the tribes of Najd till we became parallel to the enemy and we faced them. The Messenger of Allah (MPBAUH) then prayed in us in such a way that one group of us prayed with him and the others faced the enemy. The Messenger of Allah (MPBAUH) then bowed with those who were praying with him and then prostrated two prostrations. Then they left and replaced those who did not pray yet. When they arrived they bowed with the Messenger of Allah (MPBAUH) one bow and then he prostrated with them two prostrations and then finished off the prayers with the *Salam* words. After that each one of them prayed one bow for himself and then prostrated two prostrations.

The reason for his (MPBAUH) coming out in this Expedition was that there was some news which reached him to the effect that these tribes gathered against him some groups and wanted to fight him (MPBAUH). That was why he informed his Companions and ordered them to get ready and then went out in about four hundred men of his Companions, and it was said that they were more than that. He (MPBAUH) left Aba Zarr Al-Ghaffari (may Allah

be pleased with him) in charge of the prayers in Al-Madinah in his (MPBAUH) absence, and it was also said that he left for this duty Othman bin Affan (may Allah be pleased with him). The Messenger of Allah (MPBAUH) then left in this Expedition till he reached in a place called the valley of Ash-Shaqrah, where he spread his companies throughout the place. They came back to him at night and told him that they did not see anybody.

After that the Messenger of Allah (MPBAUH) went on in his way till they reached Nakhlah, which was a place in Najd and part of Ghatafan's land. He did not find in their sitting places except the women. He then took them with him and the news reached their own people. They felt frightened and spread all over the places on the mountain tops. Then a group of them gathered and came to fight him (MPBAUH) and his army. As a result, the people really frightened each other and they thought there would be some fighting between them. But in fact there was no fighting between him (MPBAUH) and the tribe of Ghatafan.

Finally, this Expedition witnessed the story of the man who drew the sword of the Messenger of Allah (MPBAUH) against the Messenger of Allah himself while he was asleep under a tree. The name of this man was Du'thour and that was according to *Sahih Al-Bukhari* and on the authority of Jabir bin Abdullah (may Allah be pleased with them) who argued that he raided with the Messenger of Allah (MPBAUH) the tribes of Najd. But when the Messenger of Allah (MPBAUH) returned, he returned too with him. When they arrived at a valley full of thorny trees and when they became sleepy, the Messenger of Allah (MPBAUH) stayed and the people spread around him in the shade of the trees. The Messenger of Allah (MPBAUH) sat down under a banana tree and he hanged his sword on it. Then Jabir said: "we slept an afternoon nap, and after a while the Messenger of Allah (MPBAUH) called us and we quickly went to him. We found an Arab Bedouin sitting near him. The Messenger of Allah (MPBAUH) then said to his Companions: "This man took my sword while I was asleep, and he held it in his own hand against me and said: 'who is going to save you now from me?' I said to him: 'Allah.' Then suddenly he sat down like that." Ultimately, the Messenger of Allah (MPBAUH) did not punish him.

The Expedition of Badr the Final

This Expedition is also called the "Small Badr" or "Badr the rendezvous" for the rendezvous made by Abou Sufyan on the Day of Uhud. It is also called the Expedition of "Badr the Third". It is ultimately called the Expedition of As-Saweeq.

In this Expedition the Messenger of Allah (MPBAUH) went out to Badr and with him one thousand and five hundred men of his Companions and they had with them only ten horses. That was in the month of Sha'aban as the time of meeting the rendezvous made by Abou Sufyan. He (MPBAUH) asked Abdullah bin Rawahah Al-Khazraji (may Allah be pleased with him) to take care of the prayers in Al-Madinah. The banner was carried by Ali bin Abi Talib (may Allah honour his countenance). Abou Sufyan, on the other side, went out with his Qurashi Unbelievers and they were two thousand men and they had with them fifty horses. The Qurashis arrived at a place near the Path of Ad-Dharan, and then Abou Sufyan thought of returning back to Makkah and said: "Ye the people of Quraysh, this will not be fit for us except in a fertile and prosperous year where you could pasture your animals and drink the milk. But this year is a dry one and we cannot go on in this campaign, so I am coming back and I want you to come back with me. So the people came back with Abou Sufyan to Makkah. That was why the Makkans named that army then as the army of thin grain. Indeed, it was reported that they said to them that "you went in order to drink some kind of mush."

Indeed, this whole campaign by Abou Sufyan was just a trick plotted by him in order not to allow the Qurashis to say that he did not fulfil his promise by going out to meet the Moslems again in Badr. He really did not want to fight but the whole thing was just a trick and a part of his arrogant personality. What is even more important is that his own army itself did not want to fight and that was why none of them refused to return back home to Makkah.

Abou Sufyan had already sent a man called Na'eem to Al-Madinah to spread fear among the Companions of the Messenger of Allah (MPBAUH) by talking about the large numbers of the Qurashi army and to urge them not to go out and meet it. This attempt in itself is another trick by Abou Sufyan to fool his own followers and to have enough excuse to come back to Makkah. But the Messenger of Allah (MPBAUH) did not care about the rumour of the large army of the Qurashis and how it may have lowered the morale of the people. Thus, he (MPBAUH) was firm in his own stand and said: "By the One who holds my soul in His hand I shall go and meet them even if I did not have anyone with me." As a result, this Expedition went ahead as planned and the Messenger of Allah (MPBAUH) stayed at Badr for eight days waiting for Abou Sufyan and his forces, but none came. During these eight days the Moslems did a lot of trading and they sold all what they wanted to sell of their goods, and as a result they won a lot of money.

In this year, the 4th of Hijrah, the Messenger of Allah (MPBAUH) got married to Um Salmah bint Abi Omayyah. In this year, too, the Messenger of Allah (MPBAUH) ordered Zeid bin Thabit to learn the book of the Jews. Also, in Jumadah Al-Awwlah of this year Abdullah bin Othman bin Affan, who was just six years old, and who was also the son of Ruqayyah the daughter of the Messenger of Allah (may Allah be pleased with them). Furthermore, in this year Al-Hussein (may Allah be pleased with him) was born.

The Expedition of Dawmat Al-Jandal

And it was the first of the Expeditions to Syria

Dawmat Al-Jandal is a town which is located within five nights off Damascus and its distance from Al-Madinah is about fifteen nights. It is the nearest Syrian town to Al-Madinah and it is near Tabouk.

This Expedition occurred in the month of Rabee' Al-Awwal of the 5th year of the Hijrah (July 626). During this Expedition, the Prophet (MPBAUH) asked Siba'a bin U'rtufah Al-Ghaffari to take care of prayers in Al-Madinah.

The reason behind this Expedition was that the Messenger of Allah (MPBAUH) had heard that there was in that city a group of its people who maltreated anyone who passed through it, and that also they wanted to come and attack Al-Madinah. That was why he (MPBAUH) went out in a group of one thousand of his Companions to go to that city. He took with him a guide from Bani Azrah whose name was Mazkour. After they had begun their Expedition, they felt frightened and then they were scattered all over the place, and that was why they went back to Al-Madinah.

Ibin Al-Athier reported that the Moslems found on their way a lot of camels and the took them all as a kind of booty. Ibin Is-haq also reported that the Messenger of Allah (MPBAUH) went back to Al-Madinah before he arrived at that city and he did not find on the way any trouble. He (MPBAUH) then stayed all the rest of that year in Al-Madinah.

The Marriage of the Messenger of Allah (MPBAUH)

from Zeinab bint Jahsh

The Messenger of Allah (MPBAUH) got married to Zeinab bint Jahsh in the month of Safar of the 5th year of the Hijrah (June 626 AD). Zeinab was the sister of Abdullah bin Jahsh and her mother was Omaymah bint Abd Al-Muttalib, the aunt of the Messenger of Allah (MPBAUH) and she was one the earliest people to have entered Islam. The Messenger of Allah (MPBAUH) got married to her after she was divorced by her husband Zeid bin Harithah.

Zeid bin Harithah was the servant of Khadijah, who gave him away as a gift to the Messenger of Allah (MPBAUH) before the Revelation and when he was just eight years old. The Messenger of Allah (MPBAUH) then took him, freed him and made him as his son. In fact, he was called at first as Zeid bin Mohammad. Then the Messenger of Allah (MPBAUH) married him to his aunt's daughter Zeinab bint Jahsh. But as time passed he was continually complaining to him (MPBAUH) about her for she always hurt him and looked down upon him as for her high family name and for his inefficiency. The Messenger of Allah (MPBAUH), however, always used to say to him: "Retain thou in wedlock thy wife." That is, do not divorce her.

But ultimately, Zeid could not bear any longer her company and being her husband and therefore he divorced her. This is true and natural thing for a man not to bear living with his wife who always feels that she is above him and looks down upon him. After she had spent her probation period, the Messenger of Allah (MPBAUH) got married to her.

Indeed, by stopping this habit of adoption by the Prophet's own action, the Islamic law benefited from his own actions as well as from his sayings. This really means that Allah the Exalted wanted to stop and forbid such marriage from the wife of the adopted son. That was why Allah the Exalted revealed that "Mohammad is not the father of any of your men, but he is the Messenger of Allah."(*Al-Ahzab, 40*). And He said: "Call them by the names of their fathers: that is juster in the sight of Allah."(*Al-Ahzab, 5*).

After the revelation of this verse Zeid was indeed called Zeid bin Harithah. Allah the Exalted also said: "Then when Zeid had dissolved his marriage with her, with the necessary formality, We joined her in marriage to thee: in order that in future there may be no difficulty to the Believers in the matter of marriage with the wives of their adopted sons, when the latter have dissolved with the necessary formality their marriage with them. And Allah's command must be fulfilled." (*Al-Ahzab, 37*).

Indeed, Allah the Exalted had already inspired the Messenger of Allah (MPBAUH) that Zeid is going to divorce his wife and that he (MPBAUH) is going to marry her after him. But the Prophet (MPBAUH) had really

exaggerated in his hiding of this revelation when he kept saying to Zeid: "Retain thou in wedlock thy wife." Then Allah the Exalted reproached him (MPBAUH) for insisting on holding his hand where he said: "Behold! thou didst say to one who had received the grace of Allah and thy favour: 'Retain thou in wedlock thy wife, and fear Allah.' But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah."(*Al-Ahzab, 37*).

This kind of reproach was really for leaving or for not doing what he should have done; that is, to let things go quietly and say nothing, or to let Zeid do it his way and divorce her. Indeed, the Prophet (MPBAUH) did not act according to Allah's Inspiration to him to let Zeid divorce Zeinab because he feared that the enemy and the Hypocrites would ruin her reputation by giving her bad names. For such an act the Prophet (MPBAUH) was reproached. Indeed any narrator of this event should not allow any trace of doubt about the Messenger of Allah (MPBAUH), for he is immuned from such doubt.

Zeinab bint Jahsh used to boast in front of the other wives of the Prophet (MPBAUH) by saying that from heaven itself Allah the Exalted married me to the Prophet. Indeed, the Messenger of Allah (MPBAUH) gave a lot of food, bread and meat, on the occasion of this marriage. Zeinab was really a good woman, very pious and she always fasted and prayed, very generous and gave a lot of alms as a result of her own work. Her real name was Burrah, but later the Messenger of Allah (MPBAUH) gave her the name Zeinab, and she was then thirty five years old. In fact, because of her the veil was used and decreed.

Zeinab died in the year 20 Hijrah and she was only fifty three years old. She was the first of the Prophet's wives to have died after his death. Indeed, Omar bin Al-Khattab sent to her 12000 Dirham, as he did to the rest of the wives of the Messenger of Allah (MPBAUH). She took the money and then distributed it among her relatives and orphans and said: "may Allah do not make me see another giving by Omar bin Al-Khattab after this one!" Then, she died and Omar bin Al-Khattab prayed on her, and Osamah bin Zeid, Mohammad bin Abdullah bin Jahsh, and Abdullah bin Abi Ahmad bin Jahsh went down into her grave to perform the burial ceremony. Finally, it was reported that she was the first woman to have had a coffin made for her when she died. She was buried in Al-Baqee' between the house of Aqeel and that of Ibin Al-Hanfiyah.

The Expedition of Al-Muraysee'

or the Expedition of Bani Al-Mustaliq

Al-Muraysee' is a spring of water that belongs to Bani Khuza'ah. This Expedition is also called the Expedition of Bani Al-Mustaliq, which is a branch of Khuza'ah tribe. It happened in Sha'aban, in the 5th year of the Hijrah (December 626 AD).

The reason behind this Expedition was that Al-Harith bin Dirar Al-Khuza'ai had managed to gather and unite the people of his tribe to fight the Prophet (MPBAUH). Then, the Messenger of Allah (MPBAUH) went out in this Expedition and he had with him a lot of the Hypocrites. He also had with him thirty horses, ten for the Emigrants and twenty for the Ansar. The Messenger of Allah (MPBAUH) asked his own adopted-son Zeid bin Harithah, and it was said that it was Aba Zarr Al-Ghaffari, to take care of the prayers in Al-Madinah during his absence. A'ishah and Um Salmah (may Allah be pleased with them) went with him in this Expedition.

The Messenger of Allah (MPBAUH) had killed in this Expedition a spy for the Unbelievers. The Prophet (MPBAUH) reached at Al-Muraysee' from the side of Qadeed on the coast and he lined up his forces for fighting. He gave the banner of the Emigrants for Abou Bakr (may Allah be pleased with him), and that of the Ansar for Sa'ad bin Ubadah. After that the Moslems began fighting the Unbelievers and they killed ten of them and took the rest as prisoners. They were more than seven hundred people. They took as prisoners all their men, women and children. They also took all their domestic animals of camels and sheep and everything else. At this event none of the Moslems got killed except one man only and he was Hisham bin Subabah, who was killed by mistake by a man from the Ansar. This man was from the people of Ubadah bin As-Samit, and he thought Hisham to be a man from the enemy.

One of those who were taken prisoners was Juwayreyah bint Al-Harith bin Abi Dirar, the leader of Bani Al-Mustaliq. On the authority of A'ishah who said that when the Messenger of Allah (MPBAUH) divided the captives of Bani Al-Mustaliq, Juwayreyah bint Al-Harith turned out, by the arrow, for Thabit bin Qays bin Shammas, or to a cousin of him. So she made it her duty to be his. In fact, she was very beautiful and attractive woman to the extent that no one had ever seen her without immediately falling for her. Thus, she came to the Messenger of Allah (MPBAUH) to get help and guidance from him for what she had pledged.

Indeed, A'ishah said in this connection: "By Allah the minute I saw her I hated her, and I said to myself that he will see in her what I have seen. When she entered to the Prophet (MPBAUH) she said: 'Ye the Messenger of Allah, I am Juwayreyah bint Al-Harith, who is the master of his people. I have been plighted with something you would not like, and I have made it as

a duty upon myself to perform it, so please help me in it!' Then the Messenger of Allah (MPBAUH) replied to her: 'Is it not a better help to marry you more than to help you in what you have written upon yourself?' She replied: 'Yes.'

Thus, the Messenger of Allah (MPBAUH) got married to her, and when the people learnt of it they said that: "What about the in-laws of the Messenger of Allah?"(meaning of course, the people of Bani Al-Mustaliq). By such a plea, more than one hundred captives of Bani Al-Mustaliq were set free. Indeed, I have never heard of a woman who had endowed more than this grace over her own people. When the Messenger of Allah (MPBAUH) got married to her, he made her wear the veil and gave her her own apartment. Indeed, Juwayreyah was only twenty years old when the Messenger of Allah (MPBAUH) got married to her. She died in the year fifty of the Hijrah when she was sixty five. Ultimately, because of her marriage to the Prophet (MPBAUH), Allah the Exalted guided the majority of Bani Al-Mustaliq to Islam. Al-Harith himself became a Moslem because of such marriage. All this leads us to realize the meaning and the underlying reason for such a marriage of the Messenger of Allah (MPBAUH) from her.

The Killing of Hisham bin Subabah

We have already said that Hisham bin Subabah was killed by mistake by a man form the Ansar. The people were on the spring of water of Al-Muraysee', and they gathered for the water. There, too, there was Omar bin Al-Khattab's servant, who was from Bani Al-Ghaffar whose name was Jahjah bin Sa'eed and he was leading Omar's horse. Then Jahjah and Sinan Al-Jahni, the ally of Bani Awf bin Al-Khazraj, competed and even fought for the water. They quarrelled and Al-Jahni shouted: "ye the people of the Ansar," and then Jahjah shouted in the same way, "ye the people of the Emigrants." Upon hearing this, Abdullah bin Obayy bin Saloul got angry and said the following in the presence of a group of his people including Zeid bin Arqam who was quite a young man: "Have they done it? They have pushed us around, and they got increased in our own land and country, and by Allah we shall no longer bear the gowns of Quraysh. This is true as the saying goes, 'feed your dog till it is fat, then it will eat you.' By Allah when we come back to Al-Madinah we shall let the proud ones kick out the disgraced ones." Then Abdullah bin Obayy bin Saloul came to his own people and said to them: "this is what you have done with yourselves. You bore them and had them in your own homes and lands, and you divided your wealth with them. By Allah if you held off from them these helping hands they would definitely turn away from you into somebody else."

Zeid bin Arqam heard what Ibin Saloul had said and then he walked over to the Messenger of Allah (MPBAUH) and told him what he had heard. Indeed, Zeid told the Messenger of Allah (MPBAUH) this news in the presence of Omar bin Al-Khattab. Omar then said: "ye the Messenger of Allah, I think

you should order Abbad bin Bishr bin Waqash to go and kill Ibin Saloul." Then the Messenger of Allah (MPBAUH) said to this suggestion by Omar: "Ye Omar, how could I do such a thing? and what do you think the people would say, that 'Mohammad is killing his own companions?' No I will not do that, but excuse my leaving now from here." The Messenger of Allah (MPBAUH) wanted to travel in such unsuitable moment of travel. Then the people left away from the presence of the Messenger of Allah (MPBAUH).

Indeed, when Abdullah bin Obayy bin Saloul heard that Zeid bin Arqam came to the Messenger of Allah (MPBAUH) and told him what he had said, he walked over to the Messenger of Allah and swore by Allah to him and said: "I did not say what Zeid had said and I never talked of it." In fact, Abdullah bin Obayy was a leader in his own people and supposedly a very respectable great man. Upon hearing what Ibin Obayy had said to the Prophet, some of his own companions from the Ansar came to the Messenger of Allah (MPBAUH) and said to him: "Ye the Messenger of Allah, may be this man - Zeid bin Arqam - had imagined a lot of things that Abdullah bin Obayy had never said, or he did not know or memorize exactly what Abdullah bin Obayy had said as a way of showing his love for him or indeed in defence of him."

But when the Messenger of Allah (MPBAUH) set off in his travel, he met Osayd bin Hudayr, who greeted the Prophet in a prophetic greeting, and said to him: "Ye the Messenger of Allah, you have started your journey in such an early hour which you were not used to do before." The Messenger of Allah (MPBAUH) then replied to him: "Have not you heard what your companion had said?" Osayd then said: "which companion ye the Messenger of Allah?" Then the Prophet said: "It is Abdullah bin Obayy." Osayd replied: "And what did he say?" The Prophet then said: "He claimed that when he would return to Al-Madinah he would let the proud ones kick out the disgraced or inferior ones." The Osayd said: "By Allah, ye the Messenger of Allah are the one who should kick him out of Al-Madinah if you wanted, and by Allah he would be the disgraced one and you are the proud and precious one for us all." He continued to say: "Ye the Messenger of Allah, please understand his position and you should feel sorry for him. For by Allah when you came to us as the Messenger of Allah, he was getting prepared, and by his own people, to be installed as their king. So he feels as if you have stripped him of this kingship yourself."

The Messenger of Allah (MPBAUH) then walked with the people in that day till the nightfall. He stayed with them the night till the morning; in the next day they began walking again till they got hurt by the strong sun. They all wanted to have some rest and he stayed with them for that, and the moment they touched the ground they fell asleep. Indeed, the Messenger of Allah (MPBAUH) had done this little travelling as a way of keeping the people busy and to stop them from talking about what Abdullah bin Obayy bin Saloul had said. The Messenger of Allah (MPBAUH) went on in this journey through Al-Hijaz till they reached a spring of water in Al-Hijaz area, just above An-Naqee' and it was called Naqa'a. When the Messenger of Allah (MPBAUH) had left, a very strong and gusty wind blew at the people and really hurt them and they felt frightened from it. Then the Messenger of Allah (MPBAUH) said

to them: "Do not be frightened from this wind; it blew for the death of a great man from the leaders of the Unbelievers. Indeed, when they came back to Al-Madinah, they found out that Rufa'ah bin Thabit bin At-Tabout, who was from the tribe of Bani Qaynaqa'a and one of the great leaders of the Jews and one of the gurus of the hypocrites, had died on that day of the wind. Indeed, Allah the Exalted revealed the verse which mentioned the hypocrites in the figure of Abdullah bin Obayy bin Saloul and the like of him: "When the Hypocrites come to thee," (*Al-Munafiqun, the Hypocrites, 1*).

Moreover, Abdullah bin Abdullah bin Obayy bin Saloul learnt of what happened between his father and the Messenger of Allah (MPBAUH). So he came to see the Messenger of Allah (MPBAUH) himself and said to him: "Ye the Messenger of Allah, I have heard that you wanted Abdullah bin Obayy killed because of what you have heard about him and his sayings. So please, if you wanted him killed, let me do it myself for I will carry his head for you. And by Allah the whole tribe of Al-Khazraj knows that she did not see a better man to love and honour his father than myself. I fear that you may order someone else to kill him, and if he did so, I would not bear to see the killer of my father Abdullah bin Obayy walking about among the people. Then I would kill him, and by doing so I would kill a believer for an Unbeliever and would go to hell." Upon hearing this, the Messenger of Allah (MPBAUH) replied to him: "But we shall be merciful and compassionate with him and treat him well as long as he lives with us."

Moreover, Maqies bin Subabah, who apparently was a Moslem, came from Makkah to the Messenger of Allah and said to him: "ye the Messenger of Allah, I have come to you as a Moslem to ask for the blood-money of my brother who got killed by mistake." The Messenger of Allah (MPBAUH) ordered that the blood-money should be paid to him for his killed brother. So he stayed in the house of the Messenger of Allah (MPBAUH) for a few days, and then he went to killer of his brother and killed him in revenge. After doing this he fled back to Makkah as an apostate.

The Verse of Sand Ablution

The verse of sand ablution, or the purification with sand, was revealed by Allah the Exalted in this Expedition. The reason for it was that when A'ishah (may Allah be pleased with her) broke her necklace and lost it, the Messenger of Allah (MPBAUH) stayed with the people to search for it. By doing so they were too far away from the water looking for the necklace and the Messenger of Allah (MPBAUH) slept by putting his head on A'ishah's thigh. Thus, the Messenger of Allah (MPBAUH) woke up and found no water to purify himself for the prayers. That was how Allah the Exalted revealed the verse of purification with sand. Thus, the loss of the necklace was the reason for the revelation of this verse. Also, Abou Bakr said to his daughter after he had reprimanded her: "by Allah, my daughter, as you know, you are blessed." Indeed, this verse of sand ablution is mentioned in the *Chapter of Women* and the *Chapter of The Table Spread.*

A'ishah and the Hadith of the Lie

The Hadith of the lie happened in the Expedition of Bani Al-Mustaliq and there is no doubt about that. Biography scholars, however, were divided upon the fact of whether or not the story of the verse of sand ablution was before the story of the lie. The story of the lie can be summarized as follows:

After the Expedition of the Messenger of Allah (MPBAUH) to Bani Al-Mustaliq and when they began moving back to Al-Madinah, A'ishah (may Allah be pleased with her) went a bit far off the army to answer the call of nature, and when she was coming back to join them she realized that her necklace got broken and lost. That was why she came back to search for it. But when she came back again to join the army she found that it had already left in its way to Al-Madinah. So she sat down and then fell asleep for a while. Then she was seen by Safwan bin Al-Mu't-tal As-Sulami, who was walking behind the army, and she woke up by his coming to her. So he made his camel kneel down and made A'ishah ride on its back and then they followed the army till they reached it in the midday when they were all taking some rest. Then Abdullah bin Obayy spread the rumour in the whole camp about the hadith of the lie and its malicious scandal.

This scandal worsened after the army arrived back in Al-Madinah and the leader of the ring of this scandal was Abdullah bin Obayy, who really did all this out of his hated to the Messenger of Allah (MPBAUH). As a result of this, A'ishah (may Allah be pleased with her) became really ill for one month, and the Messenger of Allah (MPBAUH) got very angry because of the scandal. A'ishah then heard about the scandal and went to her father's home and she told her mother what the people were talking about. Her mother then said to her: "my daughter, calm down and take it easy. For by Allah there is hardly any woman who is pure and loved by her husband and who has other women sharing with her her husband without their talking about her to blacken her name." Indeed, A'ishah cried a lot because of what the people were saying about her. She hardly slept the nights as for her great sadness and cries.

Consequently, the Messenger of Allah (MPBAUH) was upset and really worried about the whole matter, and his worries became much more obvious, and no inspiration came down for help. Thus, the only thing he could do was to consult his close Companions. So he asked Ali bin Abi Talib (may Allah honour his countenance) and Osamah bin Zeid to come over to him and consulted them about the separation of his wife from him. Osamah advised him in accordance with what he knows of her innocence. But Ali (may Allah honour his countenance) said: "ye the Messenger of Allah, Allah did not restrict you in her. There are plenty of other women around you, so ask her maid who was serving A'ishah for she would tell you the truth."

Thus, the Messenger of Allah (MPBAUH) called Bareerah to his presence and asked her about the story. She swore that she did not see anything suspicious about her mistress. Indeed, throughout this time A'ishah (may Allah be pleased with her) was hoping that the Messenger of Allah

(MPBAUH) would have a dream about her in which she would turn innocent in the face of Allah the Exalted. She never thought that Allah the Exalted would send down an inspiration to His Prophet because of her. In fact, we have already demonstrated that the Messenger of Allah (MPBAUH) was in a dilemma about the innocence of his wife A'ishah. Thus, the inspiration came down on him with the innocence of A'ishah. Allah the Exalted said: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them will come the punishment of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous." (*An-Nour, or Light, 11*).

Thus, the body of people who brought forward the lie were Hassan bin Thabit (may Allah be pleased with him), Mistah bin Athathah, Himnah bint Jahsh, and the ring leader Abdullah bin Obayy the real Hypocrite. Indeed, when A'ishah's innocence was revealed, the Messenger of Allah (MPBAUH) flogged each one of them eighty lashes except Abdullah bin Obayy whom he did not flog. Of this incident, Abdullah bin Rawahah wrote the following lines of poetry:

Hassan has tasted what he deserved along with
Himnah and Mistah for they said malicious scandal.
They got involved in malicious slander the wife of their Prophet,
And they so clearly raised the wrath of the Lord of Heaven.

Indeed, As-Suhayli said that those who accused A'ishah (may Allah be pleased with her) of adultery were unbelievers for by doing so they were turning the Quranic texts into false ones, and those who would do so they ought to be unbelievers.

Moreover, Urwah said: "I have not seen any one who knows theology, medicine or even poetry better than A'ishah. If A'ishah did not have any graceful characteristics to her credit but the story of the lie, then it is enough for her to be considered so gracefully and so gloriously; for it is in her some of the *Holy Quran* will be recited till the Day of Judgement."

It was also reported in *Sahih Al-Bukhari* on the authority of A'ishah (may Allah be pleased with her) who said: "if the Messenger of Allah (MPBAUH) wanted to go in a journey he used to draw some kind of voting among his wives to see who would go out with him. And any one whose arrow would be drawn he would take her with him. So he draw the arrows among us and my arrow was drawn and I went out with him after I veiled myself. So I was carried in a camel litter (howdah) and I stayed in it. We walked like this till the Messenger of Allah (MPBAUH) finished his Expedition and wanted us to go back to Al-Madinah. Thus, on one night he ordered the men to begin travelling, and I walked with them till I wanted to answer the call of nature. When I did that and came back to them I felt my chest and found that I had lost my necklace of precious beads from Zafar. It must have been dropped and I felt sad for it. Then the people who were putting the things on my camel came to my camel and took it with them thinking that I was in its litter. Indeed, women at that time were not so fatty and they only ate very little food. That was why the men who took my camel and raised the

litter did not realize that I was in it, especially I was young. They carried it and put it on the camel and sent it off with the rest of the army. So I found my necklace after a while but after the army had already left the place. When I came back to where the camp was I found nobody there and I looked in it carefully but with no avail. I thought that they would come back in search of me when they discovered that I was not on my camel.

Thus, while I was sitting waiting for them to come back for me, I felt sleepy and I must have slept for a little while. Then Safwan bin Al-Mu't-tal As-Sulami, also known as Az-Żakwani, was walking behind the army, and he arrived to where I was staying. He saw the shadow of someone sleeping and he came at me and found me without my veil, for he used to see me without it before it was worn by us. Thus, by his coming near me I woke up from my sleep and he made his camel kneel down and made me ride on it. So I rode it and he, on his own feet, led the camel walking till we caught the army that was taking some rest from the heat of the day, where some men died of it. Indeed, the man who spread the rumour in the whole camp about the hadith of the lie and its malicious scandal was Abdullah bin Obayy bin Saloul.

This scandal worsened after the army arrived back in Al-Madinah. There I stayed for one whole month suffering from this scandal and the people continued talking and inflating the whole story. What was the worst of the whole thing and what really aggravated my suffering was that the Messenger of Allah (MPBAUH) did not show me any compassion or understanding of my plight. For usually, when I got ill he would come to my room, greet me, and say some comforting words to me. But this time, he did not do it till I went out with Um Mistah till we arrived at a place near Al-Madinah called Al-Manasi', where we do our things. We did not come out to it except at nights and that was before we adopted the private closets near our homes, the things we did as was the habit among the Arabs in protecting our privacy in going out in the wild or in camping. Thus, Um Mistah bint Abi Rohm and I went out walking, and suddenly her foot caught her dress and tripped over and said: "evil indeed are ye Mistah!" Then I said to her: "evil indeed are the things you said. Do you curse a man who witnessed Badr?" She replied: "then haven't you heard what they are saying?" She told me about the malicious scandal of the lie, so I got worse in my illness.

When I came home, the Messenger of Allah (MPBAUH) entered into my room and greeted me and said: "how are you?" I then asked him to give me permission to go to my parents' home. I said this because I wanted then to make sure what the people are talking about in the scandal from their point of view. Then the Messenger of Allah (MPBAUH) gave me permission to leave and I came to my parents' place. Thus, I told my mother what the people were talking about and she said to me: "my daughter, calm down and take it easy. For by Allah there is hardly any woman who is pure and loved by her husband and who has other women sharing with her her husband without their talking about her to blacken her name." Then I said: "by Allah the Exalted and the Elevated, did the people speak of this matter?" So I slept that night till the next morning and my tears were always in my eyes and I could hardly sleep after that.

Consequently, the Messenger of Allah (MPBAUH) called over to him Ali bin Abi Talib (may Allah honour his countenance) and Osamah bin Zeid and consulted them about the separation of his wife from him, especially after the inspiration did not come to him in this matter. Osamah advised him in accordance with what he really knows of her innocence and her love to him. Osamah said: "ye the Messenger of Allah, we know nothing but everything good about your family." But Ali (may Allah honour his countenance) said: "ye the Messenger of Allah, Allah did not restrict you in her. There are plenty of other women around you, so ask her maid who was serving A'ishah for she would tell you the truth." Thus, the Messenger of Allah (MPBAUH) called Bareerah to his presence and asked her about the story: "ye Bareerah, have you seen anything suspicious about your mistress?" Then Bareerah said: "no, by the One Who sent you by Right. I have not seen anything suspicious or I do not like about her, never, except that she is a young woman who would sleep on dough and the chicken would come and eat it without her noticing it."

The Messenger of Allah (MPBAUH) then went at the end of the day to Abdullah bin Obayy bin Saloul and offered him the evidence of his wife's innocence. The Messenger of Allah (MPBAUH) said: "who would excuse me about the man who hurt me in my own family, and by Allah I have not known anything except good things about them? They even mentioned a man in this scandal of whom I have not known anything except goodness. He even never came to my family alone except always with me." Upon hearing this, Sa'ad bin Ma'a-ath came over to the Messenger of Allah (MPBAUH) and said: "ye the Messenger of Allah, by Allah I fully excuse you to do anything with him, for if he was from Al-Aws we would strike his neck. But if he was from our brothers Al-Khazraj, tell us what to do with him and we shall do it." Then Sa'ad bin Ubadah, who was the master of Al-Khazraj and who was till then a very good man, stood up to Sa'ad bin Ma'a-ath, after he was taken by passion and wild enthusiasm, and said: "you liar! By Allah you will never kill him, and you cannot do it." Then Osayd bin Hudayr stood up to Ibin Ubadah and said: "you are the one who is the liar, and by Allah we will kill him. You are a Hypocrite and you are defending the Hypocrites like you." Indeed, the enthusiasm of the two parties from Al-Aws and Al-Khazraj got heated up till they nearly attacked each other, while the Messenger of Allah (MPBAUH) was on his pulpit. Finally, he calmed them down and they became quiet and he himself became quiet.

Indeed, on that day I cried a lot and my eyes were always wet with tears and I could not have one slight moment of sleep. The same things happened when I was in my parents' home. I cried for two whole nights and one day till I thought my liver was cut into two halves. While my parents were sitting with me when I was crying, one woman from the Ansar asked permission to come and see me. I gave her permission, and she sat beside me and began crying with me. While we were in such a state, the Messenger of Allah (MPBAUH) came to us and sat beside me, especially he did not do such a thing since a long while of the malicious lie. Indeed, he stayed one whole month without any inspiration to settle the matter about me and the lie. He (MPBAUH) said the two testimonies and then said: "Ye A'ishah, I have heard

about you so and so. If you are innocent Allah will reveal your innocence, and if you are guilty and committed a sin, say it and ask Allah's forgiveness and repent. If a person committed a sin and he/she confessed it and then repented, then Allah will forgive him or her."

Thus, when the Messenger of Allah (MPBAUH) finished what he was saying, my tears lessened till I felt not a drop in them. I said to my father to answer the Messenger of Allah on my behalf, but he said: "by Allah I do not know what to say to the Messenger of Allah (MPBAUH)." Then I said to my mother: "please answer the Messenger of Allah on my behalf in connection to what he said." But she said: "by Allah I do not know what to say to the Messenger of Allah (MPBAUH)." Then I said that I am a young woman and I do not know much of *The Quran*, and then I said: "by Allah I know what you have heard about what the people are talking of. This whole affair went deep into your own selves and you believed it even if I told you I am innocent. Allah knows that I am innocent and you would not even believe me if I told you the truth and nothing but the truth. Allah knows that I am innocent and that you must believe me. By Allah I do not find an example similar to this to recite for you and for me except the famous saying of Aba Yousef who said: 'Long and good patience, and Allah is the only One who will help me to overcome what you are saying.'"

Then I went over to my bed and I was hoping that Allah the Exalted would reveal my innocence. Indeed, I never thought that Allah the Exalted would send down an inspiration to His Prophet because of me, an inspiration which will be recited for ever. By saying this I was never ambitious to let myself think that *The Quran* would talk in matters related to me. But mainly I was hoping that the Messenger of Allah (MPBAUH) would have a dream in which Allah would reveal my innocence. Indeed, by Allah his (MPBAUH) meeting was hardly over and none of the people of his house went out before Allah the Exalted revealed my innocence through the inspiration that went down on him (MPBAUH). The Messenger of Allah (MPBAUH) then experienced what he usually used to experience of the hardship during an inspiration to the extent that when he said it was like pearls coming out of his mouth, or like the drops of his sweat in a rainy day.

Thus, it was reported about the Messenger of Allah (MPBAUH) that when he learnt of the revelation, he was smiling and the first word he said it was said to me: "Ye A'ishah, thank Allah and be grateful to Him. Allah the Exalted revealed your innocence." Then my mother said to me: "go to the Messenger of Allah (MPBAUH)." I said: "no, by Allah I am going to him and I am not thanking anyone except Allah the Exalted." So Allah the Exalted and the Elevated revealed the verse: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them will come the punishment of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous."(*An-Nour, or Light, 11*). When Allah the Exalted and the Elevated sent this verse about my innocence, Abou Bakr As-Sidique (may Allah be pleased with him), who was spending on Mistah bin Athathah and keeping him, said: "by Allah I will never spend a thing on Mistah ever for what he said about A'ishah.

Then, Allah the Exalted and the Elevated revealed the following verse: "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful."(*An-Nour, 22*). Upon hearing this verse, Abou Bakr then said: "yes, by Allah I wish that Allah would forgive me." Then Abou Bakr returned to give back to Mistah what he used to give to him. Moreover, the Messenger of Allah (MPBAUH) had already asked his wife Zeinab bint Jahsh about me and my state: "Ye Zeinab, what did you know of what you have heard?" She replied: "ye the Messenger of Allah, please protect my hearing and my sight! By Allah I have not known anything but good about her." That was what Zeinab said, and she was the one who was always feeling proud of herself over all of us. So Allah restrained her by piety and godfearingness.

The Expedition of Al-Khandaq, or the Trench

It is also called "the Confederates"

The Expedition of Al-Khandaq happened in the month of Shawwal in the fifth year of Hijrah (627 AD), and this is according to most historians and biographers. But Ibin Khaldoun reported in his *History*: "the truth is that it happened in the fourth year and this claim is supported and enforced by Ibin Omar who said that: 'the Messenger of Allah (MPBAUH) turned me back on the Day of Uhud when I was fourteen years old, then he allowed me to participate in the Expedition of Al-Khandaq when I was fifteen years old.' Thus the gap between the two is just one year and this is the truth. Undoubtedly, therefore, it occurred before the Expedition of Dawmat Al-Jandal."

The Confederation of the Allies

A group of Jews formed a confederation against the Messenger of Allah (MPBAUH), which included among its members: Salam bin Obayy Al-Haqeeq An-Nadari, Huyayy bin Akhtab An-Nadari, Kinanah bin Obayy Al-Haqeeq An-Nadari, and Hawthah bin Qays Al-Wa'eli. In this connection, Professor Wilfinson reported in his *The History of the Jews in the Arab Country* the following: "When the leaders and noblemen of Bani An-Nadir, who were kicked out of Al-Madinah by the Prophet, settled in Khaybar, they began thinking of a way of taking revenge against the Prophet and the Ansar. They began thinking of the best methods which would get them into fulfilling their ultimate goals of coming back to their farmlands in the Yathrib area. Thus, they began forming a kind of an allied league or a confederation against the Moslems, which included among them: Salam bin Obayy Al-Haqeeq,

Kinanah bin Ar-Rabee' bin Obayy Al-Haqeeq, and Huyayy bin Akhtab.

Which One of the two Religions is Better?

When the Jews called the Qurashis to fight the Prophet (MPBAUH) and when they said to them that we will be with you against him till we destroy him and his followers, they felt a bit suspicious in them because they felt that the religion of the Jews is very close in essence to the religion of Islam, and it is too far off the religion of the Unbelievers which is the worshipping of the Idols. That was why they said to them: "ye the people of the Jews, you are the people of the First Book and learning, and as you know both we and Mohammad feel differently about it. So is our religion or is it his which is a better one?" Then the Jews replied to this: "of course your religion is better than his, and you deserve to take the lead in this." Thus, when the Jews said this to the Qurashis the latter felt so pleased about it and they began truly getting prepared for a war against the Moslems. This group of the allied Jews went out in their campaign till they reached to the tribe of Ghatafan. They again called them to participate with them in a war against the Prophet, and they also told them that Quraysh is also getting ready for such a war. When Ghatafan learnt this they positively responded to the Jews' call.

Thus, we see that the Jews have responded to Quraysh's question that their religion (the worshipping of the Idols) is the better one than the religion of Mohammad, and by doing so they were showing what they really did not believe. They pretended against their own belief in the oneness of Allah hoping as a political ploy to reach their goal of fighting the Moslems and kicking them out of Al-Madinah, and to return themselves into the city itself with their own other Jew brothers. Indeed, it would have been much more better for them to have lived and co-existed with the Moslems as their own neighbours and without any animosity, hatred, plotting, evil-doings, and even joining the enemy. Indeed Professor Wilfinson admitted in his book that the Jews have committed a grave mistake in their siding with Quraysh and in preferring its religion of the Idols against Islam. He argued on page 142 of his book *The History of the Jews in the Arab Country* the following: "What even hurts every believer in One God, be it from the Jews or the Moslems alike, was to think of that discussion that happened between a group of Jews and the Unbelievers of Quraysh by which the Jews preferred, against the current of their own real belief, the religion of Quraysh (the Idols) over the religion of the Messenger of the Islamic Message." There is no doubt that those Jews who gave such opinion and preference of the religion of the Idols were not just ordinary Jews or from their laymen to say such things, or even to suggest that they did not realize what they were talking about, and therefore did not represent the Jewish general opinion. On the contrary, they were from their own leaders and from those men of power and authority among them. Thus, did not they really deserve punishment and being disciplined?

The Coming out to War of the Allies and their Leaders

Quraysh went out to fight the Moslems and it was led, as always, by Abou Sufyan. The tribe of Ghatafan, too, went out and led by its leader Oyaynah bin Hisn bin Hathiefah, who led Bani Fazarah, while Al-Harith bin Awf bin Abi Harithah Al-Murri led Bani Murrah, and finally, Mas'ood bin Rukhaylah bin Nuwayrah bin Tarif led those who courageously followed him of his own people.

The Digging of the Trench

When the Messenger of Allah (MPBAUH) head of the forming of such an alliance against him by the Unbelievers and their actual moving out to fight him, he ordered the Moslems to begin digging a trench around Al-Madinah. Indeed the one who suggested such an act was Salman Al-Farisi (may Allah be pleased with him), who got it from his Persian origin. The Persians used to dig trenches as defence strategies in wars. Salman said: "Ye the Messenger of Allah, in Persia we used to dig trenches around our places whenever we were besieged." Indeed, the word "khandaq" is originally a Persian word.

The Messenger of Allah (MPBAUH) himself worked in the actual digging of the trench along side all the Moslems. Whereas the Hypocrites used to play around, hesitate, make excuses, and leave the work without the permission from the Messenger of Allah (MPBAUH). They felt that the workload is too much and mostly tried to dampen the efforts of the others.

Salman is from Us the People of the House

The Messenger of Allah (MPBAUH) drew the line where the trench should be and divided it into sections of forty yards, and each section was given to ten men. But both the Ansar and the Emigrants claimed Salman Al-Farisi to be one of them, for he was indeed a very strong man from Persia. Thus the Ansar said: "Salman is from us." Then the Emigrants said: "Salman is from us." To both sides the Messenger of Allah (MPBAUH) said: "Salman is from us, we the People of the House."

The Obstruction of a White Rock

and the Prophet's Miracle

While a group of Moslems were digging in their own section of the Trench, and with them there was Salman Al-Farisi, a white flint rock appeared in their way and it broke the head of their iron pick they were using. They tried to take it out but they could not. Then they said: "ye Salman, go and tell the Messenger of Allah (MPBAUH) that there is this rock which we cannot take out. Either we should dig away from it, and which means that the line of the Trench will be slightly deviated, or he (MPBAUH) would order us to somehow dig it up for we do not want to deviate from the line he drew for us. Thus, Salman went up from the trench to the Messenger of Allah (MPBAUH), who was wearing a Turkish collar and said to him: "ye the Messenger of Allah, you are in us like our father and mother. We have come across a white flint rock in the trench, which broke our iron pick and we could not take it out. We have tried all ways possible to bring it out but with no success. So please order us what to do, for we do not want to deviate from your line.

Thus, the Messenger of Allah (MPBAUH) went down with Salman (may Allah be pleased with him) into their trench and took from him the iron pick. He said: "in the name of Allah," and hit the rock. He broke one third of it and a light came out of it, a light which enlightened the two sides of Al-Madinah. The Messenger of Allah (MPBAUH) then said: "Allah is the Greatest, I have been given the keys of Syria. By Allah I can see Syria's red palaces from this very place where I am now standing." Then he hit the second hit on the rock and broke another third of it, a hit which produced another lightening, this time it is from Persia's direction, and which enlightened the whole of Persia. The Messenger of Allah (MPBAUH) said: "Allah is the Greatest, I have been given the keys of Persia. By Allah I can see the white Palace of Al-Mada'in from this very place where I am now standing. Be pleased, for this is a good sign of our victory." The Moslems then became very happy of this glad tidings." Finally, the Messenger of Allah (MPBAUH) said: "in the name of Allah" and hit the third hit on the rock and broke its last third, a hit which produced yet another lightening, this time it is from the direction of the Yemen, and which enlightened the whole of Al-Madinah as if it were in the middle of darkness. Then he said: "Allah is the Greatest, I have been given the keys of the Yemen. By Allah I can see the doors of Sana'a from this place where I am standing and at this very hour."

It was reported in *Sahih Al-Bukhari*, on the authority of Jabir (may Allah be pleased with him), who said: "On the Day of Al-Khandaq, we were digging in the Trench, and we came across a very hard section in the ground. They asked for the Messenger of Allah (MPBAUH), who came over and they said to him: "this is a very hard and rocky section of the trench." Then he said: "I will come down with you in the trench." He went down and his belly was folded, and we stayed down there for three full days with no food or

drink. Then the Messenger of Allah (MPBAUH) took the pick and hit the rocky spot and suddenly it became as soft as sand.

The Number of the Two Armies

The Moslems who participated in the Expedition of Al-Khandaq were three thousand men. After the Messenger of Allah (MPBAUH) had finished digging the Trench, the forces of Quraysh arrived and settled in the basin, or the meeting place of the valleys of Dawmat, between Al-Jirf and Al-Ghabah. Their number was ten thousand men and they were gathered from Quraysh itself, from their followers from the Kinanah tribe, from the people of Tuhamah, from the tribe of Ghatafan and their own followers from the people of Najd. Thus, all the Unbelievers stationed their forces towards the end of Naqamah, which is a place beside Uhud.

The Breaking of the Promise

Ka'ab bin Asad Al-Qurathi, who was the leader of Bani Quraythah, had promised the Prophet (MPBAUH) of not allowing his own people attack the Moslems and thus a kind of non-aggression agreement was concluded between both sides. But Huyayy bin Akhtab An-Nadari, who was one of those formed the alliance against the Prophet, came along to Ka'ab and twisted his mind against the Moslems. Indeed, when Ka'ab heard that Huyayy bin Akhtab was at the door of his fort, he refused to allow him to come in. Then he asked permission to enter but he was refused it. He insisted on his coming into the fort and on seeing Ka'ab, who finally allowed him in. Ibin Akhtab began talking and tempting Ka'ab in order to bring out of his promise to the Messenger of Allah (MPBAUH). He finally managed to do such thing and Ka'ab broke his promise of honour of non-aggression between him and the Messenger of Allah (MPBAUH). By doing so he and his own people form Bani Quraythah became part of the alliance against the Messenger of Allah (MPBAUH). When the Messenger of Allah (MPBAUH) had heard this news he became very upset for this was an important development in the event of things as well as it increased the fear among the Moslems.

The Tightening of the Siege

The fear among the Moslems from such a massive alliance of forces against them got really increased, especially after Banu Quraythah had already broken their promise to the Messenger of Allah (MPBAUH) and became part of the enemy. Indeed, the Believers began to have a lot of doubts of what might happen to them, and the Hypocrites also began to take this opportunity of dampening the efforts of the Moslems. Whereas Banu Harithah and Banu Sulmah began apologizing for not staying on in the Expedition by showing some excuses that their homes outside are exposed to danger. But Allah the Exalted supported them and confirmed their positions. This siege lasted for nearly one month and there was nothing happened between them except some arrow throwing.

The Attack on the Trench

There were some horse riders from the forces of Quraysh who went out prepared for fighting till they reached the trench. When they arrived and saw it they said: "by Allah this is a new trick that the Arabs were not used to it." Then they saw one section of the trench which is narrow and vulnerable for attacks. They pushed their horses into it and then thought of either attacking the trench or just staying back in Sala'a. At this juncture Ali bin Abi Talib (may Allah honour his countenance) went out in a group of Moslems till they got back that weak point in the trench which they have already attacked. Then Amr bin Abd Widd, who was ninety years old, asked for face to face combat or for a duel. Ali bin Talib went out and faced him in a duel and he instantly killed him. It was reported by Ibin Is-haq that the Unbelievers of Quraysh had sent for the Messenger of Allah (MPBAUH) and wanted to buy back the corpse of Amr for the amount of ten thousand. Then the Messenger of Allah (MPBAUH) said to them: "He is yours for nothing, because we do not eat the value of the dead." Amr's horse climbed out of the trench defeated and escaped. There were two more men killed with Amr and they were Munabbeh bin Othman bin Obeid bin As-Sibaq bin Abd Ad-Dar, who was hit by an arrow and later died from it in Makkah. The other man got killed was one from Bani Makhzoum and he was called Nawfal bin Abdullah bin Al-Mugheirah, who attacked the trench and then fell in it, and they stoned him in it. He shouted at the Moslems: "Ye Arabs, I want a better killing than this." Then Ali bin Abi Talib (may Allah honour his countenance) went down and killed him. Among those who were exchanging attacks with the Moslems were indeed Khalid bin Al-Waleed and Amr bin Al-Ass.

Moreover, Sa'ad bin Ma'a-ath was hit in an arrow thrown at him by a man called Ibin Al-Ariqah Al-A'ameri, who said while throwing his arrow: "take it and I am Ibin Al-Ariqah.[1] Then Sa'ad told him: "may Allah sweat your face in Hell." [This is an apt reply, for the name "Ariqah" means in Arabic "to sweat"]. Then Al-Ak-hal hit him and cut him into pieces. Sa'ad also said: "may Allah do not make me die before Ye please my eyes through terminating Bani Quraythah." Indeed, Bani Quraythah were his allies in the Pre-Islamic period. Sa'ad, as a wounded man, was then taken into Rafidah's tent. This woman Rafidah was taking care of the wounded Moslems in the Mosque.

Hassan bin Thabit is frightened from Fighting

Safiyyah bint Abd Al-Muttalib, who was in the fort of Fari', or the fort of Hassan bin Thabit, reported: "Hassan bin Thabit was with us among the women and the young boys." Indeed Safiyyah said: "A Jewish man was roaming around the fort where we were. Banu Quraythah were already participating in the war and they cut all relations with the Messenger of Allah (MPBAUH). We did not have between us anybody to defend us, especially that the Moslems were strongly engaged with their enemy and they could not afford to look after us in case anything might happen to us. So I told Hassan: 'this Jewish man ye Hassan, as you can see, is moving around the fort, and by Allah I do not feel safe in case he can see us in our private moments from behind us. The Jews behind us got the Messenger of Allah (MPBAUH) and his men engaged in facing them. So please get down to him and kill him." Then he said: "may Allah forgive you, ye bint Abd Al-Muttalib. By Allah I know myself to be not this sort of man you are asking for." Then she said: "when I saw that he did not do anything and I did not see near him anything, I grabbed a club of a stick and went down from the fort to him and began hitting him with the stick till he died. When I finished him off I went up to the fort and I said to Hassan: "ye Hassan get down to him and rip him off his properties for he did not obstruct my ripping him off his possessions, despite the fact that he is a man." Then Hassan said to her: "ye bint Abd Al-Muttalib, why do I need to rip him off his possessions? I have nothing to do with it."

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[1] Al-Ariqah was Qilabah bint Sa'eed bin Sa'ad bin Sahm, and she was called Um Fatimah. She was known as Al-Ariqah for the sweet scent she has. She was the grandmother of Khadijah (may Allah be pleased with her), the mother of her father. The name of this Ibin Al-Ariqah was Hayyan bin Abd Manaf.

The Continuation of Fighting and the Lapse of Prayers

On one day the fighting in and around the whole of the trench continued from the morning till the night, and thus no one of the Moslems was able to pray the noon, or afternoon, the sunset, or the evening prayers. The Moslems then began saying: "we did not pray," to which the Messenger of Allah (MPBAUH) replied: "nor did I." When the fighting stopped and when the Prophet (MPBAUH) came over to his dome, he ordered Bilal to go and call for prayers. Bilal then called the Moslems for prayers and the Messenger of Allah (MPBAUH) prayed in the Moslems the noon prayers, then he prayed for each of those missing times, all at once, along with all his companions.

Indeed, it was reported by Jabir (may Allah be pleased with him) that Bilal had called for the prayers and the Prophet prayed for each of those missing times, and he combined the two prayer intentions since they are two separate things as they happened in two different times on the Day of Al-Khandaq. The period of that time missed was about fifteen days. In another story, however, the missed prayer was the afternoon time and that was because the Moslems did pray in some of these days. Furthermore, it was reported in some stories that the Prophet said: "they have occupied us and we could not pray our middle prayers, that is, the afternoon prayers, till the sunset. May Allah fill their inner sides and their graves with fire."

War is Deception

Nua'em bin Mas'ood bin A'amer bin Onayf bin Tha'alabah came to the Messenger of Allah (MPBAUH) and said: "ye the Messenger of Allah, I have become a Moslem and my own people and tribe did not know anything about it. So please order me to do whatever you wish." The Messenger of Allah (MPBAUH) then replied: "You are one man from us. Say bad things about us if you could and that you have been let down by us, for you know, war is trickery and deception.

Thus, Nua'em bin Mas'ood went out in his secret mission to Bani Quraythah, to whom he was a servant in the Pre-Islamic time, and said to them: "Ye Bani Quraythah, you have known me and my sincerity to you, especially after such a long time of being with you and the things we shared together." They replied: "yes, you are right, we have nothing against you." He then said: "Ghatafan and Quraysh marched to fight Mohammad, and you have apparently helped them in that. In fact, Quraysh and Ghatafan are not like you and they have different agenda from you. This land here is your land, and it contains your wealth, money, children and women. You cannot afford to abandon and desert the Prophet for people like them, especially Quraysh's

and Ghatafan's money, children, women, and their land are all not here and therefore are not in jeopardy. So they are not like you, for if they found a chance they would take it and if they found a booty they would seize it and go away to their homes far away from here. And if things turned against them they would escape and leave you here on your own with animosity between you and the man [the Prophet] here in your own country, and you do not have the enough power to face him on your own. So I advise you not to fight with those people till you get a guarantee, or a kind of pledge, from their leaders to be as a warrant in your hands so as to fight Mohammad with you till you destroy him to the end." When they heard this they said to him: "you have really advised a good and right advice."

Then Nua'em bin Mas'ood went out to Quraysh and said the following to Abou Sufyan bin Harb and his Qurashi men who were with him: "Ye the people of Quraysh, you have known my sincerity and love to you, and my abandoning of Mohammad. I have learnt of something which I think that I feel it is my duty to convey to you as an advice. But please keep it as a secret on my behalf." They replied to him: "we will do that." Then he said: "You must know that the Jews have regretted or nearly apologized for what happened between them and Mohammad. Indeed, they have sent to him and told him something like 'we really regret for what occurred between us, and we repent it. And to believe us, would you be satisfied with us if we take their leaders and the heads of both Ghatafan and Quraysh and hand them in to you and then you would strike their necks? Then we will be with you against all those of them who are left. Then he sent for them a word of agreement.' So I advise you if you receive any delegation from the Jews asking you to hand them your tribe leaders as a guarantee for them, do not do such thing as pushing your leadership into death; do not even send a single man of you."

Finally, Nua'em bin Mas'ood went out to Ghatafan and said to them: "ye the people of Ghatafan, you are my own people, my origin and my tribe. You are my most loveable people, and I hope you do not suspect what I am saying." Then they replied: "you are saying the truth." He said: "then you should keep this as a secret for me." They replied: "we will." Then he said to them the same thing he already said to Quraysh and he warned them in the same kinds of warnings.

Thus, on one Saturday night in the month of Shawwal, the fifth year of Hijrah, and as Allah the Exalted and the Elevated had intended for his Messenger, Abou Sufyan and the heads of Ghatafan sent to Bani Quraythah a delegation of some Qurashi and Ghatafan men and headed by Ikrimah bin Abi Jahl, who said to them: "we are not staying in permanent homes here in this campaign. Our shoes and hoofs got destroyed, and so let us go and fight till we kill Mohammad and finish the job we all have gathered here to do. Let us fight it out with him no matter what happened." The Jews then sent back the delegation to its people and said to them: "today is a Saturday, which is our Sabbath and we do not do anything in such a day. Indeed, some of our men did some kind of work on the Sabbath and they really got hurt and plighted with things you already know. We do not want to repeat such mistake and do anything on a Sabbath. Also we are not going to fight along your side unless you offer us some guarantee of your own men to keep them with us as a

warrant and to be in our hands as an assurance. Only then we will fight with you and kill Mohammad. We say this for we are afraid that in case the fighting worsened and that you get defeated in the war, you would fly back home and you would leave us here with the man and in our land and homes, especially we cannot afford to facing him on our own." When Ikrimah and his delegation came back to Quraysh and Ghatafan, he told them what Quraythah had already said. Upon hearing it, then Quraysh and Ghatafan said: "you know, by Allah what Nua'em bin Mas'ood had said is true." Therefore, they sent back to Quraythah a message to the effect that: "by Allah we shall send no man of us whatsoever. If you want to fight then come out and fight."

In the same way, Banu Quraythah said, when the messengers told what they heard, that what was mentioned by Nua'em bin Mas'ood was really correct. The people only want to fight for they are merely after certain opportunity which they would seize and then escape back home, after they have driven a wedge between you and the man in your own country. So they sent back to Quraysh and Ghatafan a message to the effect that: "by Allah we shall not fight with you against the man till you give us a guarantee and an assurance." The other side of course refused the suggestion and they let them down, and Allah the Exalted broke their alliance. In fact, through such a trick the deception of the Unbeliever forces succeeded.

Moreover, it was reported in the book of Ibin Sa'ad the following: "the Messenger of Allah (MPBAUH) and his Companions were besieged for more than ten nights till each of the Unbelievers received some kind of worry or grief. The Messenger of Allah (MPBAUH) wanted to deal with Ghatafan on their own and he offered them the third of the fruit so as to betray their allies and to leave him. The Ansar, however, did not like the plan and that is why he abandoned the idea. Indeed, it appears that Nua'em bin Mas'ood had done a great job in breaking the alliance.

The War of Nature

Nua'em bin Mas'ood had succeeded in his trick and was able to drive a wedge of discord between Bani Quraythah and Quraysh. Then a violent wind blew at them in one of those very cold winter nights, which broke everything to pieces of their utensils and destroyed their own constructions and tents. When the Messenger of Allah (MPBAUH) heard of what happened to them and how Allah disintegrated their unity and divided them, he called Huthayfah and asked him to go at night and see what happened to them. Indeed, Huthayfah used to keep the secret of the Messenger of Allah (MPBAUH) of knowing the Hypocrites, a secret which no one knew except Huthayfah, who was told of it by the Messenger of Allah (MPBAUH) himself. Then Huthayfah said: "I went to check things; I went through the people and the wind was blowing violently, and the soldiers of Allah were doing to them what they deserve; it did not leave for them any cooking utensil, nor any fire, and neither any construction.

Abou Sufyan's Speech

Abou Sufyan bin Harb then gave the following speech: "Ye the people of Quraysh, everyone should look at his neighbour." Huthayfah said: "then I took the hand of the man sitting next to me. I said to him, 'who are you?' to which he replied, 'I am so and so.' Then Abou Sufyan continued: "Ye the people of Quraysh, by Allah you have not become in a permanent home here. Our shoes and hoofs got destroyed, and the Jews of Banu Quraythah have let us down and betrayed us; we have heard a lot of abominable things about them. And you can see how much we suffer from this violent wind that was sent at us. By Allah things are not so promising and we do not feel safe at all. We cannot start a fire, nor any home we have erected here can withstand such wind. So let us go back home to Quraysh for I myself am leaving this place at once." Then he went to his camel which was tied nearby; he sat on it and he urged it to get up and move, which it did get up on its legs and he let its reign free.

Thus, this was Abou Sufyan's speech in his army. Since he was the army leader, the soldiers would not stay behind if he left, especially after he advised them all to go back home. Undoubtedly, they felt bored with staying in such endless siege, especially they discovered that there is no use of staying any longer. Also, their condition got worsened because of the severe cold and the harsh wind that struck them, and above all because of the unwillingness of Bani Quraythah to fight. Indeed, they hoped that they would enter the city (Al-Madinah), but the trench stood in their way and made them stop at it despite their large numbers. Indeed, when Ghatafan heard of Quraysh's action of going back home, they, too, left their position and went back home to their country, and in fact leaving behind them all they considered to be heavy, and which was then taken by the Moslems as booty. Only at this juncture the Moslems left their positions at the trench and went back to Al-Madinah. There they rested their arms and enjoyed some normal life after they were besieged by the Unbelievers for more than fifteen days. The Messenger of Allah (MPBAUH) then terminated the Expedition of Al-Khandaq on a Wednesday, and on the remaining seventh day of the month of Thee Al-Qi'dah.

After the allied Unbeliever forces had left, the Messenger of Allah (MPBAUH) said: "Quraysh will never dare to attack you after this year." Indeed, that was exactly what happened as he (MPBAUH) had said. This expedition of Al-Khandaq was in fact the last attempt by the leaders and noblemen of Makkah to "exterminate" the new religion of Islam.

The Moslem Losses

Ibin Is-haq reported that there were only six Moslem men who got martyred on the Day of Al-Khandaq: three from Al-Aws, and they were Sa'ad bin Ma'a-ath, Anas bin Aws, and Abdullah bin Suhayl; and another three from Al-Khazraj, and they were At-Tufayl bin An-Nu'man, Tha'alabah bin Ghunmah, and Ka'ab bin Zeid.

The Unbelievers Losses

The number of the killed Unbelievers, however, was only three: Munabbeh bin Abd Al-Abdari, who was hit by an arrow and then later died in Makkah, Nawfal bin Abdullah Al-Makhzoumi, and Amr bin Abd Widd.

The Expedition of Bani Quraythah

Banu Quraythah was a Jewish community who lived in Al-Madinah and they were the allies of Al-Aws. The head of Al-Aws was then Sa'ad bin Ma'a-ath. Indeed, we have already mentioned that Bani Quraythah have broken their pledge of allegiance to the Messenger of Allah and they fought him alongside the Unbeliever allies in the Expedition of Al-Khandaq, where the Moslems really faced a lot of difficulties. The allies stopped their campaign against the Moslems for what Nua'em had done to them through his trick, which led to their disintegration and the failure of their alliance with Quraysh. That was why the matter of disciplining them was imminently necessary, especially their presence in Al-Madinah was a source of constant trouble and sedition for the Moslems, and especially it was them who formed the alliance and joined the enemy against the Prophet in the Expedition of Al-Khandaq.

When the Messenger of Allah (MPBAUH) had finished from the Expedition of Al-Khandaq, he went into Al-Madinah on the seventh day from the end of Thee Al-Qi'dah in the year five Hijrah. Indeed, the Prophet and his companions laid down their arms, prayed the morning prayers, and he went into the house of A'ishah (may Allah be pleased with her). Ibin Is-haq reported that on that very day and before it was noon Gabriel (may peace be upon him) came to the Messenger of Allah (MPBAUH), as it was reported to me by Az-Zuhri. Gabriel was wearing his scarf and seemed riding on his saddled mule, which was decorated with silk; he said: "ye the Messenger of Allah, did you lay down your arms?" The Prophet replied: "yes." Gabriel then said: "but the angels did not lay down theirs yet, and I have come here to you at the request of the angels and the people. Ye Mohammad, Allah the Exalted and the Elevated orders you to continue and fight the tribe of Bani Quraythah. I am determined to go and fight them with you and shake the ground from under their feet."

The Messenger of Allah (MPBAUH) ordered the caller for prayers to go and announce to the people the following message: "Anyone who is an obedient listener would not pray the afternoon prayer except in the land of Bani Quraythah." Then, as Ibin Hisham reported, the Prophet asked Ibin Um Maktoum to take care of the prayers in Al-Madinah during his absence in the Expedition. The Messenger of Allah (MPBAUH) asked Ali bin Abi Talib (may Allah honour his countenance) to carry the banner of this Expedition and the people followed it. The number of the Moslems who went out for fighting in this Expedition was about three thousand men and they had with them thirty six horses.

When Ali (may Allah honour his countenance) came close to their fort (which was about two miles off Al-Madinah from its south-east side) and he had with him a group of men from the Ansar and the Emigrants, he planted the banner at the foot of the fort. He heard something bad said by the people of Bani Quraythah against the Prophet (MPBAUH). Then Ali came back to the

Messenger of Allah (MPBAUH) and met him on the way and said to him: "Ye the Messenger of Allah, you do not need to come close to the fort of those wicked and evil people." The Prophet then asked: "why? I believe you must have heard something bad said about me by them." Ali replied: "yes, ye the Messenger of Allah." The Prophet said: "If they saw me they would not say anything of the sort." Thus, when the Messenger of Allah (MPBAUH) arrived at their forts he said: "ye the brothers of monkeys, did Allah punish and disgrace you? Did He pour over you His wrath?" They replied: "ye Aba Al-Qasem, we do not know you to be an ignorant man."

Before arriving at Bani Quraythah, the Messenger of Allah (MPBAUH), and with a group of his Companions, came across As-Sourayn and asked them: "did anyone pass you from here?" They replied: "yes, ye the Messenger of Allah, Dahiyyah bin Khalifah Al-Kalbi was passing from here on a white mule that was saddled and decorated with silk." The Messenger of Allah then said: "That was Gabriel, who was sent down to Bani Quraythah to shake the ground from under their feet and their forts and to fill their hearts with terror." Thus, the Messenger of Allah (MPBAUH) besieged Bani Quraythah for twenty five days, as it was reported by Ibin Is-haq. Al-Waqidi, however, said it was only for twenty one days. Indeed, the siege went on till they were exhausted and till Allah filled their hearts with terror.

In this connection, Huyayy bin Akhtab had already entered to the fort of Bani Quraythah when Quraysh and Ghatafan left them and broke their alliance. He did this in fulfilment of his promise to Ka'ab bin Asad and to what he pledged to him. When they realized that the Messenger of Allah (MPBAUH) would not leave them until he fought and finished them off, Ka'ab bin Asad said to them: "ye the people of the Jews, you see what is happening to you all, and I am offering you three solutions, and you take whatever you want from them." They replied to him: "what are they?" He then said: "Let us follow this man and believe in him, for by Allah it was proven to you that he is a sent Prophet, and he is the one you have already known and found in your holy book. By doing that you will ensure safety and peace for your lives, wealth, children and women." They replied: "we shall never leave our own Torah jurisdiction and we shall never replace it by another." Then he said to them: "if you reject this option, then let us kill our own children and women and come out to Mohammad and his men on our own as men armed with swords. We shall do so with nothing to worry about behind us and we shall fight him till Allah draws the line between us and Mohammad. If we get perished then we are perished with nothing to worry about behind us, but if we succeed then we shall find the women and children." They replied: "how could we kill those poor and innocent things? What is the meaning of life after them?" Then, he said to them: "if you reject this option as well, then tonight is the Sabbath night, and may be Mohammad and his Companions feel safe that we would not fight them in such a night. Let us go down to them for perhaps we could take Mohammad and his Companions by surprise and fight it out with him." They replied: "how could we spoil our Sabbath and do anything in it that has not been done before us? If we do it then you know what would become of us of disfiguring and transformation." Then he said to them: "never in your life and since the day of his birth from his mother had ever a

man of you slept one night fully determined on one thing."

Then Banu Qooraythah sent a messenger to the Messenger of Allah (MPBAUH) saying: "could you send for us Abou Lubabah bin Abd Al-Munther, the brother of Bani Amr bin A'wf who were the allies of Al-Aws. We would like to consult him in something." The Messenger of Allah (MPBAUH) then sent him over to them, and when they saw him the men received him and the women and young boys broke out crying in his face. As a result he felt sorry for them. They said to him: "ye Aba Lubabah, do you think we should come down and accept Mohammad's jurisdiction?" He replied: "yes," and he pointed in his hand to his throat meaning that "it is slaughter". Abou Lubabah then said: "by Allah I did not move my feet from where I was standing till I knew that I betrayed Allah and His Messenger."

Abou Lubabah thus went back astray, and he did not face the Messenger of Allah (MPBAUH) till he was tied down to a column in the Mosque. He said: "I will not move from here till Allah pardons me for what I have done." Then he vowed to Allah that he will never again in his life go to the land of Bani Quraythah. He said: "Allah will never ever see me again in the land where I betrayed Allah and His Prophet." When the Messenger of Allah (MPBAUH) heard of him, especially he felt that he was too late to come to him, he said: "if he came to me I would have forgiven him. But if he did what he did, it is not for me now to forgive him or release him from his prison till Allah the Exalted will forgive him him." Indeed, the forgiveness of Abou Lubabah was revealed upon the Messenger of Allah (MPBAUH) while he was in the house of Um Salmah. Thus, she gave Abou Lubabah the good news of his forgiveness, and as a result the Messenger of Allah (MPBAUH) set him free from his prison in the mosque.

Ibin Is-haq reported that in the next day the Jews of Bani Quraythah had accepted the jurisdiction of Islam and the judgment of the Messenger of Allah (MPBAUH). As a result, Al-Aws came quickly to the Prophet and said: "ye the Messenger of Allah, a part from Al-Khazraj, they are our allies. You know what you already did yesterday with the allies of Al-Khazraj." Indeed, the Messenger of Allah (MPBAUH) had besieged the Jews of Bani Qaynaqa'a before those of Bani Quraythah. They, too, were the allies of Al-Khazraj and they obeyed his decree and jurisdiction. Indeed, Abdullah bin Obayy bin Saloul had asked the Messenger of Allah to grant them to him and he got what he wanted. Thus, when Al-Aws talked to the Messenger of Allah (MPBAUH) he said to them: "wouldn't you, the people of Al-Aws, accept one man from you to judge things for them?" They replied: "yes." Then he said: "there you have Sa'ad bin Ma'a-ath to do that." Indeed, Sa'ad bin Ma'a-ath was put at that moment, and by the Messenger of Allah (MPBAUH), in the tent of a Moslem woman called Rufaydah, who was stationed in the Mosque and attending to the wounded Moslems in the battle of Al-Khandaq. This woman took it upon herself to take care of those wounded and to serve those who have the smallest belief in Islam. Indeed, the Messenger of Allah (MPBAUH) had said this to his own people when Sa'ad was hit by an arrow in the battle of Al-Khandaq: "put him in the tent of Rufaydah till I come back."

The Judgment of Sa'ad bin Ma'a-ath

Abou Lubabah bin Abd Al-Munther had already known the judgment of the Messenger of Allah (MPBAUH) in relation to the Jews of Bani Quraythah, since it was him who went to them and pointed in his hand to his throat with the sign of slaughtering, and then repented for this all his life because he saw it as a high treason against Allah and His Messenger, as we have already seen above. But for Sa'ad bin Ma'a-ath the matter of his judgment about Bani Quraythah was also known to all the Moslems when he was hit during the battle of Al-Khandaq he vowed against them by saying: "may Allah do not make me die before I rest my eyes through seeing the destruction of Bani Quraythah!" Indeed, he remained wounded in the tent till the Messenger of Allah (MPBAUH) called him to give his judgment and verdict about Bani Quraythah.

Then, Sa'ad's own people came to him and they carried him on top of a donkey and they brought him to the Messenger of Allah (MPBAUH) and saying: "ye Aba Amr, treat well your own allies and people! The Messenger of Allah (MPBAUH) gave you the leadership in them in order to teat and judge them well." Indeed, when they insisted on him he said: "It is high time that Sa'ad should not be blamed by anybody for saying the truth for the sake of Allah." Some of those of his own people who heard this saying came back to the house of Bani Abd Al-Ash-hal and told the news. But those men of Bani Quraythah did not believe what they have heard till the arrival of Sa'ad bin Ma'a-ath himself, who made them hear it from him directly.

Indeed, when Sa'ad bin Ma'a-ath finally arrived to the place where the Messenger of Allah (MPBAUH) and the Moslems were, the Messenger of Allah (MPBAUH) said to some of the Ansar who were present: "go to your leader and put him down!" The Messenger of Allah (MPBAUH) then said to him: "judge them ye Sa'ad!" Sa'ad then said: "I judge them that you should kill those of them who fought against you, take their women and boys as captives, and take their wealth and money." Then, the Messenger of Allah (MPBAUH) said: "you have really judged them justly and according to the judgment of Allah and His Messenger."

Therefore, the Messenger of Allah (MPBAUH) ordered that the women and children be put in the house of Al-Harith's daughter, who was a woman from Bani An-Najjar; whereas the captives in the house of Osamah bin Zeid. The Messenger of Allah (MPBAUH) then went out into the market of Al-Madinah and he ordered that some ditches be dug and all their necks be struck into these ditches. Thus, they all got killed and thrown into these ditches as it was meant for them. They included among them Huyayy bin Akhtab the enemy of Allah as well as Ka'ab bin Asad their leader. It was said that they were 600 or 700 men and some said they were from 800 to 900 men.

It was reported that they said to Ka'ab bin Asad while they were led to the Messenger of Allah (MPBAUH) in groups: "ye Ka'ab, do you see what is happening to us?" Ka'ab then replied: "in each situation you do not

understand. Can't you see that the one who is calling us will not budge, and that anyone of you who is led in this way will not come back. By Allah it is killing itself." Thus, they were all led in this manner until the Messenger of Allah (MPBAUH) had finished them all off. Indeed, Huyayy bin Akhtab was brought to stand in front of the Messenger of Allah and he had on him one dress that fitted him suitably and which was stitched together from every direction like the pace of an ant so no one could take it from him. His hands were also tied in a rope behind his neck. When he saw the Messenger of Allah (MPBAUH) he said: "by Allah I have never blamed myself for being your enemy. But if one lets down Allah, then he will be let down himself." Then he looked at the people and said: "ye people, there is nothing wrong in following the orders of Allah. It is the book of Allah and his destiny to face such an end, and it is an epic written about Bani Israel." Then he sat on the ground and got his neck chopped.

On the authority of A'ishah (may Allah be pleased with her) who said: "None of their women were killed in this event except only one. By Allah she was sitting and talking with me; she was so obviously laughing with all her capacity and paying no attention at all to how the Messenger of Allah (MPBAUH) was killing their own men in the market. Suddenly her name was called: 'where is so and so?' She said: 'by Allah it is me.' Then I said: 'woe unto you, what is the matter?' She said: 'am I to be killed?' I said: 'but why?' She said: 'it is some event I have to say it to you.' But she was taken to be killed and she got her neck chopped like the rest." Indeed, A'ishah used to say: "I have never seen so amazing a woman like her for her good heartedness, good self, and her great laughs, but yet I know that she was killed."

Indeed, this woman was called Binanah, and she was the wife of Al-Hakam Al-Qurathi. What she did was that she jumped at Khilad bin Suwayed and she killed him. This was through the help and guidance of her husband, who wanted her to be killed rather than to stay alive and be married to another man after him. Indeed, none of the Moslems got killed in this Expedition except Khilad.

The Moslem Booty

The Messenger of Allah (MPBAUH) ordered his men to collect and gather all what is in their forts from arms and armours, and the rest of it. They found 1500 swords, 300 armours, 2000 spears, and 500 shields and helmets. They also found plenty of furniture and a great amount of tools and utensils; the found many camels used to carry water containers, and a large number of cattle and sheep. Indeed, he (MPBAUH) divided all this into fifths, in addition to the palm tress and their women captives. He divided the booty on the winners of the Moslems into 3072 shares because the Moslems were 3000 men and the horses into 36 shares, and each horse into two shares and one share for its owner. The Messenger of Allah then sent Sa'ad bin Zeid Al-Ansari, who was the brother of Bani Abd Al-Ash-hal, with some women captives from the women of Bani Quraythah into Najd, where he sold them for some horses and arms. Indeed, the Prophet kept one of them for him and she was called Rihanah bint Amr bin Junafah, who remained with him till he died, and whom he had already offered marriage but she had refused. In fact, when she was taken captive she totally rejected Islam and did not accept any religion but Judaism; but later she became a Moslem.

The Burial of the Killed Men

Those killed men of the Jews were buried by turning the earth over them in these trenches. When they were killed their women were shouting loudly; they torn their clothes into pieces; they plucked out their hair and they hit their faces in anger and awe. The entire city was filled with their cries and wailing. Indeed, those who were asked to execute the killing of these Jews were Ali bin Abi Talib (may Allah honour his countenance) and Az-Zubeir bin Al-Awwam (may Allah be pleased with him). It was reported, however, that the killing of some of those Jews was actually done by Al-Aws.

The Death of Sa'ad

When the whole matter of Bani Quraythah was finished, the wounds of Sa'ad bin Ma'a-ath got worse and which led to his death as a martyr. Ibin Is-haq reported on the authority of Ma'a-ath bin Rufa'ah Az-Zuraqi, who said: "whom do you want from the men of my people? He said that Gabriel (may peace be upon him) came to the Messenger of Allah (MPBAUH) in the middle of the night when Sa'ad bin Ma'a-ath died, and he was wearing a shining scarf and said: "ye Mohammad! Who is lying there dead and to whom the doors of heaven have opened and the throne of heaven has been shaken?" It was reported that the Messenger of Allah (MPBAUH) stood up and quickly went dragging his robe behind him to Sa'ad bin Ma'a-ath and he found him dead. Also, on the authority of Al-Hasan Al-Basari who said that "Sa'ad was a well-built man. When the people carried his body they found him to be really light. Therefore, some Moslem men said, 'by Allah he is as light as wool. We have never carried a lighter dead man than him." This news reached the Messenger of Allah (MPBAUH), who said: "he has a special weight which is different from all of you. By the One who holds my soul in His hands, the angels were pleased to receive Sa'ad's soul, and the throne of heaven got shaken for him."

Moreover, on the authority of Jabir bin Abdullah, who reported that "when Sa'ad was buried we were with the Messenger of Allah (MPBAUH) and then the Messenger of Allah (MPBAUH) glorified Allah and the people too glorified Allah with him. He also said that Allah is the Greater and the people repeated the same thing with him. Then the people said: 'ye the Messenger of Allah why are you glorifying Allah?' He replied: 'the grave of this good man was narrow till Allah made it wider and much better for him.'" Sa'ad was buried in Baqee' Al-Farqad. The Messenger of Allah (MPBAUH) said: "every woman who cries after the dead may lie except the one who cried after Sa'ad bin Ma'a-ath." Indeed, Um Sa'ad was Kabishah bint Rafi' bin Mu'awiyah bin Obeid bin Tha'alabah bin Abd bin Al-Abjar. She was the first woman from the Ansar to have sworn pledge of allegiance to the Messenger of Allah (MPBAUH).

The Moslem Losses in the Expedition of Bani Quraythah

Khilad bin Suwayed was the only one who got killed in this Expedition as we have indicated above. Abou Sinan bin Muhsin, however, died while the Messenger of Allah (MPBAUH) was besieging the people of Bani Quraythah. He was buried in the same graveyard where the people of Bani Quraythah bury their dead today. Indeed, it was to him that they buried their dead in the Islamic time.

What is Revealed in *The Quran* about Al-Khandaq and Bani Quraythah

Ibin Is-haq reported that Allah the Exalted had revealed many verses in *The Holy Quran* in connection with Al-Khandaq and the case of Bani Quraythah through the Chapter of Al-Ahzab or the Confederates. In this Chapter, Allah the Exalted revealed all the wrath and the plight that befell the Unbelievers and the grace and compassion that was sent down over the Moslems, especially when He helped and relieved them with His angels, and after what was said by those Hypocrites about their problem of the siege: "O ye who believe! Remember the Grace of Allah, bestowed on you, when there came down on you soldiers (to overwhelm you): but We sent against them a hurricane and forces that ye saw not: but Allah sees clearly all that ye do." (*Al-Ahzab, 9*).

Indeed, these soldiers of the enemy that came down on the Moslems were those of Quraysh, Ghatafan and Banu Quraythah. However, the forces that Allah sent down on the Moslems were with the hurricane and the angels. Allah the Exalted revealed also: "Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various vain thoughts about Allah."(*Ibid., 10*). In fact, those who came on them from above them were Banu Quraythah and those who came from below them were Quraysh and Ghatafan.

Moreover, Allah the Exalted said the following verses for what Mu'tab bin Qushayr had already said: "In that situation were the Believers tried: they were shaken as by a tremendous shaking. And behold! The Hypocrites and those in whose hearts is a disease even say: 'Allah and His Messenger promised us nothing but delusions."(*Ibid., 11-12*).

Also, Allah the Exalted said: "Behold! A party among them said: 'Ye men of Yathrib! Ye cannot stand the attack! Therefore go back!' And a band of them ask for leave of the Prophet, saying, 'Truly our houses are bare and exposed,' though they were not exposed: they intended nothing but to run

away." (*Ibid., 13*). Allah the Exalted also said for the saying of Aws bin Qaythi and those of his opinion: "And if an entry had been effected to them from the sides of the City, and they had been incited to sedition, they would certainly have brought it to pass with none but a brief delay! And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must surely be answered for."(*Ibid., 14-15*).

Indeed, those who wanted to turn their backs were from Banu Harithah; and they themselves who already wanted to do the same thing on the Day of Uhud, alongside Bani Sulmah when they felt that they were going to lose the battle. Ultimately, Allah the Exalted went on to reveal the whole story till His saying: "And those of the people of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts so that some ye slew, and some ye made prisoners. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented before. And Allah has power over all things."(*Ibid., 26-27*). Indeed "those people of the Book who aided them" were those of Bani Qouraythah, who were brought down from their forts and castles where they were living, and as we have already seen in this book.

The Jews of Al-Madinah

and what Happened to Them

There were ancient wars which happened between Al-Aws and Al-Khazraj. But when the Messenger of Allah (MPBAUH) emigrated to Al-Madinah he called them the Ansar or the Helpers for they were the ones who helped him into settling in Al-Madinah. That was how the two parties were united and became like brothers, and all kinds of animosity between them was deleted. Thus, through the grace of Islam they became brothers in the same religion, and in fact the Messenger of Allah (MPBAUH) made them also brothers to the Emigrants. But the Jews of Al-Madinah were those of Banu Quraythah and An-Nadir, who were the allies of Al-Aws, and also of Banu Qaynaqa'a who were the allies of Al-Khazraj. The Messenger of Allah (MPBAUH) had made with them peace pacts through which they kept their own religion, money and wealth. But they always stirred things up against him, renounced and violated their pledge of allegiance to him, and persisted in their stubborn arguments with him. They even envied him for his victories and they plotted tricks against him, and returned back to their usual denial of his prophecy. Thus, when the Messenger of Allah (MPBAUH) saw all this treachery from them and their stubbornness and their evil plottings, he wanted to get rid of them in all the ways and opportunities possible. That was why he called the Jews of Bani Qaynaqa'a to Islam after the Expedition of Badr. It should be mentioned that they were all living in the city itself. When they refused to turn to Islam and when they audaciously and arrogantly answered his calls, he expelled them into certain enclaves in Syria in the second year of the Hijrah. He (MPBAUH)

also sent some people to kill Ka'ab bin Al-Ashraf, the poet who used to attack the Prophet (MPBAUH) in his poetry and who stirred the Unbelievers of Quraysh up and instigated them into fighting him, and that was in the third year of the Hijrah. In the fourth year of the Hijrah he attacked the Jews of Bani An-Nadir. As we have already seen in this book, there were serious reasons for kicking them out of Al-Madinah. Indeed, some of them went to Syria and some went into Khaybar. Finally, he raided and attacked the Jews of Bani Quraythah in the fifth year of the Hijrah for it was them who allied themselves with the enemy of the other Unbelievers against the Messenger of Allah in the Expedition of Al-Khandaq and in the most difficult situations. Indeed, after the Expedition of Bani Quraythah, the Jews were never able to appear as anybody in Al-Madinah, and most of the Hypocrites, who were really a minority group, completely submitted for the Moslems. Moreover, Al-Madinah was no longer a centre for the suppressed but rather it became a centre for a great religious power, which was able to overtake and overwhelm the whole Arab Peninsula within just a few years time.

The Squadron of Al-Qurtah[1]

and the Islamization of Thumamah bin Uthal Al-Hanafi

This squadron occurred on the tenth day from the end of the month of Al-Muharram in the year six of the Hijrah. In this squadron the Messenger of Allah (MPBAUH) sent Mohammad bin Muslimah Al-Ansari with thirty men riders on horses and camels. The Prophet ordered him to walk the nights and to hide during the days, and to attack the Unbelievers in a quick raid. Indeed, he did execute what he was ordered to do. When he raided them some of them escaped and some were killed. Among those who got killed were ten men and some said they were more than twenty. He won also as booty 150 camels and 3000 sheep. Indeed, they considered each camel as equal to ten sheep.

Mohammad bin Muslimah Al-Ansari came back to Al-Madinah on the last night of Al-Muharram, and his absence was for nineteen nights. He brought with him as a captive Thumamah bin Uthal Al-Hanafi. In connection with this story, Ibin Is-haq related, on the authority of Abi Hureirah (may Allah be pleased with him), that some horses belonging to the Messenger of Allah (MPBAUH) had taken one man whose identity was not known by anyone

[1] Al-Qurtah is a branch from Bani Bakr. They used to stay on the side of Dariyyah, which was a village for Bani Kilab, and it was located on the road to Basra from Makkah, and it was closer to Makkah. It has in it a mountain called Al-Bakkarat. The distance between Dariyyah and Al-Madinah was seven nights.

till they arrived with him to the Messenger of Allah. Then the Messenger of Allah said to his men: "Do you know whom have you taken as captive? He is Thumamah bin Uthal Al-Hanafi." They tied him down to one post of the Mosque's pillars according to his (MPBAUH) own orders. The Messenger of Allah ordered them to do this so that Thumamah bin Uthal Al-Hanafi would see in his own eyes the common prayers of the Moslems and their communal meetings, a factor which, he hoped, would change Thumamah's heart and mind towards the Moslems.

Then, the Messenger of Allah (MPBAUH) went out to Thumamah and said to him: "What do you have to say, ye Thumamah?" Then Thumamah replied: "I have all the good things ye Mohammad. I believe if you wanted to kill you should kill the one who had already shed the blood of others, and if you wanted to do good do it to the one who feels grateful for it. Also if you wanted money, then ask for it and you would be given plenty of it and all what you want." Upon hearing this, the Messenger of Allah left him for the next day. He came to him again and said to him what he had said yesterday: "What do you have to say, ye Thumamah?" Then Thumamah replied: "I told you what I have said: if you wanted to do good do it to the one who feels grateful for it." Then the Messenger of Allah left him for the day after the following day. He came to him again and said: "What do you have to say, ye Thumamah?" Then Thumamah replied: "I told you what I have said: if you wanted to do good do it to the one who feels grateful for it." Then the Messenger of Allah said: "set Thumamah free!"

Thus, Thumamah was set free and he went to some palm trees close to the mosque, where he washed himself and then came back and entered the mosque and said: "I testify that there is no Allah except Allah and that Mohammad is the Messenger of Allah." Then he looked towards the Messenger of Allah and said:

> "By Allah ye Mohammad, I tell you I have never hated anybody's face on the face of this earth more than I hated yours; but now your face is the most lovable one to me. By Allah ye Mohammad, I tell you I have never hated anybody's religion on the face of this earth more than I hated yours; but now your religion is the most lovable one and it is all the religions to me. By Allah ye Mohammad, I tell you I have never hated anybody's country on the face of this earth more than I hated yours; but now your country is the most lovable one to me. Also your horses took me to where I wanted to have a pilgrimage, so what do you think?"

Thus, the Messenger of Allah (MPBAUH) gave him the glad tidings of the good things in this world and the Hereafter, and he ordered him to go to have his pilgrimage.

Indeed, when Thumamah arrived at Makkah and began the ceremony of his pilgrimage in denying any partnership with Allah, someone shouted saying to him: "have you become boyish?" He replied: "no, but I have become a Moslem and I have given in to Allah the Lord of the two Worlds alongside Mohammad the Messenger of Allah (MPBAUH). I swear by Allah you shall never get one single grain from Al-Yamamah till the Prophet

(MPBAUH) permits it. Indeed, it was said that the Messenger of Allah had forbidden the sale of grain to Makkah from Al-Yamamah for sometimes till Makkah resorted to eating the filth of the slaughterhouses.

Indeed, Thumamah (may Allah be pleased with him) became one of the best Companions of the Messenger of Allah, and through him Allah the Exalted gave guidance to many of his own people. He never left Islam like some of those of Al-Yamamah who went on a large scale apostasy. He never disobeyed the Messenger of Allah, and after the death of the Messenger of Allah he really did a great job in stopping the wave of apostasy in Al-Yamamah which was led by Musaylamah . He recited the following verse: "Ha' Mim. The revelation of this Book is from Allah, Exalted in Power, full of Knowledge, Who forgiveth Sin, accepteth Repentance, is Strict in Punishment, and hath a Long Reach in all things. There is no god but He: to Him is the Final Goal." (*Mu'min, or The Believer, 1-3*) Then he said: "what a big difference there is between this and the delirium state of Musaylamah?" Ultimately, more than three thousand people followed Thumamah and because of him they turned into Islam.

The Expedition of Bani Lihyan

This Expedition happened in the month of Rabee' Al-Awwal in the year six of the Hijrah (June-July 627 AD). The reason for this expedition was that the Messenger of Allah (MPBAUH) felt very sad for A'asem bin Thabit and those of his reader friends who were murdered in Bi'r Ma'unah in the month of Safar in the year fourth Hijrah. Indeed, the Messenger of Allah (MPBAUH) pretended that he wanted to go to Syria in order to play a trick against the people of Bani Lihyan. So he went out from Al-Madinah heading towards Ghurab (which was a mountain near Al-Madinah) along the road to Syria through Makhied and then to Al-Batra'a. Then he went slightly left towards Safaq then to Bayn and then to the rocky area of Al-Yamam. Then he went in straight line towards Al-Mihjah, which is a place on the road to Makkah. He quickened his pace till he reached Ghuran, which is part of the quarters of Bani Lihyan. Then he arrived at a town called Sayah. He had with him around 200 men and with them 20 horse riders. He (MPBAUH) left behind in Al-Madinah Ibin Um Maktoum to take care of the prayers in his absence.

Indeed, the Messenger of Allah (MPBAUH) found out that the people of Bani Lihyan had already prepared and hid or fortified themselves in the tops of the mountains. He remained for one or two days there sending companies from all sides and directions around them. Then he went till he reached Asfan where he sent Aba Bakr (may Allah be pleased with him) with ten knights to let Quraysh hear of them and which would fill their hearts with fear. Then the Messenger of Allah (MPBAUH) came back home to Al-Madinah without facing any real combat. His absence from Al-Madinah was for fourteen days.

The Raid of Oyaynah bin Hisn

The Messenger of Allah (MPBAUH) arrived at Al-Madinah from the previous Expedition but he did not stay for a few nights till Oyaynah bin Hisn bin Huzayfah bin Badr Al-Fazari, and in some horses owned by Ghatafan, raided on the camels of the Messenger of Allah (MPBAUH) which were pasturing in a forest. These camels were about twenty and were attended by a man and his wife from Bani Ghaffar. The raiders killed the man and they captured the woman and all the camels.

The man who was killed was Ibin Abi Thirr (may Allah be pleased with him) and his name was Thirr. He and his captured wife, who was called Layla, were attending to some camels which were owned by the Messenger of Allah. This woman managed to escape from captivity because her captors were taking some rest in their own houses so that she was able to run off and ride one she-camel owned by the Messenger of Allah. She set out on this she-camel at night without allowing anyone to see her. It was said that this camel was called Al-Adba-'. Thus she ran off but as soon as they discovered her escape they ran after her but they felt unable to catch her. Indeed she vowed that if she arrives safe she will slaughter this camel that saved her. When she arrived at Al-Madinah she came to the Messenger of Allah (MPBAUH) and told him what happened and about her vow. She said to him: "Ye the Messenger of Allah I have vowed to Allah that if He the Exalted saves me on her I shall slaughter her for him. Then the Messenger of Allah (MPBAUH) said to her: "Woe unto you and what a bad reward you are giving to the creature that carried you to safety! Do you think Allah saved you and carried you on her back in order to slaughter her at the end? Also it is not right to vow and take a pledge in some disobedient thing and nor to vow in something you do not own. This she-camel belongs to my own camels. So I advise you to go home to your own people with the grace of Allah.

The Expedition of Thee Qard

It is also called:

The Expedition of Al-Ghabah (the Forest)

Thu Qard is a spring of water of about twelve miles off Al-Madinah from the side of the country of Bani Ghatafan. This Expedition happened in Rabee' Al-Awwal in the year six of the Hijrah (July 627 Ad). In *Sahih Al-Bukhari* it is reported that this Expedition happened in three days before the Day of Khaybar and in twenty days after Al-Hudaybiyeh.

The reason for this Expedition was the raid led by Oyaynah bin Hisn bin Huzayfah bin Badr Al-Fazari on the camels of the Messenger of Allah (MPBAUH), as it is mentioned above in this book. When that raid occurred on the camels on that day a lot of cries were heard and fear filled some people's hearts. Some said: horror! horror! and some said, ye horses ride fast! Indeed the first man to have shouted and gave the omen of fear among the Moslems was Sulmah bin Amr Al-Akwa'a Al-Aslami.

Upon hearing this, the Messenger of Allah (MPBAUH) rode in five hundred men and riders, which formed this expedition, and he left behind in Al-Madinah, and as usual, Ibin Um Maktoum to take care of the prayers. He also asked Sa'ad bin Obadah (may Allah be pleased with him) to stay as head to 300 men as guards to Al-Madinah. He also gave his banner to Al-Muqdad (may Allah be pleased with him) and he tied it to his spear. He told Al-Muqdad: "Go forward till all the horses follow you, and I shall just be behind you too.

The result of this Expedition was that the Moslems led by the Messenger of Allah (MPBAUH) were able to catch the enemy who took the camels. The Moslems defeated them severely and killed their leaders and rescued the camels back to their owner the Messenger of Allah. Indeed, it was reported that only some of the camels were rescued. In this Expedition none of the Moslems was killed except only one man who was Mihrez bin Nadalah. Indeed, the Messenger of Allah (MPBAUH) followed the enemy till he arrived at a spring of water called Thee Qard from the direction of Kheibar. The enemy then resorted to hiding among the tribe of Ghatafan. The most courageous man in this Expedition was Sulmah bin Amr Al-Akwa'a Al-Aslami who fought very strongly. Indeed this Sulmah was an arrow thrower.

Thus, Sulmah killed from the enemy Abou Qatadah Masa'adah bin Hikmah Al-Fazari. As a result of this the Messenger of Allah gave Sulmah Abou Qatadah's horse and arms as his reward. Also Akashah bin MuhSin (may Allah be pleased with him) met on his way Aban bin Amr and his son Omar riding on a camel. Akashah aimed at them both in one shot in his spear and he killed them both in that shot.

Finally, the period of absence of the Messenger of Allah (may the

Peace and Blessings of Allah be Upon him) from Al-Madinah was for five days. Indeed he prayed in Thee Al-Qard the prayers of fear.

The Squadron of Al-Ghamr

or the Squadron of

Akashah bin MuhSin Al-Assadi

Al-Ghamr was a spring of water owned by Bani Assad and it was located on the way to Makkah, within two nights travel from Fayd, which is a castle on the road of Makkah. It happened in the month of Rabee' Al-Awwal in the year six of the Hijrah.

In this Expedition, Akashah (may Allah be pleased with him) went out with forty men. But the people were warned of his coming so they all escaped from their homes and left the place empty. Akashah and his men arrived at the place and they found it empty of people, for they have escaped. Indeed, the Moslems sent out ahead of them a reconnaissance group which found a trace of booty nearby. They went for it and they found a man there and they made him feel safe so he led them to the booty of a cousin tribe of theirs. Then the Moslems raided them and were able to take more than 200 camels and they set the man free. They brought the camels and came to the Messenger of Allah (MPBAUH) without having to fight anybody in this raid.

The Squadron of Mohammad bin Muslimah Al-Ansari

to Thee Al-QaSSah

This raid occurred in the month of Rabee' Ath-Thani in the year six of the Hijrah (August 627 AD).

In this raid Mohammad bin Muslimah Al-Ansari went out with ten Moslem men to Bani Tha'alabah. Muslimah and his men arrived at them at night. But the Unbelievers ambushed them for they felt that they are coming at them. Thus, they waited till Mohammad bin Muslimah and his companions went to sleep and then they attacked. Suddenly the Moslems were awakened by the arrows thrown at them. Mohammad bin Muslimah jumped immediately and began throwing back with a bow he had with him, and then he shouted at his companions and they all came to fight back and to defend themselves against the enemy. This night battle of throwing arrows lasted for one hour and all Mohammad bin Muslimah's companions gathered themselves around him and they were able to kill one man from their attackers. Then the enemy came back at them again with spears and they nearly killed all this squadron of

Moslems except Mohammad bin Muslimah who fell wounded. Then one Moslem man who survived this ambush managed to carry the wounded Ibin Muslimah and he arrived with him to Al-Madinah.

As a result of this the Messenger of Allah (MPBAUH) sent Aba Obeidah A'amer bin Al-Jarrah in the month of Rabee' Ath-Thani armed with forty men to the people of Bani Tha'alabah. This squadron raided the enemy but they did not find anybody of them. They only found a lot of camels and sheep which they brought with them to Al-Madinah as booty. They only found one man of the enemy who was forced into becoming a Moslem to save his skin. This man was set free by Aba Obeidah after they have taken a lot of camels as booty and they all brought home to Al-Madinah a lot of the enemy's goods and belongings.

Apparently the reason for sending Mohammad bin Muslimah with ten men raid was because of what they learnt about the intention and plan of Bani Tha'alabah and Anmar to attack Al-Madinah's sheep and camels while pasturing in Hayfa-'. Indeed, the sheep and camels were increasing in the hands of the Moslems because of the large booty they were winning in their raids. Thus, when Mohammad bin Muslimah was wounded and killed by Bani Tha'alabah, the Messenger of Allah (MPBAUH) sent Aba Obeidah in a revenge mission against Bani Tha'alabah.

The Squadron of Zeid bin Harithah

This squadron occurred also in the month of Rabee' Ath-Thani in the year six of the Hijrah (August 627 AD). It was headed by Zeid bin Harithah and was directed against Bani Suleim in Al-Jumoum. In this raid the Moslems found a lot of sheep and camels and they brought them home as booty. They also captured some men from them and they took them prisoners too.

Zeid bin Harithah also led another raid against Al-AyS, and it occurred in the month of Jumadah Al-Awwlah in the year six of the Hijrah (September 627 AD). The reason for this raid was that the Messenger of Allah (MPBAUH) had heard that some camels owned by the Unbelievers were coming from Syria and he wanted to attack them and take them as booty. Thus, he sent Zeid bin Harithah accompanied by seventy men of horse riders in order to ambush this caravan and to bring it to Al-Madinah. Indeed, that was exactly what happened: he obstructed the caravan and took everything in it.

Indeed, in that raid Zeid won a large amount of silver which was owned by Safwan bin Omayyah bin Khalaf who brought it from Syria. In this raid also some people of the caravan were taken as prisoners, including Abou Al-A'aS bin Ar-Rabee' and Um Halah bint Khoweiled, the sister of Khadijah. Indeed, Abou Al-A'aS was one of the leading numbered tradesmen in Makkah for his great trading, his wealth and his honesty. He was also the husband of Zeinab the daughter of the Messenger of Allah (MPBAUH). In fact, Zeinab came to the Messenger of Allah (MPBAUH) and asked him to give back all the money and wealth to Abou Al-A'aS, and he accepted to do that. The Messenger of Allah (MPBAUH) said to her in this connection: "You are good to

him and to his last days and he is not faithful to you, and lawfully he is not yours for he is still an Unbeliever." As a result of this, Abou Al-A'aS went back to Makkah and gave all those who had money with him their money back and returned to Al-Madinah as a new Moslem.

It is important to mention here that Zeinab bint the Messenger of Allah had already emigrated to Al-Madinah with the rest of the Moslems and had left her husband Abou Al-A'aS as an Unbeliever. After this incident, then, he became a Moslem and came to Al-Madinah, and only then the Messenger of Allah returned her back to him as her husband.

Indeed, the Messenger of Allah (MPBAUH) used to pray while carrying on his back Umamah, his granddaughter; that is, the daughter of Zeinab from Abi Al-A'aS.

Another Squadron led by Zeid bin Harithah

This squadron was directed to the land of Hismii, which is a land inhabited by the people of Juzam and located just beyond the valley of Al-Qurah from the side of Syria. It happened in the month of Jumadah Ath-Thani in the year six of the Hijrah (October 627 AD).

The reason for this raid was that the Messenger of Allah (MPBAUH) felt that he should teach those people of Juzam a lesson for what they did with one of his messengers. This happened when he sent Dahiyyah bin Khalifah Al-Kalbii with a letter to Caesar calling him to Islam. He sent him after he dressed him nicely and provided him with a handsome amount of money. On his way back from Caesar he was met by Al-Hanied bin A'ared and they ambushed him and robbed him from everything he had on him. This happened in a place called Hismii on the way back to Al-Madinah. Then a group of men from Bani Ad-Dabieb, led by Rufa'ah bin Zeid Al-Juzami and his followers, heard of the incident and came to his rescue. This group of Rufa'ah had already become Moslems and they saved what they could salvage from those robbers and returned them back to Dahiyyah.

After this, Dahiyyah came to the Messenger of Allah (MPBAUH) and told him of what happened to him on the way back to Al-Madinah. Then he sent Zeid bin Harithah accompanied by 500 men. Indeed, Zeid used to walk the nights and to lurk during the days. He had with him as guide a man from Bani U'zrah. Then he arrived at the place of Juzam and began attacking them with his five hundred strong men. They managed to kill most of them, especially Al-Hanied and his son and they took all his property, sheep and camels and their women. The number of the camels they took was about 1000 camels and from the sheep about 5000 sheep, and from the women and boys about 100. Undoubtedly these numbers were relative ones and cannot be confirmed 100%.

At the end of the raid Rufa'ah bin Zeid Al-Juzami went out with a group of men from his people to the Messenger of Allah (MPBAUH) and gave him the letter he had sent to him and to his own tribe when he arrived in their

land, and they declared their own Islamization. Indeed, when Rufa'ah read the letter to the Messenger of Allah (MPBAUH) the latter said to him: "ye Rufa'ah what do we do with the killed men?" Rufa'ah replied: "Ye the Messenger of Allah you are the best one to know the answer to this. We will not forbid you from something lawful to you, and neither will we legalize something unlawful for you." As a result of this, the Messenger of Allah (may the Peace and Blessings of Allah be Upon him) sent Ali (may Allah honour his countenance) to Zeid and ordered him to give back all the things he had taken from the people of Bani Juzami.

The Squadron of Abd Ar-Rahman bin A'wf

to Dumat Al-Jandal

The Islamization of Al-ASbagh bin Amr Al-Kalbii

The Messenger of Allah (MPBAUH) had already raided Dumat Al-Jandal in Rabee' Al-Awwal in the year five of the Hijrah (July 626 AD) as we have mentioned earlier in this book.

This Expedition, however, occurred in Sha'aban in the year six of the Hijrah (November 627 AD). In this Expedition the Messenger of Allah (MPBAUH) had ordered Abd Ar-Rahman bin A'wf to get ready for this raid. He got up early in the day wearing a turban made of black cotton fabric. Then the Messenger of Allah (MPBAUH) brought him close to him and made him sit in between his hands and fixed for him his turban in his own hands. Then he ordered Bilal to carry his banner, and he thanked Allah and prayed for himself (MPBAUH) and then said:

> "Take him ye Ibin A'wf! Go all of you and raid in the Path of Allah! Fight in His name all those who deny and disbelieve in Him and do not apply iron manacles on anybody. Do not utilize or exploit and do not cheat or do bad deeds in the back of others. Do not maim and do not kill new-born children. This is the pledge of Allah and His trust and the life of His Prophet in thee all."

Thus, Abd Ar-Rahman bin A'wf took the banner. Indeed, Abd Ar-Rahman was sent by the Messenger of Allah (MPBAUH) to Kalb in Dumat Al-Jandal and told him: "If they respond to you and accept Islam and become Moslems then accept them and marry the daughter of their king."

Upon this order, Abd Ar-Rahman marched to them in an army of about 700 men till he reached their place in Dumat Al-Jandal. When he arrived

there he stayed for about three days working towards calling them to Islam. In fact, in the beginning they rejected his calls and they refused to give in or yield anything except the sword, but never their religion. But on the third day one man called Al-ASbagh bin Amr Al-Kalbii, who was a Christian, accepted to become a Moslem. Indeed, this man was their king and leader, and through his Islamization many of his own people followed his way and did become Moslems. Thus, Abd Ar-Rahman bin A'wf stayed there for a while and took head-tax from those who did not turn to Islam. Also, as the Messenger of Allah (MPBAUH) had ordered him, he married the king's daughter called Tamadur bint Al-ASbagh. He brought her home with him to Al-Madinah as his wife. Indeed, this Tamadur won a lot of favours with the Messenger of Allah. She is the mother of Abd Ar-Rahman's son Abi Sulmah.

The Squadron of Ali bin Abi Talib

to Bani Sa'ad bin Bakr

Ali bin Abi Talib (may Allah honour his countenance) went out with about 100 men to Bani Sa'ad bin Bakr in Sha'aban in the year six of the Hijrah. The reason for this raid was that the Messenger of Allah (MPBAUH) had heard that the people of Bani Sa'ad were gathering some support for the Jews of Kheibar and uniting people against the Moslems. That was why the Messenger of Allah had sent Ali to attack them, which he did severely on their sheep and camels which they had in large quantity. The shepherds escaped and left the herd unattended so the Moslems collected all of it and brought it home to Al-Madinah. It was about 500 camels and 200 sheep. Thus, Ali (may Allah honour his countenance) came back with this booty and with him all his me to Al-Madinah without any combat.

The Squadron of Zeid bin Harithah

to Um Qirfah

This squadron occurred in the month of Ramadan in the year six of the Hijrah. The reason for this raid was that Zeid bin Harithah (may Allah be pleased with him) had gone in a trade trip to Syria and he had with him some goods belonging to some Companions of the Prophet (MPBAUH). (Indeed this is the first time ever we hear of one Companion of the Messenger of Allah (MPBAUH) going out in a trade trip to Syria).

Thus, when Zeid bin Harithah arrived at the valley of Al-Qurah, a group of men coming from Fazarah from the tribe of Bani Badr obstructed his way, hit him and his companions and they took everything they had with them. Then Zeid came to the Messenger of Allah (MPBAUH) and told him of what happened to him. As a result, the Messenger of Allah (MPBAUH) sent Zeid himself in an army of Moslem men and they besieged all they could find of Bani Fazarah and they killed them all. They also took Um Qirfah, who was the daughter of Rabee'ah bin Badr Al-Fazari. Indeed, Um Qirfah was a principal queen of her time and very honourable and prestigious among her people. She was an old woman when she was taken prisoner by Qays bin Al-Muhser. It was also reported that it was Ibin Sihl who took her prisoner and who had beaten her in the worst possible way. It was said that she was tied in her feet in two ropes to the feet of two camels and they tore her apart. He killed her like this because she cursed the Messenger of Allah (MPBAUH) and said bad words against him. It was also said because she imprisoned thirty riders of her son and the son of her son. It was also reported that she said to her children: "go and raid Al-Madinah and kill Mohammad!" Finally, Zeid bin Harithah came back from this raid straight to the Messenger of Allah (MPBAUH) and knocked at his door. The Messenger of Allah (MPBAUH) stood up to meet him and holding his rope, greeted him and hugged him. He asked him about his raid and Zeid informed him of what he won.

This story was mentioned by Al-Waqidi and by Mr. Dahlan in his Second Volume of *The Prophetic Biography*. Indeed I doubt the details of this story. Even I doubt the authenticity of the whole story and that if Qays was the one who took Um Girfah as prisoner. It was said that it was Ibin Al-Muhser and some said it was Ibin Sihl and again it was said that it was Ibin Al-Mushin. Even I doubt that one of the Companions of the Messenger of Allah (MPBAUH) would maim in an old woman and kill her in such a horrendous kill, especially after the Messenger of Allah (MPBAUH) had forbidden such acts of maiming and that he asked Abd Ar-Rahman bin A'wf, when he sent him to Dumat Al-Jandal, not to commit such acts. He said:

> "Go all of you and raid in the Path of Allah! Fight in His name all those who deny and disbelieve in Him and do not apply iron manacles on

anybody. Do not utilize or exploit and do not cheat or do bad deeds in the back of others. Do not maim and do not kill new-born children. This is the pledge of Allah and His trust and the life of His Prophet in thee all."

Thus, there is no difference at all between the Squadron of Abd Ar-Rahman bin A'wf and that of Zeid bin Harithah to Um Qirfah except one month of time.

It will be mentioned in the next Chapter of this book, and as we have seen earlier, when discussing the squadron of Abdullah bin Atiek, that the Messenger of Allah (MPBAUH) had forbidden his followers from killing a baby or a child or a woman. In any rate, it is inconceivable that when the Messenger of Allah hears of such horrible acts about the killing of Um Qirfah that he would not do or even say anything; it was certain that he showed his dismay and anger with those who committed such deeds. That was why again one may say that all what was said about maiming in Um Qirfah and by the Moslems would be false and not true.

The Squadron of Abdullah bin Atiek

to Kill Salam bin Abi Al-Huqayq

This squadron happened for the purpose of killing Abi Rafi' Abdullah or Salam bin Abi Al-Huqayq the Jew, who was one of the worst arch-enemies of the Messenger of Allah (MPBAUH), and who led the Confederates or the Allies on the Day of Al-Khandaq against the Messenger of Allah (MPBAUH), and who really gave the Unbelievers a lot of money and support.

Historians differed about the exact date of this Expedition. Some said that it was in the month of Thee Al-Hijjah in the year five just after the Battle of Al-Khandaq. In *Sahih Al-Bukhari*, Az-Zuhri reported that it happened just after the killing of Ka'ab bin Al-Ashraf which happened in the third year of the Hijrah. This raid was also mentioned by Abou Ja'afar Mohammad bin Jareer At-Tabari that it happened in the third year in the middle of Jumadah Ath-Thani. Al-Waqidi, moreover, claimed that this raid which was directed by the Messenger of Allah (MPBAUH) against Abi Rafi' or Salam bin Abi Al-Huqayq happened in the month of Thee Al-Hijjah in the year four of the Hijrah.

Indeed, what is quite certain about the whole story is that Salam bin Abi Al-Huqayq was one of those Jews who gathered the confederates in the Expedition of Al-Khandaq. The Expedition of Al-Khandaq itself was in the year five of the Hijrah. This man Salam was among those Jews who went to Kheibar after the expulsion of Bani An-Nadir. Indeed, after the Battle of Al-Khandaq he began urging the people of Bani Fazarah and other tribes to unite and attack the Messenger of Allah (MPBAUH). That is why it is more likely that this raid happened in the sixth year of the Hijrah, as it was mentioned by Mr Dahlan who said that it did happen in the month of Ramadan in the sixth year

(December 627 AD).

Thus, five men from Al-Khazraj went out to the Messenger of Allah (MPBAUH) and told him that they wanted to kill this man Salam. These five men were: 1. Abdullah bin Atiek, 2. Abdullah bin Anees, 3. Abou Qatadah, 4. Al-Aswad Ibin Khuza'i, 5. Mas'ood bin Sinan Al-Aslami. They asked permission from the Messenger of Allah to kill Salam bin Abi Al-Huqayq while he was in Kheibar. This was so because Al-Aws had already done it by killing Ka'ab bin Al-Ashraf in his own castle. That was why Al-Khazraj wanted to do the same kind of heroic thing because they do not want Al-Aws to have more favours with the Messenger of Allah (MPBAUH) than them.

Therefore,the Messenger of Allah (MPBAUH) ordered them to kill this man Salam bin Abi Al-Huqayq. He (MPBAUH) had forbidden them from killing any children or any woman. He appointed Abdullah bin Atiek as their leader in this mission. These five men went to Kheibar and they hid themselves till the whole atmosphere was quite and no movements anywhere. Then they came close to his house which was located in a high fort. When they were close to it and the sun already set and the people already in their own house, Abdullah bin Atiek said to his friends: "stay where you are and I shall go and try to be nice to the porter. Perhaps I could go into the fort." So he went close to the porter after he had masked himself to hide his real personality as if he was doing something stealthily and not wanting anybody to see or even know him.

Thus, he went into the fort and hid himself near its door and then he went up to him. Indeed, Abdullah bin Atiek was a good speaker in Hebrew so he could think him somebody else. Abdullah then met Abi Rafi''s friends and he spoke to them in the same way of their friend's. That was why they opened for him the door into his room. Then he was seen by his wife who immediately said: "who are you?" He replied: "I have come with a present to Abi Rafi'." Then she opened for him and said: "that is your friend there!" But when she saw the sword he was holding she wanted to shout and then he pointed to her in a sign of slaughtering in his sword so she went absolutely silent. Then Abdullah reported that I said to him: "ye Aba Rafi', I do not know where he is." Abou Rafi' then said: "who is there?" Then immediately I went towards the voice with a real surprise and I hit it with a big blow in my sword. But I did not hit him and I won nothing in killing him, and then he shouted: "O Abou Rafi'!" Then I went out of the house and lurked in a neighbouring place. Then his wife said to him: "Ye Aba Rafi' I believe this is the voice of Abdullah bin Atiek." He said back to her: "may your mother mourn over your loss! Where do you think Abdullah bin Atiek is?"

Abdullah bin Atiek then continued to say that I went to him as if I was trying to help and rescue him and of course I have changed my voice again. I said to him: "what was that voice ye Aba Rafi'?" He said: "may your mother suffer for you! There is a man in the house who had hit me in his sword." Only then I hit him with a big blow in my sword through which he fell on the ground but not yet dead. He shouted and cried for help and his people came to him and his wife shouted too. Then I hit him again with my sword to its full length when its sharp edge went deep into his stomach till it penetrated into his back where I could hear the cracking noise of the fracturing bones. Only

then I made sure and realized that I have killed him.

Indeed, according to At-Tabari the story was like this: "when his wife shouted at us, each man of us raised his sword at her. But immediately after remembering the forbidding orders of the Messenger of Allah (MPBAUH) of not killing any woman or child, we stopped and put down the swords."

Ibin Atiek reported that "I began opening the doors one by one till I reached some steps. When I put my foot on one I realized that I have arrived at the ground. The moon was shining at that night. Then I fell on the ground and broke my leg and I bandaged it in a scarf I had with me." Indeed, Abdullah bin Atiek had a bad eyesight. When he realized that he had killed Aba Rafi' he came to the Messenger of Allah (MPBAUH) and told him of what he had done.

Indeed, in some versions of this story it was reported that the man who killed Abou Rafi' was Abdullah bin Anees. But the correct and the most authentic one is the one which occurs in *Sahih Al-Bukhari* and which tells that it was Abdullah bin Atiek who killed him. Also in the book of *Asad Al-Ghabah* it is reported that it was Abdullah bin Atiek who took it upon himself to kill in his own hands Abi Rafi' bin Abi Al-Huqayq. The same story records that Abdullah bin Atiek had a bad eyesight.

The Squadron of Abdullah bin Rawahah

to Osayr bin Rizam

The squadron of Abdullah bin Rawahah Al-Ansari Al-Khazraji was sent to Osayr bin Rizam the Jew in Kheibar. It happened in the month of Shawwal in the year six of the Hijrah (January 628 AD).

The reason for this raid was that when Abou Rafi' Salam bin Al-Huqayq was killed, the Jews appointed Osayr as their new prince and leader. Osayr then suggested to them one way to take their revenge from the Moslems and the Messenger of Allah (MPBAUH). They agreed with him to his plan which involves that he should go to the tribe of Ghatafan, unite them, group them and attack the Messenger of Allah (MPBAUH) in his own place and home. Thus, Osayr went ahead in his mission to Ghatafan. When the Messenger of Allah (MPBAUH) heard of this he directed Abdullah bin Rawahah and three other men with him to go in a reconnaissance mission to explore secretly the matter for him. That mission happened in the month of Ramadan in the year six of the Hijrah.

Thus, Abdullah bin Rawahah and his three companions went towards Kheibar in their exploring mission and they came back with the real news of the Jews' preparation against the Messenger of Allah. Abdullah came to the Messenger of Allah (MPBAUH) and told him of what he had heard and seen. Kharijah bin Huseil also came to the Messenger of Allah and told him that "I left Osayr bin Rizam walking around in his Jew people and gathering them against you." When the Messenger of Allah (MPBAUH) heard this, he called

the people around him and asked them for action. Indeed more than 30 men came and answered his call. Then he sent Abdullah bin Rawahah to them and they all came to him and said: "the Messenger of Allah (MPBAUH) sent us to you to go out with us for him against Kheibar and he will do you a lot of good." Then Abdullah felt a bit greedy and he consulted some Jews about the matter and they rejected his offer and said: "Mohammad would not employ a man from Bani Israel." He then said: "indeed we have had enough of war."

That was how Osayr, with him thirty men from the Jews, went out to face on the other side the thirty men of the Moslems and their appointed leader Abdullah bin Rawahah. When they all arrived at a place called Qarqarah, Osayr regreted his action and his march against the Messenger of Allah (MPBAUH) and as a result he wanted to kill Abdullah bin Rawahah. But Abdullah detected that and was so attentive against Osayr and so he quickly hit Osayr in his sword and cut his leg. Then Osayr hit him back in some sharp tool in his hand. In another story related by Abdullah bin Rawahah (may Allah be pleased with him) who said: "Osayr came towards me and wanted to take my sword in his hand, and I saw him and I quickly responded to this. (It is clear from this that Osayr was not armed for he had nothing in his hand). So I urged forward my camel and said to him twice: sorry, ye the enemy of Allah. Then I went down and marched with the people till I met Osayr on his own and I hit him in my sword and I cut his thigh and leg and so he fell off his camel. Then the companions of the Messenger of Allah (MPBAUH) came at Osayr's men and attacked them and they killed them all except one man who fled the place. Indeed, none of the Moslems was hit and they all came back to the Messenger of Allah (MPBAUH) safe and sound. They told him the story of what happened and he said: "Truly Allah the Exalted saved you all from the unjust and wrong-doers."

The Squadron of Kurz bin Jabir Al-Fahri

Kurz bin Jabir Al-Fahri (may Allah be pleased with him) was one of the known leaders of Quraysh. He became a Moslem just after the Hijrah and he was killed as a martyr on the year of the conquering of Makkah. He was the man whom the Messenger of Allah had asked for in the Expedition of Badr the First, as we have already seen in this book.

This Expedition happened in the month of Jumadah Al-Awwlah in the year six of the Hijrah. The reason for this raid was that there were some people from Okal and Oraynah (which were parts of Qada'ah and Bajilah respectively) who were about eight men and who came to the Messenger of Allah (MPBAUH) asking his advise and help. They came to him and gave him the pledge of becoming Moslems and they uttered the word of monotheism in front of him. Indeed, when they came to him (MPBAUH) to Al-Madinah they were very hungry and weak people; they had yellow complexions and with empty stomachs. (Mr Muir reported that they were inflicted with the disease of the inflammation of the spleen or the splenitis).

Thus, they said to him: "ye the Messenger of Allah, we are a people of sheep and camels and we are used to pasturing our herds, and we are not used to living in towns or villages and in fact we hate living in these new places. So please if you give us permission to go out with the camels and sheep it would be much better for us." Then, the Messenger of Allah (MPBAUH) granted them what they wanted and he gave them some sheep and camels and one shepherd to attend to them. The Messenger of Allah ordered them to take care of the herd and to take them wherever they wanted and to eat from their meat and to drink from their milk.

Consequently, they left till they arrived at a place called Al-Harrah and they settled there for a while. As a result, their bodies became healthy and strong after they followed the advise of the Messenger of Allah (MPBAUH). But then they turned back into their old religion and rejected Islam into unbelievers. Then they killed the shepherd given to them by the Messenger of Allah (MPBAUH) whose name was Yasar and who was a servant to him. What was worse was that when they killed him they maimed in his body. They cut his hand and leg and pierced some thorn into his eyes. They also took the camels and sheep and they fled the place. Then Yasar was carried as a dead man to Qaba' where he was buried.

Indeed, anyone can see that these Arabs were so violent, harsh and hard-hearted, who reward the good deeds done with them with the bad ones in return. They were treated so kindly by the Messenger of Allah (MPBAUH) who gave them the sheep and camels and offered them his own servant as a shepherd and who showed them nothing but compassion. He prescribed to them the good and healing medicine and they give back the venom in return. They took the camels and sheep, and they drank the milk and their bodies regained strength and good health; and in return they gave back the hatred to Islam and to the Messenger of Allah who gave them all these good things. They became again unbelievers after they adopted Islam. They killed the man, the honest and faithful shepherd who cared for them, and worse they maimed in his body in the worst possible way. Again they steal the sheep and the camels which were not theirs.

These people committed many crimes which could not be forgiven. Indeed, one may wonder: do these people ever deserve any compassion or forgiveness or even any good treatment? Certainly not. They deserve the opposite, and the logic dictates that they should be exterminated and cut into pieces to let all those who possibly meditate committing such acts be severely warned against committing such evils deeds. They should be taken as an example for the severe punishment for any one who commits such deeds as these evil, hyenic and treacherous killers-thieves. They should be taught a very hard lesson of never tampering or meddle with Islam and the Moslems.

That was exactly what the Messenger of Allah (MPBAUH) did with these people when he heard of the story and of what they did to Yasar. Then he sent after them about twenty Moslem horse riders and led by Kurz bin Jabir Al-Fahri (may Allah be pleased with him). They caught them and brought them to stand in front of the Messenger of Allah (MPBAUH) who ordered that they should be treated in similar fashion as the did with Yasar. Thus, they cut their hands and legs and they plucked their eyes and no one

could escape such punishment which they deserved. They threw them out near the area of Al-Harrah in the open in the hot son till they died.

Indeed, Allah the Exalted revealed one verse in these people:

> "The punishment of those who wage war against Allah and His Messenger, and strive with might and aim for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (*Al-Mai'dah, 36*)

Thus, these people did actually disbelieve in Allah the Exalted and they did kill, maim, wage war against Allah, steal and finally behave like bandits and road thieves.

The Case of Al-Hudaybiyeh

Al-Hudaybiyeh was the name of well of water, and the place was called like this after it. It was reported that the name belonged to a village which most of it was located in the Sacred Place. It was about nine miles off Makkah. The reason for this Expedition was that the Messenger of Allah (MPBAUH) dreamt that he and his Companions entered the Sacred House safely, bare-headed and bowing their heads.

Thus, the Messenger of Allah (MPBAUH) went out of Al-Madinah in the month of Thee Al-Qi'dah in the year six of the Hijrah (February 628 AD) as a pilgrim or a visitor of the Sacred House. He did not want any war with the Qurashis on that occasion, especially he (MPBAUH) spent six years after the Hijrah without visiting Makkah or having a pilgrimage to the Sacred House. That was why on this occasion and in this year he went to Makkah as a pilgrim only. The Arabs from all parts of the desert were alerted and gathered around him to go with him and to protect him on the way and from the Qurashis. Indeed, the Messenger of Allah (MPBAUH) was rather afraid that Quraysh might obstruct his way and refuse him entry to the Sacred House in Makkah. That was how many Arab tribes and Moslems from all sides came to walk with him as protectors and pilgrims. Thus, the Messenger of Allah went out with many people from the Ansar and the Emigrants and many other Arab tribes and he took with him a good number of domestic animals to be given as sacrifices for the Sacred House. Indeed, he went out in the forbidden Months to let the people feel safe and know that he was out for the pilgrimage and not for the war. He wanted to let them see that he was coming to visit and glorify the Place rather than for war. He took with him his wife Um Salmah (may Allah be pleased with her). He asked Ibin Um Maktoum (may Allah be pleased with him) to take care of the prayers in Al-Madinah in his absence. The entire number of the people who went out with the Messenger of Allah in this occasion was about 1400-1600.

Ibin Is-haq reported the same story in which he mentioned that the Messenger of Allah (MPBAUH) went out in this visit and took with him 70 camels or cows to be sacrificed at the Sacred House for the number of 700 men he had with him. This means that each animal is given for ten men. In fact, this number may be correct in the beginning when he went out of Al-Madinah, but it gradually increased along the way to Makkah for the number of Arab Moslem tribes who joined him in this pilgrimage. Indeed, the Messenger of Allah (MPBAUH) and all those who went out with him were only armed with the minimum arms of swords required for normal travellers, and their swords were sheathed in the easy way.

When the Messenger of Allah (MPBAUH) and all those who were with him arrived to a place called Assfan, they were met by Bishr bin Sufyan Al-Ka'abii who said:

> "ye the Messenger of Allah, that is Quraysh which has heard of your march to Makkah and they went out prepared to meet you on the way and they have with them their she-camels and their children and women. They dressed in their tiger dresses and they swore by Allah that you will never enter it on them again. That is also you can see there in Kira'a Al-Ghimam Khalid bin Al-Waleed who is leading their horse-rides ready for action whenever needed."

Then the Messenger of Allah (MPBAUH) replied:

> "Woe unto Quraysh, they were literally eaten up by wars and warring. What harm would it do them if they let all the Arabs judge the matter between us. If they come to me and wanted me and my religion they can do that, for that it would be what they wanted. Then Allah the Exalted would make me their clear leader and they would become Moslems and victorious. And if they do not join me and accept my religion they can go and join Quraysh and with them Quraysh can fight me, for with them Quraysh would also increase its strength. What do you think Quraysh would say to this proposal? For by Allah I am still striving and fighting in the Path of Allah and for what Allah sent me for, till Allah prevails it to all peoples or this matter this over."

Then he continued to say: "what man would go and lead us on a way which is not the way on which they are lurking for us?" Then a man from a place called Aslam replied to the Messenger of Allah and said: "I shall do it ye the Messenger of Allah." This man, who was called Hamzah bin Amr Al-Aslami, led the Moslems in a very rough road towards Makkah. They really went out of it after some harsh time till they reached to a better and easier section of the road towards the end of the valley. In such a hard moment, the Messenger of Allah said to his Companions: "say we ask forgiveness from Allah and to Him we repent." Then they repeated after him the same words. Then he said to them: "It was the same moment and the same choice which was offered to the people of Bani Israel, but they rejected it and they did not say it."

The Messenger of Allah (MPBAUH) then ordered the people with him

by saying: "go through that road from the right on the other side of Al-Hamd on a road in the narrow-path of Al-Mirar towards Al-Hudaybiyeh in the lower side of Makkah." Then the army of the Messenger of Allah went through that road to Makkah. When the army of Quraysh saw the Moslem army and that they did not come on the expected road, they all ran off to Makkah. Indeed, it was reported that Quraysh's army of horse riders were more than 200 riders, and they included in them Ikrimah bin Abi Jahl and they were all led by Khalid bin Al-Waleed.

The Messenger of Allah (MPBAUH) went through that narrow road of Al-Mirar and then his she-camel called Al-QaSwa-' knelt down, and then the people said: "the camel stumbled and let him down." Then he said to them: "she did not stumble or even nod, but the One who stopped the elephant from Makkah stopped her now from moving ahead. Indeed, if Quraysh would ask me today about a plan of connecting and keeping the blood-relations we have together I would probably give it to them."

After this incident, the Messenger of Allah (MPBAUH) said to the people: "go down to the valley and spread around." They replied to him: "ye the Messenger of Allah there is no water in this valley." As a result he took one arrow from his quiver and gave it to one man of his companions near him and asked him to go and test the ground in the valley. The man went down to the valley in his arrow and started to check the ground. The arrow went down into the soil easily and straight and then the people were surprised and stayed in that place.

Indeed, there was some controversy about the identity of the man who went down to check the water in the ground using the arrow of the Messenger of Allah (MPBAUH). Some said that it was the driver of his camel who was called Najiyah bin Jandab. Some said it was Al-Bara'a bin A'azeb, and others said it was Ubadah bin Khalid. It was mentioned in *Al-Bukhari*, on the authority of Al-Bara'a bin A'azeb (may Allah be pleased with them) that the Messenger of Allah (MPBAUH) sat on the well of water and asked for a container of water and took some of it and washed his mouth in it and then prayed on it and poured it into the well. Then he said to his people let it be for one hour. Then they all came and drank from it, they and their animals, and then continued in their travel.

In another source, which is the *Hadith* of Jabir, related by Al-Bukhari and Moslem who said that: "the people on the Day of Al-Hudaybiyeh felt very thirsty, and there was only some little water in the hands of the Messenger of Allah (MPBAUH) pouring it from a little pot and washing his hands in the act of ablution. Then the people came to him and he looked at them and said: "what is the matter with you?" They replied: "ye the Messenger of Allah, we do not have any water left we could use to purify ourselves or even to drink except that little water you have there in your small pot." Then the Messenger of Allah immediately put his hand into that little pot he had, and then the water began pouring from it and through his fingers as if it were springs of water. Thus, we all drank and quenched our thirst and then we purified ourselves. In fact, this story of the pot was related by Ibin Hayyan as being connected to that of the well although they happened in two separate times. It seems, however, that the story of the small pot had happened before the story of the

well.

Moreover, after the Messenger of Allah (MPBAUH) had settled in this place, Budayl bin Warqa'a Al-Khuza'i accompanied by some men from Khuza'ah came to him and talked to him. They asked him about what brought him there and with all these people with him. He told them about his intention and that he did not come for war or any bad intention. He was only coming as a pilgrim to the Sacred House and he intends only to glorify it. Then the Messenger of Allah said to them something similar to that of what he already said to Bishr bin Sufyan. As a result they all came back to Quraysh, and said: "ye the people of Quraysh, you already rushed to respond against Mohammad and Mohammad did not come here with any evil intention or fighting. He is here only as a visitor to this Sacred House. The Qurashis then accused them of being cowards and gave them bad names; they told them: "if he did not come here with bad intentions and did not want to fight with us, then by Allah he won't ever enter it (Makkah) by force or against our wish, otherwise what do you think the Arabs would say about us?"

The Khuza'ah tribe was not in fact without some faults, so that the Messenger of Allah (MPBAUH) advised its Moslems and Unbelievers alike to tell him the truth and not to hide anything from him which was in Makkah.

Then Quraysh sent Mukrez bin HafS as yet another messenger for the Messenger of Allah (MPBAUH), who said when he saw him coming towards them: "this man is a traitor and evil-doer." Indeed, when he arrived closer to the Messenger of Allah (MPBAUH) and talked to him, the Messenger of Allah (MPBAUH) answered him in the same way he said to Budayl and his friends. Then Mukrez bin HafS went back to Quraysh and told them what the Messenger of Allah (MPBAUH) had told him.

Then Quraysh sent to the Messenger of Allah Al-Halees bin Alqamah who was then the leader and master of Al-Ahabeesh. When the Messenger of Allah (MPBAUH) saw him coming he said: "this man is from a nation which pretends to be from gods, so send for him some of these cows as presents and let him see them. If he sees these cows coming from the valley with their necklaces, and with their furry hair eaten through the long time of fattening, he would not resist the temptation of having such herd for himself." Thus, he went back to Quraysh without actually arriving to meet the Messenger of Allah (MPBAUH) for he was astonished with what he saw of the herd of cows. Indeed, when he arrived back in Makkah he told them what he had seen. Then they said to him: "go away and sit down! For you are only a desert Arab and you do not know anything." Then Al-Halees was so angry with such a phrase and he said:

> "ye the people of Quraysh, by Allah this is not upon which we have struck an alliance with you, and this is not upon which we have agreed with you. Is it possible that anybody coming as a pilgrim and peaceful visitor and to glorify the House of Allah and then he would be rebuffed and refused to come!? By the One who holds the soul of Al-Halees in His own hand you must allow Mohammad to perform what he came for to do, otherwise I shall call all my people of Al-Ahabeesh and immediately leave you alone like the leave of one single man."

They replied to him: "then go away and leave us, ye Halees till we take by ourselves what we always have wanted."

As a result, the Qurashis sent to the Messenger of Allah (MPBAUH) Urwah bin Mas'ood Ath-Thaqafi who said:

> "ye the people of Quraysh, I have seen what you have done with those you have already sent to Mohammad. You have treated them badly verbally and physically. You know that you are the father and that I am the son. You know that Urwah was the son of Subei'ah bint Abd Shams. I have already heard of what inflicted you from this man. Therefore, I have collected all those strong men from my people who obeyed me and came to you to give you help and sacrifice myself for you."

They replied to him: "you say the truth, and we believe you. You are not accused in our eyes."

Only then, Urwah went out to meet the Messenger of Allah (MPBAUH) and when he arrived and met him he sat in between his hands and said:

> "Ye Mohammad, I have collected all kinds of people and I came with them to you, to your egg to break in them. This is Quraysh coming out to you, to meet you with her children and women. They are dressed in their tiger dresses (meaning ready to fight you) and they are swearing and vowing to Allah that you shall not enter it against their will as long as they live. (Indeed, these are the same words that were mentioned to him by Bishr bin Sufyan). And by Allah I feel as if these followers of yours would be deserting you tomorrow."

At that moment Abou Bakr As-Sidique was sitting just behind the Messenger of Allah (MPBAUH) and when he heard what Urwah said, he said back to him: "go and suck the clitoris of your Al-Lat! Are we the ones who would desert him?"

Indeed, Abou Bakr's phrase "go and suck the clitoris of your Al-Lat!" is rather an exaggerated one used as a swear-word and as a way of cursing him. Here Abou Bakr gave a strong personification of Al-Lat, the Idol goddess, who was given a woman's characteristics of having a female clitoris while she was just a stone-goddess. He did this as a way of demeaning her and to show that she is just a dead thing. Indeed, the Arabs used to swear like this in those old days of the Pre-Islamic period, and Abou Bakr did this deliberately for he was so angry with what Urwah had said to the Messenger of Allah (MPBAUH) that his Moslem followers will soon desert him. Thus, he said this to suggest that they will never leave their Prophet, and also he meant to demean and scorn him and his goddess.

Upon hearing this scorning phrase, Urwah said: "who is that ye Mohammad?" Then the Messenger of Allah (MPBAUH) said to him: "this is Ibin Abi Qihafah" Then Urwah said: "by Allah if it had not been for that hand which you had with me, I would have rewarded you by it. But take this in its

place." Indeed, Az-Zuhri reported that the "hand" mentioned here by Urwah means that it was for Abi Bakr who helped Urwah a great deal in a good sum of money when he was collecting some blood-money he had to pay.

Moreover, Urwah began touching the beard of the Messenger of Allah (MPBAUH) while he was talking to him, and Al-Mugheirah bin Shu'bah, who was watching and standing in his armour as guard just above the head of the Messenger of Allah, was responding by hitting Urwah's hand whenever it touched the beard of the Messenger of Allah. He used to say to him: "keep off your hand from the face of the Messenger of Allah before I cut it and give it back to you." Then Urwah said to him: "woe unto you, how terrible and harsh you are!?" The Messenger of Allah (MPBAUH) smiled to this. Urwah then said the Messenger of Allah: "who is that ye Mohammad?" The Messenger of Allah replied: "This is the son of your brother Al-Mugheirah bin Shu'bah. Then Urwah said to Al-Mugheirah: "what a treachery this is! Have you washed all the things that I have done for you in the past!?"

In order to explain this situation we can say the following: Al-Mugheirah bin Shu'bah was son of the brother of Urwah. While Urwah, as we have just mentioned, was sitting with the Messenger of Allah and talking with him, this man Al-Mugheirah was watching and standing in his armour and holding his sword as guard just above the head of the Messenger of Allah (MPBAUH). Whenever Urwah touched the beard of the Messenger of Allah (MPBAUH) he used to hit his hand in the handle of his sword. Indeed, the Arabs had it as a habit of touching the other's beard while talking with him, especially when the two sides wanted to be friendly and kind to each other and sometimes to exchange greetings. But generally, this kind of gesture was done by peers only. Perhaps Urwah felt that he was equal in position and rank to the Messenger of Allah (MPBAUH) for the importance and prestige he enjoyed in his nation and among his people, and that was why he touched the beard of the Messenger of Allah, thinking that he was his equal. And that was why Al-Mugheirah was so angry with Urwah for the latter did not know that neither he nor anyone else was equal to the Messenger of Allah (MPBAUH), hence the necessary and the more appropriate thing to do was to forbid of Urwah from touching the beard of the Messenger of Allah.

Ibin Hisham reported about what Urwah meant by his phrase, "what a treachery this is! Have you washed all the things that I have done for you in the past!?" He reported that Al-Mugheirah bin Shu'bah, before his becoming a Moslem, had killed thirteen men from Bani Malik in Thaqeef. The result of it was that the two sides of Thaqeef went into fighting with each other. The two sides were Banu Malik as being the relatives of the killed men and those of Al-Mugheirah who were the other allied side. The end of it was that Urwah helped Al-Mugheirah by giving the blood-money for the relatives of the thirteen killed men and the whole matter was settled.

Thus, after what Urwah had said what he came to say, the Messenger of Allah (MPBAUH) spoke to him in the same way and the same thing he already said to his previous colleagues that he did not come for fighting. He repeated the same thing that he was not here for war. Consequently, he left the Messenger of Allah (MPBAUH) and went back to his own people and companions of Quraysh after he was extremely astonished of what he had

seen of the Messenger of Allah and the way his Companions respect him. Then he said:

"What people they really are! By Allah I have been sent to many nations before, to kings, to Caesar, to Kisrah, and to An-Najashi. By Allah I have never seen a king whose own people glorify him better than Mohammad and the way his own Companions glorify him. By Allah he never cleared his own throat without having one man from them spreading his hand to hold the mucus and then he would rub it to his face and skin. If he ordered them they obeyed his orders to the letter. If he washed himself and perform the ablution they would nearly quarrel over it. If he spoke they would lower their vices below his as a sign of reverence and great respect for him. Also they would not look long into his face again as a sign of reverence and glorification. Indeed, he sent you a wise plan, so I suggest that you should accept it. And I have seen some people like you who would not trust him in anything at all. I really believe that you should voice your own opinion about this matter."

Indeed, the Qurashis did not listen to what Urwah bin Mas'ood had said to them and all his attempts to make them accept the peace with the Messenger of Allah were wasted. That was why he and all his people and followers left the Qurashis and went to At-Taif.

Ibin Is-haq reported about the same story by saying that some learned people told me that the Messenger of Allah (MPBAUH) had asked Khurash bin Omayyah Al-Khuza'i to go in a similar mission to the Qurashis to tell them ~~that he~~ was coming to Makkah as a pilgrim and not as a fighter. He set him to Makkah on a camel called Ath-Tha'alab to tell their leaders on his behalf about his intention. But the Makkans were so bad that they hit and injured his camel which is owned by the Messenger of Allah (MPBAUH). Indeed, they wanted to kill him but the people of the Ahabeesh stopped them from doing that and then they set him free. He came back to the Messenger of Allah (MPBAUH) and told him what happened to him.

On the other hand, Quraysh sent out about forty to fifty of its men to the place where the Messenger of Allah (MPBAUH) and his men were camping to attack them and to check their reaction. Indeed they wanted to hit anyone of his Companions. They tried their luck but the Messenger of Allah (MPBAUH) captured them all and later pardoned them and set them free. These Qurashi attackers had already hit and thrown the Moslem camp by stones and arrows. Then the Messenger of Allah (MPBAUH) asked Omar bin Al-Khattab to go to the Makkans and to tell them on his behalf about his intention in coming to Makkah. Then Omar bin Al-Khattab said to him: "ye the Messenger of Allah, I feel afraid of Quraysh and there is none in Makkah from Bani Adi bin Ka'ab who could defend me from them, especially Quraysh had known my own animosity towards it and my hatred to them. However, I can tell you of a man who is more respected and revered by Makkans than me and he is Othman bin Affan." Then the Messenger of Allah (MPBAUH) had asked for Othman bin Affan to come to him. He (MPBAUH) sent him to Abi Sufyan and the rest of the Qurashi leaders to tell them that the Messenger of Allah had come to

Makkah not for fighting but as a visitor and a pilgrim to the Sacred House and to glorify it.

Thus, Othman bin Affan went out to Makkah and he was met by Aban bin Sa'eed bin Al-A'aS, who was his cousin. He escorted him into Makkah or just before entering it. He took him by his own hands till he told the message given to him by the Messenger of Allah (MPBAUH). Indeed, Othman went straight to Abou Sufyan and the leaders of Quraysh and told them what the Messenger of Allah (MPBAUH) told him to say. They replied to Othman when he finished saying to them the message of the Messenger of Allah: "If you want to circumambulate the Sacred House, then do that." Othman then replied to them: "I will not do it till the Messenger of Allah (MPBAUH) did it himself and circumambulated the Sacred House." Consequently, Quraysh kept Othman as a prisoner for a while till the news arrived to the Messenger of Allah (MPBAUH) and the Moslems that Othman bin Affan was killed by the Makkans.

Indeed, it was narrated by historians that Othman bin Affan went into Makkah and he had with him about ten of the Moslem Companions, and that they entered Makkah with the permission of the Messenger of Allah (MPBAUH) to go and see their own relatives there. Historians, however, did not mention the names of these men who went there. It was also narrated that Quraysh imprisoned Othman bin Affan inside Makkah for the period of three days and the people spread the rumour that he and the ten men with him were killed by the Makkans. In any case, Othman bin Affan (may Allah be pleased with him) was rather late in coming back to the Messenger of Allah, and that was why the Moslems were worried about him. Thus, when the news reached the Messenger of Allah (MPBAUH) he said: "We will not move back from here till we face the Qurashis, that is, till we fight them."

Apparently, Abou Sufyan was not at home in Makkah at that time for we did not hear of him anything or any views concerning this important matter. Therefore, we believe that he was more likely absent in a trade trip outside Makkah.

Ar-Radwan Pledge of Allegiance

The Messenger of Allah (MPBAUH) called all the Moslems with him to come and to give him the pledge of allegiance. This pledge of allegiance was called Ar-Radwan and it happened under a tree.[1] He ordered Omar bin Al-Khattab (may Allah be pleased with him) to call all the Moslems to attend this pledge of allegiance.

Sulmah bin Al-Akwa'a (may Allah be pleased with him) said: "we have given him (MPBAUH) our pledge of allegiance and all the people have given him the pledge of allegiance and we vowed that we shall not retreat and leave him; either we conquer Makkah or we get killed as martyrs." In another story it was narrated that "we have given him our pledge of allegiance till death." Indeed, none of the Moslems was hesitant or late in coming to give him the pledge of allegiance except Al-Jad bin Qays, the brother of Bani Sulmah. Jabir bin Abdullah said about him: "by Allah I could see him hiding himself just under the armpit of his own she-camel, shamefully hiding himself from the people for not coming to give the pledge of allegiance." The first man who gave this vow to the Messenger of Allah (MPBAUH) was Abou Sinan Al-Asadi.

When the killing of Othman bin Affan (may Allah be pleased with him) was not certain but just the subject of a rumour, the Messenger of Allah (MPBAUH) gave the pledge of allegiance on his behalf as a sign from him that Othman is not dead and he was not killed by the Qurashis, and it was also a sign of estimation of his life. It was reported that he did this as a sign of taking revenge for Othman and in response to the rumour of his killing. He did this also in order to strengthen the position and morale of his own people. He put his right hand on top of his left hand and said: "May Allah this one is for Othman for he needs You and he needs Your Messenger." All this means that the Messenger of Allah was certain that the rumour of Othman's killing was not true. Finally, the number of those who gave the Messenger of Allah (MPBAUH) the pledge of allegiance was about 1400 men.

The occasion of this pledge of allegiance under the tree was mentioned in the *Holy Quran* where Allah the Exalted said: "Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory." *(Al-Fat-h, or Victory, 18).* Indeed,

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[1] This tree was a fruit tree. During Omar's time as Caliph, he heard that some people were praying under and near this tree where this pledge of allegiance had happened. They began praying and circumambulating around it, so Omar (may Allah be pleased with him) was rather afraid that the matter will get wider and will be more of an idol and the people may begin to worship it. That was why he ordered that this tree be cut down, and it was cut.

after Othman came back from Makkah, he swore the pledge of allegiance by himself.

The Effect of the Pledge of Allegiance on Quraysh

When Quraysh heard of this pledge of allegiance to the Messenger of Allah, they felt frightened. That was why those wise men among them suggested that they should make peace with the Messenger of Allah and let him come into Makkah and to stay in it for three days and to have with him only the arms of a horse rider, that is, the swords in their sheaths and the bows.

The Peace Agreement

Quraysh sent Suheil bin Amr, the brother of Bani A'amer bin Lu'ay, to the Messenger of Allah (MPBAUH) and they said to him: "go to Mohammad and try to make peace with him, and tell him that we cannot make peace without his return from us in this year. For by Allah if he did not return this year all the other Arab tribes will talk about us that he entered Makkah against our own wish and by force." But when Suheil arrived, the Messenger of Allah (MPBAUH) said: "these people (the Qurashis) want now to make peace with us when they sent this man."

Indeed, the discussion between Suheil and the Messenger of Allah (MPBAUH) went on for some time. When the matter was sealed and the whole situation was settled and concluded and nothing left but the writing of it on paper, Omar bin Al-Khattab jumped up and went to Abou Bakr and said: "ye Aba Bakr, is not he the Messenger of Allah?" Abou Bakr replied: "yes, he is." Omar then said: "And aren't we the Moslems?" Abou Bakr replied: "yes, we are." Omar then said: "And aren't they the Unbelievers?" He said: "yes." Omar then said: "then why do we give bad characteristics to our religion?" Abou Bakr then said: "keep on to the stirrup, for I believe and testify that he is the Messenger of Allah." Then Omar said: "And I too testify that he is the Messenger of Allah." Then he came to the Messenger of Allah (MPBAUH) and said: "ye the Messenger of Allah, aren't you the Messenger of Allah?" The Messenger of Allah replied: "yes, I am." Omar than said: "And aren't we the Moslems?" He said: "yes." Omar then said: "And aren't they the Unbelievers?" He said: "yes." Omar then said: "then why do we give bad characteristics to our religion?" Then the Messenger of Allah (MPBAUH) said: "I am the Servant of Allah and His Messenger, I will not disobey His orders and He shall not lead me astray." Then Omar said: "I am still giving alms and I fast Ramadan and I pray to Allah and I ransom whatever I have done in the past and for the fear of what I have said till I began hoping that it has all been done for the general good."

The Messenger of Allah (MPBAUH), then, called Ali bin Abi Talib

(may Allah honour his countenance) to come and write down this peace pact. He said to Ali: "Write down 'in the name of Allah most gracious most merciful.'" Then Suheil said: "I do not know of this, but write like this: 'in your name may Allah.'" Ali then wrote it. The Messenger of Allah continued to say: "Write down that this is upon which Mohammad the Messenger of Allah had agreed with Suheil bin Amr." Suheil then said: "If I testified that you are a Messenger I would not be here arguing and fighting with you. So write down your name and the name of your father." The Messenger of Allah then said to Ali:

> "Write down that this is upon which Mohammad bin Abdullah had agreed with Suheil bin Amr. They have agreed to put off all kinds of warring activities for sometimes and to give the people a rest of ten years by which they would feel safe and they would stop fighting each other. This is the case on condition that anyone coming to Mohammad from Quraysh without the permission of his own people then he should turn him back to his people and not accept him into Islam. In the same token, anyone coming to Quraysh from the followers of Mohammad, Quraysh is not responsible for turning him back to Mohammad even if there is between us some hidden defect. There is not between us any invasions or chains. Anyone wishing to enter into Mohammad's custody and religion he could do so, and anyone wishing to enter into Quraysh's custody and its religion he could do so without any hindrance. (Indeed, Ali bin Abi Talib may Allah honour his countenance and those Moslems who were present at the writing of this peace pact, including Osayd bin Hudayr and Sa'ad bin Obadah, objected at the deletion of the word 'the Messenger of Allah' in every place it occurred.)

Upon hearing this, the tribe of Khuza'ah immediately said: "we are in the religion and custody of Mohammad." On the other hand but in the same speed, the tribe of Banu Bakr responded: "we are in the religion and custody of Quraysh and that you (meaning Mohammad) should go back home to Al-Madinah in this year and not enter Makkah against our own will. If you want to come next year and enter Makkah we will allow you by our own wish. You will be able to enter it with all your Companions and you can stay in it for three days and you will have with you only the arms of a horse rider and the swords inside their sheaths."

This peace pact was written in two copies, one to be kept by the Moslems because Suheil said: "this pact should be kept by me." It was reported that the one who wrote the other copy was Mohammad bin Moslimah. Indeed, none of the Moslems was happy or fully satisfied with all what the Messenger of Allah (MPBAUH) was satisfied with except Abou Bakr.

It was mentioned in the peace pact the phrase "there is between us a hidden defect". It means that there are many hidden or folded matters inside us, inside good chests. This means that the Moslems will not now think of what happened between them or the reasons behind the wars between them and the rest of it. Also the phrase "there is not between us any invasions or chains" means that there will be no stealing or treason between us.

The Characteristics of this Peace Pact

An-Nawawi reported on the authority of the Leaders and the learned men that: "the main good thing resulted from this pact appeared in the astonishing fruits it bore. It had a lot of benefits which were clearly visible to the Messenger of Allah (MPBAUH) but hidden to the Qurashis. This pact made them accept the Moslems and recognize them as a force. Before this pact, the Unbelievers of Quraysh never mixed with the Moslems and they never accepted matters related to the Messenger of Allah (MPBAUH) or were not allowed to appear among them as they are. They never even accepted to meet with anyone who would tell them or teach them anything about the Messenger of Allah.

Thus, when the pact was concluded, the Unbelievers mixed with the Moslems and they came to Al-Madinah, and the Moslems in the same way went to Makkah. They met their relatives and friends and others who were close to them. The Unbelievers also heard about the conditions and the situation of the Messenger of Allah (MPBAUH). They heard and listened about his obvious miracles, about the signs of his phenomenal Prophecy, and about his good way of life and the beauty of his methods. Indeed, the Unbelievers have witnessed in their own eyes some of these miracles. The result of all this was that they felt inside themselves more inclined to believe in him. Indeed, many of the Unbelievers of Quraysh shifted their positions and became Moslems well before the conquering of Makkah. They became Moslems during this span of time between the Peace Pact of Al-Hudaybiyeh and the Conquering of Makkah. The most well-known Unbelievers who became Moslems within this period were Khalid bin Al-Waleed and Amr bin Al-A'aS and some others who followed them. What is even more important was that those who did not become Moslems became more lenient or willing to feel for Islam. Thus, when the Conquering of Makkah did occur they all quickly became Moslems as a result of what happened to them and what they have already seen of Islam and the Moslems.

Moreover, the most important and effective characteristic of this Pact, which can be added to what was mentioned above, and which was not visible to his (MPBAUH) Companions but clearly to him, was the unprecedented and clear admission and recognition of his force. This Pact gave the Messenger of Allah (MPBAUH) a unique chance of being accepted and fully recognized as an independent force and which is equal to Quraysh. This pact also gave the Moslems an excellent chance to spread and publish their religion in the Arab Peninsula without any hindrance. On the other hand, the Messenger of Allah (MPBAUH) was so confident and sure of the honesty and faithfulness of his Companions and in their strong love for him and for their Islamic Faith. He was sure that they would not leave their faith and rejoin the religion of Quraysh. On the contrary, he expected the Islamization of many Unbelievers from Quraysh and some other tribes.

In addition to all this, the Messenger of Allah (MPBAUH) and his Companions were allowed to visit Makkah to perform the ceremony of

pilgrimage as a religious duty. He was allowed to come in the next year with all his followers and to stay in it for three days without any attempts from Quraysh of hindering him or even bothering him in anything. Indeed, because of the characteristics and the conditions of this peace pact the number of the Moslems increased into great numbers. This appeared in the number of the Moslem army at the time of Al-Hudaybiyeh which was about 1400 men, and at the time of conquering Makkah, which happened just after two years, it became 10,000 men. Indeed, it was mentioned in the *Encyclopedia of Islam* that "Mohammad (MPBAUH) had won a great and distinguished political victory in the pact of Al-Hudaybiyeh."

When the Messenger of Allah (MPBAUH) had finished and concluded the peace pact of Al-Hudaybiyeh, he went straight to his camel which he brought to sacrifice and slaughtered it. Then he sat down and got his hair shaved. It was narrated that the one who shaved his head for him on that day was Khurash bin Omayyah bin Al-Fadl Al-Khuza'i. Indeed, when the people saw that the Messenger of Allah (MPBAUH) had slaughtered his camel and shaved his head, they quickly began slaughtering their animals which they brought to sacrifice at the Ka'aba and they all shaved their heads too.

On the authority of Ibin Abbas (may Allah be pleased with both of them) who said:

> "On the day of Al-Hudaybiyeh many men shaved their heads following what the Messenger of Allah had done and some others were rather late in doing so. Consequently, the Messenger of Allah (MPBAUH) said: 'may Allah bless and mercy the shaved ones.' Then they replied to him: 'what about those who were late in shaving or did not shave yet, ye the Messenger of Allah?' He said: 'Allah bless and mercy the shaved ones.' Then they replied to him: 'what about those who were late in shaving or did not shave yet, ye the Messenger of Allah?' He said: 'Allah bless and mercy the shaved ones.' Then they replied to him: 'what about those who were late in shaving or did not shave yet, ye the Messenger of Allah?' He said: 'those who did not shave?' They said: 'why did you make it clear ye the Messenger of Allah that the shaved ones will be blessed without those who did not shave?' He said: 'they did not complain.'"

Indeed, the Messenger of Allah (MPBAUH) had slaughtered on the year of Al-Hudaybiyeh as a sacrifice a camel which was owned by Abi Jahl. This camel had in its head a silver mark. The Messenger of Allah deliberately did this in order to annoy the Unbelievers. The animals which were slaughtered in Al-Hudaybiyeh were about 70 camels or cows. Ultimately, the Messenger of Allah (MPBAUH) stayed in Al-Hudaybiyeh about twenty days.

Az-Zuhri related in his *Hadith* the following: "The Messenger of Allah (MPBAUH) then went back heading towards Al-Madinah. But on the way between Makkah and Al-Madinah Allah the Exalted revealed the Chapter of *Al-Fat-h, or Victory*: "Verily We have granted thee a manifest Victory: That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way; and that Allah may help thee with powerful help." (*verses, 1-3*). And so on till the end of the story

which recorded this event about him and about his Companions till Allah the Exalted revealed about the pledge of allegiance: "Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates His oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah, Allah will soon grant him a great Reward." (*verse, 10*).

Indeed, historians as well as the people differed about what is meant by "Victory". Ibin Abbas, Anas, and Al-Bara-' bin A'azeb (may Allah be pleased with them) have said that the word "Victory" here means the victory in Al-Hudaybiyeh. It was also said that it was the victory over Makkah, or the actual conquering of it. Indeed, the Chapter was revealed on his way back from Al-Hudaybiyeh as a clear sign that he conquered the situation of Al-Hudaybiyeh. He the Exalted used the past tense form of the verb to indicate that the action had actually happened and it is finished.

It is more likely, however, that the word "victory" or "conquering" means here the victory at Al-Hudaybiyeh for this Chapter was revealed just at the end of the peace pact and after he (MPBAUH) left the place back to Al-Madinah. This victory was just a preliminary one for the great Victory and the conquering of Makkah. Indeed, the Leader Ahmad and Abou Dawood narrated this story and whatever was possible from the *Hadith* of Majma'a bin Jariyah Al-AnSari Al-Awsi, who said: "We have witnessed Al-Hudaybiyeh. But when we have finished with it and left the place, we found the Messenger of Allah (MPBAUH) holding a kind of meeting with the people near a place called Kira'a Al-Ghamim and he was reading to them the *Chapter of Al-Fat-h*. Then a man said: "ye the Messenger of Allah, is this a Victory?" The Messenger of Allah then said: "yes, by the One who holds my soul in his hand it is a victory."

In the same way, Mousa bin Oqbah and Az-Zuhri and Al-Bayhaqi narrated on the authority of Urwah bin Az-Zubeir who said that "the Prophet (MPBAUH) finished the deal of Al-Hudaybiyeh and was coming back. Then a man of his Companions said: 'this is not a victory. We have been turned off the Sacred House and our sacrifices were turned off too.' Indeed, the Messenger of Allah (MPBAUH) turned off two of the Faithfuls who went to him. Then he (MPBAUH) had heard of what that man had said that this was not a victory. The Messenger of Allah (MPBAUH) said: "shame on that kind of talk, because this victory is the greatest victory that ever happened to us for the Unbelievers have accepted to turn you back from their country peacefully and accepted to negotiate with you the whole matter. They have accepted you to go to Makkah peacefully when they have seen a lot of what they really hate. Indeed, Allah made you victorious over them and brought you all back home to Makkah safe and rewarded. This in itself is the greatest of victories. Have you already forgotten the Day of Uhud where you were defeated and chased and you did not find anyone for help and where I was calling and urging you to withstand the situation? Have you forgotten the Day of the Confederates who came at you from all sides, from above you and from below you, and when you lost sight of things and where you shouted out your hearts and began to doubt all kinds of doubts in Allah?" Then the Moslems said: "Allah and His Messenger are true and correct. Yes it is the greatest of victories. By

Allah ye the Prophet of Allah we have never thought of what you have thought and we have never known what you have known. You are the best one to know Allah and His matters than us.

The Implementation of the Treaty

The Messenger of Allah (MPBAUH) was so careful to implement this Peace Treaty to its ultimate and fullest details. During the period of this treaty the Messenger of Allah (MPBAUH) used to turn back all those men who emigrate to Al-Madinah but not the women who were tested and then allowed into Islam and Al-Madinah. Indeed, the test for the women involved that the emigrated woman would swear by Allah that she did not emigrate as an outcast or an evil-doer but just for the sake of Allah and His Messenger. In this connection, Allah the Exalted revealed the following verse:

> "O ye who believe! When there come to you Believing women refugees, Examine and test them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful wives for the Unbelievers, nor are the Unbelievers lawful husbands for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the Unbelievers ask for what they have spent on the dowers of women who come over to you. Such is the command of Allah: He judges with justice between you. And Allah is Full of Knowledge and Wisdom." *(Al-Mumtahanah, or the Woman to be Examined, 10).*

Indeed, when Um Kulthoum bint Oqbah bin Mua'eet (may Allah be pleased with them) - who had already become a Moslem in Makkah and had given the Messenger of Allah (MPBAUH) the pledge of allegiance before he Emigrated to Al-Madinah - emigrated within the time-span of the Peace Treaty and travelled walking on foot from Al-Madinah to Makkah, and she came accompanied by a man from the tribe of Khuza'ah and she was half-sister to Othman bin Affan from his mother's side, the Messenger of Allah (MPBAUH) did not send her back to Makkah because the condition was to send back only the men. Also, when her two brothers A'amarah and Al-Waleed went out after her to bring her back in compliance with the treaty, the Messenger of Allah (MPBAUH) told them that the women Believers will not be sent back to Makkah because the condition was valid only on the men, and the women were examined or tested and then allowed to stay. Upon hearing this her two brothers went back to Makkah and told Quraysh about it and they accepted the case.

Moreover, the Messenger of Allah (MPBAUH) had already turned back Abou BaSeer, who then went to some place on the road to Syria by which the travellers pass. Indeed, this man had already killed Khanees, the man who came after him to bring him back to Makkah. A group of newly-turned

Moslems and other tribes gathered around Abou BaSeer and went along in his way. These Moslems were those who were kept by force and against their own will in Makkah. As a result they began sneaking out of Makkah and join Abou BaSeer. The most well-known figures who sneaked out were Abou Jandal bin Suheil bin Amr, who was sent back by the Messenger of Allah (MPBAUH) on the Day of Al-Hudaybiyeh. Abou Jandal went from Makkah with around seventy horse-riders who became Moslems and joined Abi BaSeer. They were rather afraid to come to the Messenger of Allah (MPBAUH) in the period of the truce for they were frightened that he would send them back to their own people in Makkah. Indeed, many people from the tribes of Ghaffar, Aslam, and Juhaynah and other Arab tribes who became Moslems all joined Abou BaSeer till they became three hundred men-fighters. They began robbing the travellers of Quraysh and killing anyone of them they meet on the roads, in addition to robbing all caravans and taking them.

As a result, Quraysh wrote to the Messenger of Allah (MPBAUH) asking for mercy and that he should keep these outlawed Moslems and that Quraysh is in no need of them at all. Then, the Messenger of Allah (MPBAUH) wrote to Abou Jandal and Abou BaSeer asking them to come and join him in Al-Madinah, and those Moslem fighters with them should go back to their own homes and places and people and never to obstruct anybody passing by them from Quraysh or its caravans. When the letter of the Messenger of Allah (MPBAUH) reached Abou BaSeer and Abou Jandal, Abou BaSeer was on his deathbed for he was ill for sometime. It was reported that when he died the letter of the Messenger of Allah (MPBAUH) was in hand and reading it. Then Abou Jandal buried him in the same spot where he died reading the letter. It was reported that in this same spot a mosque was later built.

Thus, Abou Jandal and some of his companions came to the Messenger of Allah (MPBAUH) and the rest of the men went back to their people as the Messenger of Allah had ordered them to do. By doing so, Quraysh felt safe for its caravans, and the saying of the Messenger of Allah (MPBAUH) on the Day of Al-Hudaybiyeh "that Allah will make for Abou Jandal and his companions a safe way-out and a happy ending" was fulfilled to the letter.

The Prophet's (MPBAUH) Letters to the Kings and Emirs

Before we say anything about the Prophet's (MPBAUH) letters to the kings and Emirs around the world, it would be noteworthy to shed some light on the condition of the Roman Empire and the State of Persia at that time.

There were always wars between the Roman Empire and the Persians. For example, in 621 AD the Persian armies won the battles with the Roman Empire and were able to have control over Syria and Egypt and Asia Minor. This great win by the Persians happened in just one year before the Hijrah. The Persians were then threatening Constantinople and were having a larger and wider control over the world. But then Heracles appeared on the scene and began restoring the grandeur and glory of his Roman Empire. Indeed, in the year 622 AD, which was the year of the Hijrah, the Roman Emperor was chasing the attackers on his state from Asia Minor. In fact, on the occasion of his second important battles, his Roman armies arrived at the heart of the Persian country itself.

During that three years period when Heracles was restoring the glory and grandeur of his Empire, the Messenger of Allah (MPBAUH) in his Arabian Peninsula was always at war with Quraysh. After this period, the Persians were then able to besiege Constantinople, which happened in July 626 AD, in just half a year before the siege of Al-Madinah during the Expedition of the Confederates or Al-Khandaq. But on the third battle Heracles continued his previous victory and had an overwhelming win over the Persians in the Battle of Ninawah, which was on the first of December 626 AD. On that Battle the Persian armies were completely destroyed, devastated and irreparably dissolved. On the 29th of that month (December) Kisra escaped to the capital of his own kingdom. In February 626 Kisra's son Sheraweh killed his father and usurped the throne and struck a Peace Treaty with the Roman Emperor on condition that their international borders would stay the same as before. During that time the Prophet (MPBAUH) was negotiating the Peace Treaty of Al-Hudaybiyeh with the leaders of Quraysh. Also, in the Spring of that year Heracles went out to Jerusalem as a pilgrim.

The Seal of the Messenger of Allah (MPBAUH)

It was said to the Messenger of Allah (MPBAUH) when he wanted to write his letters to the kings and Emirs of the nations around him to call them to Islam that they would not read his letters unless they were sealed by him. So he (MPBAUH) adopted a seal made of silver and it had three engraved lines: one line engraved on it "Mohammad", the second one the word "Messenger" and the third line the word "Allah". These three lines were read from below upwards, where the word "Mohammad" was read on the bottom line, while the word "Messenger" was on the middle line, and the word "Allah" was on the upper line. The letters were engraved on their back form so that when the seal was at work it would seal the letters correctly on their face. This seal was always in the hand of the Messenger of Allah (MPBAUH), and then after him it was held by Abou Bakr, and then in the hand of Omar and then in the hand of Othman (may Allah be pleased with them), till it fell in the well of Arees in the year when Othman was killed. They searched for it for three days but they did not find it.

The Letter of the Messenger of Allah (MPBAUH)

to Heracles

The sending of this letter to Heracles was on the sixth year of the Hijrah and after he (MPBAUH) came back from Al-Hudaybiyeh. The letter arrived to Heracles in the month of Al-Muharram in the year seven Hijrah. The Messenger of Allah (MPBAUH) had ordered Dahiyah bin Khalifah Al-Kalbii to take this letter to the grand leader of Bosra, who was then Al-Harith, the king of Bani Ghassan, who in his turn should hand it to Heracles. Indeed, it was reported that Heracles had already vowed that if he won his battles over the Persians and kicked them out of his country he would visit Jerusalem walking on foot as a pilgrim. Thus, in the Autumn of 628 AD (the seventh year of the Hijrah) Heracles went out to Jerusalem as a fulfilment of his vow. And on his way to Jerusalem the king of Bosra gave Heracles the Prophet's (MPBAUH) letter. Indeed, when Dahiyah reached Al-Harith, the latter sent with him Adi bin Hatim in order to lead him to Heracles.

This is the full text of the letter:

"In the Name of Allah, Most Gracious, Most Merciful. This is from Mohammad the Messenger of Allah to Heracles, the great leader of the Romans. May peace be upon those who followed the guidance. Now

then, become a Moslem and you will be saved! Become a Moslem and then Allah the Exalted will grant you your reward twice! But if you reject or neglect this then the sins of all your subjects will be upon you."

On the authority of Abdullah bin Abbas who said: "Abou Sufyan bin Harb related to me by saying: 'We were trading people, or generally tradesmen, and there were wars between us and the Messenger of Allah, wars which really dominated our life and exhausted our resources and wealth. When the truce and the peace treaty was struck between us and the Messenger of Allah we did not feel so happy concerning our trading at home. Thus, I went with a group of my Qurashi tradesmen to Syria. We had as our destination in trade a place called Ghazza in Syria and we arrived to it. When Heracles appeared as a great leader in his nation and homeland, he was able to kick out all the Persians who were in his lands. He was also able to take out of them and restore his Great Cross, which the Persians had taken from the Romans in the previous battles. Indeed, when Heracles was sure that he really achieved all these wins against the Persians and that his Cross was safely restored back to the Romans, he went out of his hometown, which was Homs, walking on his feet as a pilgrim to Jerusalem, as he vowed that he would do if he wins his battles against the Persians.

Thus, Heracles went out as a pilgrim thanking Allah for the victory and for what he was able to restore for the Romans. He wanted to pray in the Sacred House of Jerusalem where the best of carpets were laid for him and over which the best of aromatic plants were scattered. When Heracles arrived at a place called Illia-' he performed in it his prayers, and he had with him his bishops, archbishops and the noblemen of the Romans. After some days and in one morning he seemed quite uneasy as if he had some problem on his mind. He was turning himself upwards to the sky as if there was something that pre-occupied him. As a result, his bishops said to him: "by Allah, ye our king, you have become today overburdened with worry." He replied to them: "yes. I have seen tonight in my dream that the king of circumcision is back here." They replied to him: "ye our king, we do not know of any nation which practices circumcision except the Jews, and they are under your control and in your own lands. So send to all those places in your lands where you have supreme control and order the leaders there to kill every single Jew they have within the land and get rid of this burden of plight."

Thus, while Heracles and his bishops were discussing this matter of circumcision and the killing the Jews, and while by Allah they seemed lost in their opinion, the messenger of the king of Bosra brought to him an Arab man he was leading as a messenger from the Messenger of Allah (MPBAUH). During those days the kings used to convey the news in between themselves as a way of telling each other what is happening in the world. The messenger of Bosra's king said to Heracles: "ye the king of the Romans, this man I have here with me is from the Arabs, from the people of sheep and camels. He is talking of something really astonishing which happened in their country. So ask him about it! Indeed, when the messenger of Bosra's king presented this Arab man to Heracles, the latter said to his interpreter: "ask him what was that thing that happened in his country?" Then the interpreter asked him about it.

The Arab man then said: "a man emerged from among us claiming that his is a prophet. Some of his own people believed him and others disbelieved him and differed with him. Indeed, on many occasions many battles broke out between his followers and those who bisbelieved him. I came here and left them on that state." It was said that when the interpreter told Heracles the news about the prophet, he said to his men: "take all his clothes off." They did that and they found him circumcised. Then Heracles said: "by Allah this is the circumcised man I have seen in my dream, and it is not what you said about the Jews. Give him his clothes!" Then Heracles asked for the head of his police force and told him: "turn the whole land of Syria upside down and from end to end till you find a man from the people of this man, meaning the Prophet (MPBAUH).

Abou Sufyan, moreover, continued to say: "by Allah we were in Ghazza when the policemen of Heracles came at us. The head officer of the police said to us: 'are you from the people of the man from Al-Hijaz?' We replied: 'yes.' Then he said: 'walk with us to the king!' Then we went with him to the king (Heracles) and when we arrived at his place and we were presented to him, he said to us: 'are you from the people of this man (meaning the Prophet MPBAUH)?' We replied: 'yes, we are.' Then Heracles said: 'And who among you is closely related to him?' Then I said: ' it is I.'" Abou Sufyan then said: "by Allah I have never seen in my whole life an uglier and horrible-looking a man than this uncircumcised man, meaning Heracles." Indeed, Heracles said to his head-police officer: "bring him closer to me and let him here!" So he brought me and made me sit in between Heracles's hands and made my friends sit behind me, and then said: "I shall ask him something and if he lies, you (meaning my friends with me) should answer him and tell the truth!"

Abou Sufyan then continued to say: "by Allah, if I lied they would not say so and contradict me and I was sure of that. But I was a man of honour and a master and I would not lower myself and tell lies. I also knew that the best way out of this whole dilemma if I had to lie is to make them keep this secret for me, and then talk about it after me. So I decided that I would not lie and I did not lie to him. Thus, Heracles said to me: 'tell me about that man who emerged from your midst and who claims what he claims.' Then I began telling him about the Prophet and make the whole thing as something less than usual and it does not deserve all this attention and this fuss about it. I began saying: 'ye king of the Romans, what is the important thing that you want to know about him? The whole thing about him does not really concern you and it does not affect you in any way.' Then Heracles began to pay no attention to what I am saying. Then he said: 'tell me about what I am asking you; tell me about this man and about his position and importance!' Then I said to him: 'ask whatever that comes to your mind and about whatever you like.'

Therefore, Heracles said: 'what is his position and his family lineage among you?' I said to him: 'his family lineage is just about the average among us.' Then Heracles said: 'tell me if there is any one in his whole family line that said what this man is now saying as a way of imitating him!' I replied: 'no there is not.' Then Heracles said: 'then did he have any property and wealth among you that you have taken out of him by force, which made him

come out with such talks and strange things so that you would give him back what you have stolen from him?' Then I said: 'no there is not.' Heracles then said: 'tell me about his followers and who are they among you?' Then I said: 'they are only the weak people, the poor, the young, the boys and the women. But those of them who are strong and rich and with noble names none of them followed him.' Then Heracles said: 'tell me about those who followed him? Do they love him and stick to him all the times or do they desert him and leave him in the bad times?' Abou Sufyan then replied: "in fact, none of those who followed him ever then deserted him."

Heracles, moreover, asked: "tell me how were the wars between you and him?" Then I said: "the wars are still going on between us; we win once and he wins another." Heracles then asked: "does he cheat or betray?" In this juncture Abou Sufyan felt that "I did not find any of the previous questions which would demean and hurt him (meaning Heracles his interlocutor) except this one about treason and betrayal." So I said: "no, he does not betray. And we have now with him a truce and a peace treaty and we feel completely safe about it that he would not betray us." Abou Sufyan then said: "by Allah Heracles did not look at me as if being annoyed when I said this about the Prophet's honesty."

Heracles, thus, went back to his conversation and said to me: "I asked you how is his family lineage, and you claimed that his family lineage is just about the average among you. Indeed, this is how Allah takes His prophets from among the people. If He takes one He chooses him from the middle section of people. I also asked you 'if there is any one in his whole family line that said what this man is now saying as a way of imitating him' and you claimed that there was not. I also asked you 'if he had any property and wealth among you that you have taken out of him by force, which made him come out with such talks and strange things so that you would give him back what you have stolen from him' and you claimed that there was not. And I asked you about his followers and who are they among you, and you claimed that 'they are only the weak people, the poor, the young, the boys and the women.' Indeed, such are the people who follow the prophets in all ages. I have also asked you about those who followed him whether they love him and stick to him at all times or if they desert him and leave him in the bad times', and you claimed that 'none of those who followed him ever then deserted him.' Again, such is the beauty and the sweetness of faith: when it enters someone's heart it will never leave it.

Heracles, moreover, continued to say: "I have asked you 'does he cheat or betray?' and you claimed that he never cheats or betrays. If you have been saying to me the truth about this man, I would then give up for him this very land upon which my own feet stand solid. I would also wish that I was near him so that I would wash his two feet for him. So go free in your own way." Then Abou Sufyan said: "I stood up and went out of his presence while I was hitting one of my hands against the other in wonder about what he said to me. Then I began saying to my friends: 'ye the servants of Allah, I

tell you that the case or the ordinance of Ibin Abi Kibshah[1] has become greater and wider. The kings of Bani Al-ASghar have become frightened of him and they are in their own kingdoms in Syria.' Abou Sufyan then said: "the letter of the Messenger of Allah (MPBAUH) was given to Heracles, who took it and put it in his lap, in between his thighs and waist."

Indeed, it was reported in *Sahih Al-Bukhari* that Heracles the Caesar of the Romans, when he arrived at Homs, had given permission to the great leaders of the Romans and put them in a village he had, and then he ordered that the gates of this village be closed and he came to them and said: "ye the people of Rome, do you want a safe way out and a guidance from Allah? Do you want that all your lands and properties be yours for ever? Then you should follow this Prophet!" Then the Romans began moving and jumping wildly towards the doors like zebras. But when they found the doors shut, they said to Heracles: "are you calling us to leave our Christianity and be slaves to this Arab man?" When Heracles realized their wild behaviour and negative reactions to his proposal, and when he was sure that there was no hope of turning them into Moslems, he said to them: "come back to me! I have only said this to check and test your strength and commitment to your religion, and I have seen it." Then the Romans prostrated themselves for him and were satisfied with him. Ah! Heracles did not become a Moslem!

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[1] Ibin Abi Kibshah means Mohammad the Messenger of Allah (MPBAUH) because Abi Kibshah was the grandfather of Aminah bint Wahab, the mother of the Prophet (MPBAUH). This man was nicknamed by Abi Kibshah. Indeed, it was reported in another story that Abou Sufyan has said in this moment that "from that day on I was terrified of Mohammad until I became a Moslem".

The Letter of the Messenger of Allah (MPBAUH) to Al-Harith bin Abi Shummar Al-Ghassani

The Messenger of Allah (MPBAUH) sent Shuja'a bin Wahab Al-Asadi to Al-Harith bin Abi Shummar Al-Ghassani, who was the Emir of Damascus and who had been appointed by the Caesar of Rome. Shuja'a took with him the letter of the Messenger of Allah (MPBAUH) and this is its full text:

"In the Name of Allah, Most Gracious, Most Merciful. This is from Mohammad the Messenger of Allah to Al-Harith bin Abi Shummar. May peace be upon those who followed the guidance and those who believed in Allah. I call you to believe in Allah the Only One and Who has no partner with Him. Then your kingdom will remain and survive."

Then he sealed the letter.

Shuja'a reported that "I have finally arrived to the palace of Al-Harith in Damascus. I found him busy in preparation to receive his grand guest the Caesar of Rome, Heracles, who came from Homs to Illia-' for Allah had given him victory over the Persians. Thus, he was coming on foot as a vow and to thank Allah the Exalted.

Shuja'a reported that "I have spent two or three days on Al-Harith's door waiting to enter and see him. Then I told his doorman or his footman that I am the messenger of the Messenger of Allah (MPBAUH). His footman said to me: "you will not see him and enter his palace except on this and that day. Indeed, Al-Harith's servant began asking me about the Messenger of Allah (MPBAUH) and about what he is calling for. I began telling him all about the Prophet and his Holy Message. When he heard all this, this servant's heart became so tender towards me and began crying. He would say: "yes I have read about this prophet in the Bible and I can see the characteristics of this very prophet. I thought that he would appear in Syria, but now I can see that he has appeared in the Qarth land. I believe in him and I have faith in him but I am frightened from Al-Harith bin Abi Shummar who would kill me if he knew this. This servant was a Roman and his name was Murry.

Shuja'a reported that "this Roman servant was treating me in a very generous way and very kindly, and was telling me about his desperate case with Al-Harith and that he was frightened of the Caesar." Shuja'a also said that "one day Al-Harith went out of his palace and wearing his crown over his head, and I was given permission to have an audience with him. When I met him I gave him the letter of the Messenger of Allah (MPBAUH). He read the letter and then threw it away and said: "who would dare to take my kingdom from me? I will go to him (meaning to fight him); even if he was in the Yemen

I will go to him. Bring the people to me!" Thus, he stayed awake all the night and he ordered his horse-riders to get ready for action and said to me: "tell your fellow what you see." Then Al-Harith wrote to Caesar and told him of the news about me. Indeed, he met Caesar in a place called Illia-' and the latter had with him Dahiyah (may Allah be pleased with him) who was also sent by the Messenger of Allah (MPBAUH) in a similar mission in a letter to Heracles, as we have seen above. When Caesar read Al-Harith's letter, the former wrote to the latter and told him not to go to the Messenger of Allah and he stopped him from taking any action. Then he told me of this in Illia-'

When the Messenger of Allah (MPBAUH) heard of this he said: "This man's kingdom will be destroyed". Indeed, it was understood from such a statement by the Messenger of Allah that Al-Harith bin Abi Shummar did not become a Moslem.

The Letter of the Messenger of Allah (MPBAUH) to Kisra the Great King of Persia

The Messenger of Allah (MPBAUH) wrote to Kisra bin Hurmuz and he sent the letter with Abdullah bin Huzafah As-Sahmii. This man was chosen to take the letter because he was so frequently visiting Kisra. This is the full text of the letter:

> "In the Name of Allah, Most Gracious, Most Merciful. This is from Mohammad the Messenger of Allah to Kisra the Great King of Persia. May peace be upon those who followed the guidance and those who believed in Allah and in His Messenger and who testified that there is no Allah except Allah and that I am His Messenger to the people all over the world and to warn and teach all those who are alive. So I call you to Islam and you will be saved; but if refuse then you will bear the sins of the Magians" [or the fire-worshipping people].

After reading the letter of the Messenger of Allah (MPBAUH), Kisra tore it into pieces. When the Messenger of Allah (MPBAUH) heard of it he said: "his kingdom will be torn into pieces".

As a result, Kisra wrote to one Emir he had in the Yemen and he was called Bazan. He asked him: "to send two of your men to that man in Al-Hijaz; send two strong men who would be able to bring this man for me." Then Bazan sent a man called Qahramanah and he was Babaweh, and he was also a writer and a learned man in Persian books. Bazan sent with him another man from Persia called Kharkhasrah. Bazan wrote a letter to the Messenger of Allah (MPBAUH) and sent to him with these two men. Bazan said something in this letter to the effect of ordering the Messenger of Allah (MPBAUH) to go with these two men to Kisra. Indeed, Bazan said to Babaweh: "go to the town

of that man and talk to him and bring me here his news."

Thus, these two men went out from the Yemen till they arrived at At-Taif, where they found some men from Quraysh residing in a spot of land in At-Taif. The messengers asked the Qurashis about the Messenger of Allah (MPBAUH) and they said to them that he is at Al-Madinah. Indeed, these Qurashi Unbelievers were quite pleased with these two men and had hopes in them. They said to one another: "be pleased of this good news that Kisra the king of kings has stood up for him and he wanted to destroy him. So the man is finished." These two men went out and continued in their way to the Messenger of Allah (MPBAUH) till they arrived to him. Babaweh began talking to him (MPBAUH) by saying that: "Shahinshah the king of kings Kisra has written to our Emir Bazan in the Yemen ordering him to send to you someone to bring you to him (meaning to Kisra). Thus, Bazan sent me to you so that you would go with me. If you go with me then Bazan will write to the king of kings about you, will write of something good and useful for you and which would spare you and your people from his anger. But if you refuse to go then you know him well, you know that he would destroy you and that he would be the destroyer of you and of all your people and nation, and he would turn your homeland into a wasteland."

It is important to mention that these two men had an audience with the Messenger of Allah (MPBAUH) after they had shaved their beards and left out their moustaches. The Messenger of Allah (MPBAUH) did not like the way they looked and hated to look at them. Then he came towards them and said: "Woe unto you! who ordered you to do this with yourselves?" They relied: "it is our Lord." They meant Kisra. Then the Messenger of Allah (MPBAUH) said to them: "But my Lord had ordered me to leave out my beard and cut off my moustache." Then he said to them: "go away now but come back to me tomorrow." Then it came down upon the Messenger of Allah (MPBAUH) the news from heaven that Allah the Exalted had set on Kisra his own son Sheraweh and killed him. Indeed, it was revealed that Sheraweh killed his father Kisra in the month of so and so and in the night of so and so and after so and so that passed from that night. Thus, Allah the Exalted set on Kisra his own son and he killed him.

It was reported by Al-Waqidi that: "Sheraweh killed his father Kisra in the night of Tuesday, the tenth of Jumada Al-Awwla in the year seven Hijrah and in the sixth hour of that day."

The Messenger of Allah (MPBAUH) then called these two men from the Yemen and told them the news. They replied to him: "do you know what you are saying? We have already decided against you in what is easier than this. So shall we write this about you and send it to the king?" He said: "yes do that, and say to your king that my own religion and authority will reach him and overpower his own kingdom; it will overpower his own authority and power. Indeed, it will reach to the farthest places to where the feet of men and the hooves of horses and camel will reach. Say to your king: 'if you become a Moslem I shall give you all what is under your hands and I shall make you king and your children kings on your people." Then the Messenger of Allah (MPBAUH) gave Kharkhasrah a belt which is decorated with some gold and silver, which he had as a gift from some kings and Emirs. Then they went out

from the presence of the Messenger of Allah (MPBAUH) and went back to Bazan in the Yemen. They told him what they have done and seen and then he said to them: "by Allah this is not a language of a king, and I believe that I could see in him a prophet as he says. If you look again into what he said and if you find it correct then he is truly a prophet. But if not we shall apply our view of him as we said.

The Islamization of Bazan

Bazan did not finish what he was saying to these men before he received the letter from Sheraweh which reads:

> "And so I have killed my father Kisra, and I did not kill him except through my anger from him and for the sake of Persia. I have killed him for he maltreated and killed many of Persia's noblemen and for his burning of them in their own mouths. If you receive this letter of mine I order you to obey me and surrender utter obedience to me rather than who was before me. Then consider the matter of the man to whom Kisra had written to you! Do not attack him, even verbally, till I order you in my decision concerning him."

When Sheraweh's letter arrived to Bazan he said: "this man is truly a prophet". Therefore, Bazan became a Moslem and Al-Ina-' in Persia also became Moslems in addition to those of them who were in the Yemen. Indeed, the tribe of Himyar used to call Kharkhasrah as "the man with the miracle because of the belt of silver and gold given to him by the Messenger of Allah (MPBAUH). Indeed, the word "belt" in the Himyar language means miracle. Kharkhasrah's children still today call their father Kharkhasrah of the miracle.

Babaweh had then said to Bazan: "I have never in my life spoken to a greater and more awesome a man that the Messenger of Allah (MPBAUH). Then Bazan said to him: "did he have with him any bad people?" He said: "no."

Indeed, Allah the Exalted enabled the Moslems to overpower and to have all the kingdom and wealth and treasures of Kisra during the Caliphate of Omar (may Allah be pleased with him). Allah the Exalted tore them to pieces in the worst possible way and in fulfilment to what the Messenger of Allah (MPBAUH) had invoked against them.

The Letter of the Messenger of Allah (MPBAUH) to Pkauchios the Great King of the Copts

The Messenger of Allah (MPBAUH) sent Hatib bin Abi Balta'ah (may Allah be pleased with him) to Pkauchios the great king of the Copts. This happened when the Messenger of Allah (MPBAUH) had come back from Al-Hudaybiyeh and said: "Ye people, who amongst you would run with this letter of mine to the king of Egypt and his reward will be given to him by Allah?" Then Hatib immediately took the lead and said to the Messenger of Allah (MPBAUH): "I will go ye the Messenger of Allah." Then The Messenger of Allah said to him: "may Allah bless you, ye Hatib, and give you His Grace."

This is the full text of the letter:

> "In the Name of Allah, Most Gracious, Most Merciful. This is from Abdullah or the Servant of Allah and His Messenger to Pkauchios the Great King of the Copts. May peace be upon those who followed the guidance. And so I call you in the call of Islam! If you become a Moslem you will be saved and Allah the Exalted will reward you twice. But if you refuse and reject my call then you will bear all the responsibility and sins of the Copts. Ye the people of the Book! Come to a just and divine word between you and us never to worship any god but Allah and never to take with Him any partner or anything; never also to take one another as gods without Allah the Exalted. But if they reject this you should say 'we testify and verify that we are Moslems."

Indeed, this letter is still kept in modern times in the archaeology museum in Istanbul. It was said that it was found by a French scientist and archaeologist in a monastery near Akhmim in Egypt and during the time of Sa'eed Basha.

Thus, Hatib went quickly in the letter till he arrived at the place where the king Pkauchios was residing in Egypt but he did not find him there. Then he went to Alexanderia and found him there and gave him the letter of the Messenger of Allah (MPBAUH). When he read it he hugged him and made him sit in an ebony place. He then called for a writer who could write in Arabic and he dictated him the following letter:

> "To the Prophet (MPBAUH): In the Name of Allah, Most Gracious, Most Merciful. This is to Mohammad bin Abdullah and from Pkauchios the Great King of the Copts. May peace be upon thee! And so, I have read your letter and understood what you have mentioned in it and to what you are calling. I knew that there is still one prophet to appear, and I thought he will appear in the land of Syria."

Thus, Pkauchios continued to mention to the Messenger of Allah (MPBAUH) in this letter how he treated Hatib in a very generous way. Indeed, it was reported that he gave Hatib more than one hundred Dinars and five sets of clothes. He then asked for a wise man to tell him of the most beautiful woman in Egypt. He did not find better and prettier than Maria the Copt and her sister Serene. Maria and her sister Serene were from the people of Hafan from a place called Kourat AnSina, which is a village in the upper parts of Egypt.[1] Thus, Pkauchios sent these two sisters to the Messenger of Allah (MPBAUH) and he sent with them a mule and a lot of honey from the honey of Banha.

It was reported that Pkauchios also sent to the Messenger of Allah (MPBAUH) in addition to these more than twenty dresses made by the Copts of Egypt and a lot of perfume and musk. But he did not become a Moslem. The Messenger of Allah (MPBAUH) had accepted these gifts from him and he took for himself Maria as a wife and he gave her sister Serene to Hassan bin Thabit the poet. Indeed, Serene becomes the mother of Abd Ar-Rahman bin Hassan. The name of the mule was Ad-Daldal and was of gray colour, and the Arabs did not have then mules before this one. The Messenger of Allah (MPBAUH) also invoked the blessings of Allah in the honey of Banha.

The Late Hafni NaSef Bayk had recorded all kinds of gifts which Pkauchios sent to the Messenger of Allah (MPBAUH) and they are:

1. Maria bint Sham'oon, and her mother was Roman.
2. Another maid called Serene but she was less beautiful than her sister Maria.
3. Another maid called Qaysar.
4. Another black maid called Barierah.
5. A black boy called Habou.
6. A grey mule and it was called Daldal.
7. A horse saddled and bridled and it was called Maymoun.
8. A grey donkey and it was called Ya'afour.
9. A box which contained an eye-liner, comb, a bottle of oil, a pair of scissors, and some other things.
10. A sample from the honey of Banha.

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[1] It was mentioned in the honourable *Hadith* that "Pkauchios sent as a gift to the Messenger of Allah (MPBAUH) Maria the Copt, who comes from Ristaq AnSina. In the book of *Al-IntiSar* (Victory) which was written by Ibin Daqmaq, it was recorded the following: "AnSina is an old town which has so many great ruins and it has a measuring instrument by which they measure the water of the Nile. Indeed, some of this still exists. This town is located on the Eastern bank of the Nile and opposite to Al-Ashmounine." He went on to say that this place which is called Al-Ashmounine is characterized by great buildings and the one who built it was Ashmoum bin MiSr. It was reported about the Copt that Ashmoum has built a tunnel under the ground from Ashmounine to AnSina. This town of Ashmounine is town in the county of Asute.

11. One thousand of ounces of gold.
12. Twenty dresses made by the Copts of Egypt.
13. A sample of perfume and fragrance and musk.
14. Some samples of bottles.

Indeed, it was said that the gifts included a medical doctor, a matter which made the Messenger of Allah (MPBAUH) say to him: "go back to your own people, for we are people who won't eat until we are hungry, and when we do eat we do not stuff ourselves."

In fact, Maria the Copt as well as he sister Serene have quickly become Moslems and before they arrived to Al-Madinah, and in response to the calls made by Hatib bin Abi Balta'ah.

Maria the Copt

The Messenger of Allah (MPBAUH) quickly became infatuated by Maria the Copt, who was of white complexion and with curly hair and really pretty. The Messenger of Allah (MPBAUH) made her and her sister stay with Um Suleim bint Milhan who then became Moslems. The Messenger of Allah then took her to himself as his own wife and made her stay in a place which was owned by Bani An-Nudayr, where she used to live in the summer and within the palm fields and where he used to come to her there. Indeed, she became a religious woman too. The Messenger of Allah (MPBAUH) had given her sister Serene as a gift to Hassan bin Thabit the poet and she became his wife. She gave birth to a son for him called Abd Ar-Rahman. Maria the Copt gave birth to a son called Ibrahim to the Messenger of Allah (MPBAUH). Maria the Copt died after the Messenger of Allah and during the Caliphate of Omar. At her funeral Omar himself was gathering the people to come and participate in it and he himself prayed on her.

Ibrahim the Son of the Messenger of Allah (MPBAUH)

When Ibrahim was born to the Messenger of Allah (MPBAUH) and Maria the Copt, the Messenger of Allah had sacrificed a lamb for him on the seventh day and he shaved for him his head. He gave silver as an exchange for his cut hair as alms for the poor and he ordered that his hair be buried in the ground. The woman who acted as Maria's midwife was Salmah the maid of the Messenger of Allah (MPBAUH). This maid went out to her husband, Abi Rafi' and she said to him that Maria has given birth to a baby-son. Then Abi Rafi' went so quickly to the Messenger of Allah (MPBAUH) and gave him the good news about his new-born son. Indeed, the wives of the Messenger of Allah (MPBAUH) felt so jealous of her because she gave birth to a son for him. The birth of Ibrahim was in the month of Thee Al-Hijjah in the year eight of the Hijrah (April 630 AD). The Ansar women also competed for his foster breast-feeding, so the Messenger of Allah (MPBAUH) gave him to Um Burdah bint Al-Munther bin Labeed bin Khidash bin A'amer bin Ghanam bin Adi bin An-Najjar and her husband was Al-Bara-' bin Aws bin Khalid. Thus, this woman was the one who breast-fed Ibrahim the son of Maria and the Messenger of Allah (MPBAUH).

The Letter of the Messenger of Allah (MPBAUH) to An-Najashi AS-hamah

The early first Moslem emigrants went for safe haven to Ethiopia and they stayed there for sometimes feeling much safer than being in Quraysh and its oppression. But when the Messenger of Allah (MPBAUH) emigrated to Al-Madinah forty of those early emigrants went back from Ethiopia and followed the Messenger of Allah (MPBAUH) into Al-Madinah. This means that more than fifty or sixty Moslems remained in Ethiopia under the protection of its king An-Najashi. Amr bin Ad-Damri carried to him two letters from the Messenger of Allah: in one of them he asked him to become a Moslem and in the other he was ordering him to marry him to Um Habeebah. Indeed, this is a copy of the letter of the Messenger of Allah (MPBAUH) to An-Najashi in which he was calling him to Islam:

> "In the Name of Allah, Most Gracious, Most Merciful. This is from Mohammad the Messenger of Allah to An-Najashi Al-AS-hami the king of Ethiopia. I hope you are well and safe. I thank Allah the Exalted and the Elevated for that. This is the greeting of the Faithful Believer. I testify that

Jesus, the son of Mary, is the spirit of Allah, and that He addressed His word upon Mary the Virgin, the good and the chaste. She became pregnant with Jesus from His own Spirit and His own breath, as He created Adam in His own Hand and his own breath. So I call you to Allah the only One with no partner to Him. I call you to the continuation of His obedience and to follow me and to believe in what I have been Inspired with for I am the Messenger of Allah. I have sent to you my cousin Ja'afar bin Abi Talib and a group of Moslems with him. When they arrive to you receive them and believe what they tell you, and leave off any kind of arrogance. I call you personally and call your soldiers and men to Allah and to believe in Him. I have told you and informed you the message. I have advised you to the best way so accept my advice. And may peace be upon those who followed the guidance."

When An-Najashi received and read this letter from the Messenger of Allah (MPBAUH) he put the letter on his eyes and went down from his bed and sat on the ground and immediately declared his Islamization. Then he wrote back the following letter as a reply to the Messenger of Allah (MPBAUH):

"In the Name of Allah, Most Gracious, Most Merciful. This is to Mohammad the Messenger of Allah from An-Najashi Al-AS-ham the son of Abjar. May peace be upon thee, ye the Messenger of Allah, and may His grace and mercy and blessings be upon thee. I testify that Allah is the Only One and there is no god but Him, the One who led me and guided me to Islam.

And so I have received your letter ye the Messenger of Allah concerning what you have mentioned in connection to Mary and Jesus. By the Lord of heaven and earth I believe Jesus is no more than you have mentioned. We have known who you have sent to us. We were more than pleased to have received them and our eyes were blessed by them. We have treated your cousin and his companions so well. I really testify that you are the Messenger of Allah, truly and sincerely, believer and believed. I have sworn allegiance to you and to your cousin and I have become a Moslem at his hands, and the Hands of Allah the Lord of all the worlds. And I have sent to you my own son Arha bin Al-AS-ham bin Abjar for I do not possess anything except myself. If you wish I would come to you myself and right now, ye the Messenger of Allah."

Ibin Is-haq reported: "An-Najashi mentioned to me that he had sent his own son accompanied by sixty Ethiopians in a ship to the Messenger of Allah. But when they were in the mid seas the ship sank in them and all of them got drowned and killed."

The Islamization of An-Najashi

The story of the Islamization of An-Najashi AS-hamah was clearly recorded and authenticated by Ibin Is-haq. It was mentioned that Ja'afar bin Abi Talib had read to him the *Chapter of Mary* and the sayings of Jesus: "He said: 'I am indeed a servant of Allah: He hath given me Revelation and made me a prophet; and He hath made me blessed wheresoever I be, and hath enjoined on me prayer and Charity as long as I live." (*Mariam Sora, 30-31*). This verse clearly shows and confirms that Jesus (may peace be upon him) is the servant of Allah.

Indeed, Allah the Exalted continued to reveal: "Such was Jesus the son of Mary; (it is) a statement of truth, about which they vainly dispute. It is not befitting to the majesty of Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "be", and it is." (*Ibid., 34-35*). Indeed, in the words of Jesus the son of Mary there is a reference that he is the son of that woman called Mary and not the son of Allah. Allah the Exalted continued to reveal: "Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight." (*Ibid., 36*).

There were some people and historians who doubted the Islamization of An-Najashi. But many important history books reveal clearly his Islamization. Indeed, the saying of Amr bin Al-A'aS that he had given pledge of allegiance to An-Najashi when he became a Moslem is another proof that An-Najashi did in fact become a Moslem. This will be mentioned later in this book.

What gives the Islamization of An-Najashi more truth, credibility and authority is the fact that he was a Nestorian Christian. The Nestor sect or method in Christianity is based upon the main principle of monotheism and the rejection of making Jesus as a god. That is why Nestor said: "Do not say Mary or Allah, because she is from the people. And it is impossible that a god can be born from human beings."

Indeed, we have already mentioned in this book that Buheirah the Monk, who met the Messenger of Allah (MPBAUH) and treated him so kindly and who knew him from certain marks in his body, when he was on his way to Syria in a trade trip and before the revelation of his prophecy, was a Nestorian Christian and a believer in monotheism. Indeed, this man Nestor was a very learned man and a revered Christian who had a deep knowledge in the Christian theology and religion. What marked his great and high position in Christianity was that he was the Patriarch or the Archbishop of the city of Constantinople from the year 428 - 431 AD. Nestor had so many followers of priests and bishops all over the place, but he was suppressed and oppressed for his monotheistic beliefs in a world of paganism. That was why he was expelled to exile.

Thus, if the religion and beliefs of An-Najashi were of the same type as those of Nestor as I have learnt from books, then it is more likely that he (meaning An-Najashi) did in fact become a Moslem when he was offered this chance by the Messenger of Allah (MPBAUH). This also explained why the Messenger of Allah (MPBAUH) had asked Ja'afar bin Abi Talib (may Allah be pleased with him) to read for him the *Chapter of Mary* because it corresponds with his religion and beliefs of Christianity. It also means that Islam actually rejects and fights the worshipping of idols and calls for monotheism as well as it rejects the supposition that Jesus (may peace be upon him) is a god. Islam, however, strongly adheres to the belief that Jesus is a Prophet like any other prophets.

A further evidence to the Islamization of An-Najashi was that it was reported by Ash-Shafi'iy, in his book *Funerals and Borders*, on the authority of Abou Hureirah that "the Prophet (MPBAUH) performed a funeral ceremony in *absentia* for An-Najashi on the day he died. The Messenger of Allah performed the prayers with a lot of men with him who stood behind and they voiced out four sayings that Allah is the Greatest. This again indicates that An-Najashi did become a Moslem because the Messenger of Allah (MPBAUH) prayed on him, and we know that the Messenger of Allah (MPBAUH) would not and did not pray on a non-Moslem.

The Marriage of Um Hubaybah

bint Abi Sufyan

from the Messenger of Allah (MPBAUH)

On the authority of Mohammad bin Omar who said:

"The Messenger of Allah (MPBAUH) sent to An-Najashi to give him Um Hubaybah bint Abi Sufyan to marry her as a lawful wife.[1] The Messenger of Allah (MPBAUH) asked him to send her with those Moslems he has in his place. Then An-Najashi sent to Um Hubaybah a maid in the name of Abrahah to tell her that the Messenger of Allah (MPBAUH) wanted to marry her as his wife. Then Hubaybah was so pleased with the news and gave the maid a lot of presents and sent her back with the news that she is pleased with the marriage proposal from the Messenger of Allah (MPBAUH). Then An-Najashi ordered her to assign a deputy for her to perform the marriage ceremony with the Messenger of Allah (MPBAUH). She named Khalid bin Sa'eed bin Al-A'aS as her deputy, who in his turn came to An-Najashi and married her to the Messenger of Allah. Thus, An-Najashi gave his speech in this marriage ceremony and then Khalid spoke and married Hubaybah to the Messenger of Allah (MPBAUH).

The Messenger of Allah (MPBAUH) sent to An-Najashi as a dower for her the sum of four hundred Dinars, which An-Najashi immediately paid to Khalid bin Sa'eed. Indeed, when Um Hubaybah got all these Dinars which were brought to her by the maid Abrahah, she gave this maid fifty Dinars of it as a present. When Hubaybah gave this sum of money to her she said: "I have given this money when I had nothing in my hands but Allah the Exalted and the Elevated brought all this unto me." Then Abrahah replied to her: "the king had ordered me not to take anything from you and to give you back what you have given me. I have enough wealth and money and prosperity from the king An-Najashi and I have believed in Mohammad the Messenger of Allah and I testified to all what he came with. The only thing I need from you is to tell him my greetings and regards." Then Hubaybah said: "yes." Indeed, the king An-Najashi had already asked his women to send her from what they have a lot of perfume, ambergris, fragrance and musk, which the Messenger of Allah (MPBAUH) used to smell on her whenever she passed by him and which he liked on her very much.

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[1] Hubaybah's mother was Safiyah bint Abi Al-A'aS, the aunt of Othman bin Affan bin Abi Al-A'aS. It was mentioned that her name was Ramlah, and it was said it was Hind. And she was the sister of Mu'awiyyah bin Abi Sufyan.

Um Hubaybah reported: "We set out in two ships and An-Najashi sent with us a ship master who led us towards Al-Hijaz. Then we sailed till we arrived at Al-Madinah around midday. We found the Messenger of Allah (MPBAUH) outside Al-Madinah in the Expedition of Khaybar. So a lot of men went out to join him in this Expedition and I stayed in Al-Madinah till the Messenger of Allah (MPBAUH) came back. I went into his presence and he began asking me about An-Najashi and i said to him: 'greetings and regards from An-Najashi.' Then the Messenger of Allah (MPBAUH) replied to her in the same kind of greetings." Indeed when Abou Sufyan heard of the marriage of the Messenger of Allah (MPBAUH) from Um Hubaybah he said: "that great man's nose won't be knocked."

Indeed, the Messenger of Allah (MPBAUH) wanted from this marriage from Um Hubaybah bint Abi Sufyan a political gain through gaining her father Abou Sufyan towards him and towards his case. The Ethiopian Emigrants arrived at Al-Madinah in the season of Autumn in the month of Jumada Al-Awwla in the year seven of the Hijrah (August 628 AD). Ibin Hisham mentioned in his biography book of the Messenger of Allah (MPBAUH) in details all the names of those Companions of the Messenger of Allah (MPBAUH) who came back from Ethiopia.

The Letter of the Messenger of Allah (MPBAUH)

to

Huathah bin Ali Al-Hanafi

the Leader of Al-Yamamah[1]

The Messenger of Allah (MPBAUH) sent a letter to Huathah bin Ali Al-Hanafi the king of Al-Yamamah. He sent it with Saleet bin Amr Al-A'ameri and this is a copy of it:

> "In the Name of Allah, Most Gracious, Most Merciful. This is from Mohammad the Messenger of Allah to Huathah bin Ali. May peace be upon those who followed the guidance. Please know that my religion will reach to the farthest places in the world to where the foot of man and the hoof of horse and camel could travel. So become a Moslem and you will be saved and I shall give you all what is under your hands."

When this letter was read to Huathah he answered in a kind and soft way to Saleet. Arakoun of Damascus, who was then one of the great spiritual leaders of Christianity, was there with Huathah. Then Huathah told him that "I have received a letter from the Prophet calling me to Islam but I did not reply to him." Then Arakoun asked him: "why did not reply to him?" Huathah said: "I felt mean in my own religion and I am the king of my own people, and I follow him I will lose my kingship and I own no more." Then Arakoun replied to him: "yes, by Allah if you followed him he would make you own and have a lot of things and it would have been all good for you. By Allah he is the Arab Prophet whom Jesus the son of Mary (may peace be upon him) had mentioned and given glad tidings of his coming. In fact, it is mentioned in our holy Bible the name Mohammad the Messenger of Allah." This man Arakoun finally became a Moslem at the hands of Khalid bin Al-Waleed during the Caliphate of Abou Bakr As-Sidique.

Ultimately, Huathah wrote to the Messenger of Allah (MPBAUH) as a reply the following letter in which he said: "What a nice and great thing that

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[1] Al-Yamamah was a land in the East which was full of palm trees. It was located within sixteen days of travelling off Makkah. Huathah was the leader of a Christian tribe which belonged to Banu Hanifah in Al-Yamamah. Also, Saleet bin Amr was the man who was sent by the Messenger of Allah (MPBAUH) to take the letter, and he was from those old Moslems and he had emigrated to Ethiopia.

you are calling for! I am the poet of my own tribe and their speaker and the Arabs fear my position, so give me some authority or make me a kind of partner to you and I shall follow you."

This letter clearly demonstrates that Huathah wanted a partnership with the Messenger of Allah (MPBAUH) and his prophecy or a kind of taking over from him after he dies. Huathah gave Saleet a lot of presents and dressed him in the best of dresses from the cloths of Hajar. Then Saleet came with Huathah's letter to the Messenger of Allah (MPBAUH) and told him of the news. When Saleet read the letter to the Messenger of Allah (MPBAUH) the latter said: "Perished he and perished all what is in his hands).

When the Messenger of Allah (MPBAUH) finished off the act of conquering Makkah he heard of the death of Huathah. It was said that the Messenger of Allah had said: "And for Al-Yamamah, a man of a liar will appear in it who will pretend that he is a prophet after me and then he would be killed.

The Result of Sending the Messengers

to the Kings and Emirs

We have so far mentioned in this book all the letters that the Messenger of Allah (MPBAUH) had sent to the kings and Emirs in which he called them to Islam. All this happened after the peace treaty of Al-Hudaybiyeh and before the conquering of Makkah. Undoubtedly, in sending these letters the Messenger of Allah (MPBAUH) had shown an extraordinary strength and courage since it was not easy for the Messenger of Allah (MPBAUH) to do so even if he struck a peace deal with Quraysh. Despite that he had struck the deal of Al-Hudaybiyeh with Makkah, he did not have physical victory or had conquered Makkah yet, and its people did not give in and become Moslems. That was why it was not easy to send these letters to those kings and Emirs, especially to Heracles, Kisra and Pkauchios in which he called them to Islam. Thus, if he was not so strong and courageous, the Messenger of Allah would have felt rather afraid of the consequence of these letters. These kings were so strong and they were his neighbours, which meant that they could act against him if they wished, and the sending of these messengers would have been a pre-mature act on his part.

The Messenger of Allah (MPBAUH), however, was sure of himself and confident in his message of Islam and that Allah the Exalted and the Elevated and Glory be to Him would give him victory, so he went ahead in sending these letters with a very firm heart and with a sincere determination, which resulted in the following consequences:

1. The Messenger of Allah (MPBAUH) was able to know the policy of these kings and Emirs towards him and to measure their attitude to him. This means that these letters were a king of test to these rulers.

2. The Islamization of Bazan the Emir of the Yemen and all his followers.

3. Despite the fact that Pkauchios did not become a Moslem, he showed a lot of affection and kindness towards the Messenger of Allah (MPBAUH) through the good treatment of the messengers and through sending a lot of the presents to him.

4. The Islamization of An-Najashi the king of Ethiopia, despite his reputation in history books as a Christian, even if he was not able to turn his own people into Islam.

The Expedition of Khaybar

Khaybar was a big oasis which was located within 96 miles from Al-Madinah towards the direction of Syria. The word "Khaybar" in the Hebrew language means "fort" or "castle".

The inhabitants of Khaybar were all Jews. It had a lot of forts, castles, farms, and a lot of palm trees. Its inhabitants were not gathered in one location of it or in one high mount, but they were scattered all over it, in its neighbouring valleys. They were living in highly fortified houses in the midst of palm trees oasis and in the wheat fields. Indeed, Khaybar was the centre for the Jews who emigrated or forced into it and for the Jewish plotting and their subversive activities against the Moslems. Khaybar contained seven forts which were strongly built by stone. They are: the fort of Na'em, Al-QamouS which was the fort of Abi Al-Huqayq, the fort of Ash-Shaq, the fort of An-Natat, the fort of As-Salalem, the fort of Al-Wateeh, and the fort of Al-Kateebah.

Al-Qazweeni reported that "Khaybar was very well-known in its fever for the fever never leaves its people. Its inhabitants were Jews who were very characterized by treachery actions and wily behaviour. Indeed, As-Samaw'al bin A'adiyah came from Khaybar although he was highly reputed for his honesty and faithfulness.

The Expedition of Khaybar happened in the year seven of the Hijrah (August 628 AD). That is, when the Messenger of Allah (MPBAUH) came back from the peace treaty of Al-Hudaybiyeh, he stayed in Al-Madinah the whole month of Thu Al-Hijjah and some of Al-Muharram of the seventh year of the Hijrah. In that year the Unbelievers did not come for the Haj. In this Expedition the Messenger of Allah (MPBAUH) went out to Khaybar in the second half of Al-Muharram. He had with him 1600 men-fighters, 200 of them horse-riders. It is quite noticeable that the number of horse-riders or knights in this Expedition increased quite well. They were not like this in the previous expeditions where they never went beyond the number of thirty. The increase in the number of horses in the possession of the Moslems was due to the great care that the Messenger of Allah (MPBAUH) had given to horse-breeding and horse-keeping.

In this Expedition Um Salmah (may Allah be pleased with her) went out with him as one of his wives. She, too, went out with him in the Expedition of Al-Hudaybiyeh. During the Expedition of Khaybar, the Messenger of Allah (MPBAUH) asked Siba'a bin Arfatah Al-Ghaffari to take care of the prayers in Al-Madinah in his absence. Then all those who were with him (MPBAUH) in Al-Hudaybiyeh got alarmed and gathered around him to participate in this Expedition. Also, those who were late to take part in Al-Hudaybiyeh came to participate in this one as a compensation for what they missed and in order to gain booty. Then the Messenger of Allah (MPBAUH) said to them: "Do not come out with me except for fighting in the Path of Allah (al-jihad), but if you are out for gaining booty then do not!" In this connection, Allah the Exalted had already promised His Messenger (MPBAUH) when he came back from Al-Hudaybiyeh and in the *Chapter of Al-Fat-h*, Victory, with a lot of gains and booty. Allah the Exalted said: "Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path." (*Al-Fat-h, 20*).

It is reported in *Sahih Al-Bukhari* and on the authority of Anas (may Allah be pleased with him) that "the Prophet (MPBAUH) came to Khaybar at night. He and his Companions slept the night just outside Khaybar, and in the early morning they rode into it and they woke its people up on fighting." In another story which is narrated by Ibin Is-haq that when the Messenger of Allah (MPBAUH) came near Khaybar he said to his Companions: "stop!" and then he said:

> "May Allah the Lord of all heavens and what they shade, the Lord of the two earths and what they bear and uphold, and the Lord of all devils and what they mislead, and the Lord of Wind and what it scatters, by all these we ask you to give us the good things in this village. We ask you for the good people in it and for all what is good and graceful in it. We ask you to push away from us all what is bad in it, to push its bad people from us, and all that is bad in it! So in the Name of Allah march forward!"

Thus, the Jews of Khaybar went out in the morning to their fields and farms with their farming tools. When the Moslems marched into Khaybar the Messenger of Allah (MPBAUH) gave the banner, which was called the Eagle, to Al-Habbab bin Al-Munther, and gave another banner to Sa'ad bin Ubadah. Then they went down into one valley which was called Ar-Rajee', which separated them from Ghatafan tribe. They did this in order to obstruct any help from Ghatafan to them. This tribe of Ghatafan was deep down their allies and on so many occasions it demonstrated its animosity and hatred to the Messenger of Allah (MPBAUH) and the Moslems. It seemed that the people of Ghatafan had heard of the Moslem attack at Khaybar. That was why they got ready and came to Khaybar to their help. On their way to it they heard and felt that the Moslems were behind them and thought that the Jews were totally destroyed. So they came back and stayed at home and deserted the Jews of Khaybar.

Meanwhile, the Jews of Khaybar had put all their wealth and children and families in the fort of Al-Kateebah, while in the fort of An-Natat they put their fighters. The Messenger of Allah (MPBAUH) stayed close to the fort of An-Natat. But Al-Habbab bin Al-Munther suggested to the Messenger of Allah (MPBAUH) to change position from this place by saying that "I have a good knowledge of the people of An-Natat, where there is no better and far-sighted people than them and they are very good in throwing arrows, especially they are located above us in hilly areas where their arrows would fall at us quickly and so sharply. Therefore, we would not feel safe from them where their men would be able to penetrate and hide into the dense areas of palm trees. Thus, the Messenger of Allah (MPBAUH) changed tactics and shifted positions with all the people with him into a better position, a place which separated the people of Khaybar and Ghatafan. He built there a mosque in which he was able to pray all the time he was there in Khaybar. Then he ordered that the palm trees of the Natat fort should be cut. So the Moslems began cutting these trees till they cut around four hundred palm trees. Then the Messenger of Allah (MPBAUH) ordered them to stop cutting the trees. Indeed, on that day the Messenger of Allah (MPBAUH) fought in his best form and he was wearing two armours and a helmet and he was riding a horse called Ath-Tharb. He also held in his hands a spear and a shield.

On that day Mahmoud bin Muslimah, the brother of Mohammad bin Muslimah, was killed by a millstone rolled down at him from the fort of Na'em by one Jew receiver. The heat on that day was in its maximum, and the Messenger of Allah (MPBAUH) stayed in such conditions for seven days fighting the Jews of the fort of An-Natat. In everyday he used to go fighting with Mohammad bin Muslimah and he used to leave behind in the camp Othman bin Affan (may Allah be pleased with him) and in the evening of everyday he would come back to the camp. Indeed, this place of a camp was also the place to where the wounded fighters were brought in order to get treated. As it was their own usual way, the Jews used to fight in front of their forts for they were afraid of wars and of fighting in the middle of battlefields. They always calculated that if they lost the war they would retreat so quickly into their forts and they would close it behind them.

On the sixth day of that campaign, one man from the Jews of Khaybar came to the Messenger of Allah (MPBAUH) in the middle of the night and told him that he had just come out of the fort of An-Natat and that he had seen its people sneaking out of it on this night and they were going out to the fort of Ash-Shaq where they put all their families and ammunitions and were preparing themselves for fighting. This Jew of a man also told the Messenger of Allah that in the fort of As-Sa'ab, which was one of the forts of An-Natat, and in the underground of one of its houses, there were war machines such as mangonels or catapults, tanks, armours, shields, and swords. Therefore, if the Messenger of Allah (MPBAUH) had entered into this fort he would win it from them and win all its secret possessions.

During the siege of these forts the Messenger of Allah (MPBAUH) used to feel some pain in the head, so he would send some of his Companions on his behalf for fighting. But they did not achieve the victory he wanted. They included Abou Bakr and Omar bin Al-Khattab.

One day the Messenger of Allah (MPBAUH) said to Mohammad bin Muslimah: "Tomorrow I shall give the banner to a man who loves Allah and His Messenger and who was loved by Allah and His Messenger, a man who would never turn a back to an enemy. Indeed, he is a man through whose hands Allah the Exalted and the Elevated would give us victory over the Jews and who would take revenge from the one who killed your brother."

Thus, tomorrow the Messenger of Allah (MPBAUH) sent for Ali bin Abi Talib (may Allah honour his countenance), who had then a very bad ophthalmia. Then Ali came to the Messenger of Allah (MPBAUH) and he had a bandage over his sore eyes. The Messenger of Allah (MPBAUH) handed him his white banner and he spat in his eyes and rubbed them gently and he quickly recovered from this disease of the eyes as if he had never had pain in them. In fact, Ali (may Allah honour his countenance) said: "I have never had any pain in my eyes after that day." Then the Messenger of Allah (MPBAUH) invoked Allah's satisfaction with Ali (may Allah honour his countenance) by saying: "May Allah protect him from the heat and the cold." Ali bin Abi Talib (may Allah honour his countenance) then said: "From that day onward I have never felt either the heat or the cold." Indeed, Ali used to wear very thick and warm clothes in the very hot weather and in the same way used to wear very light clothes in the very cold times. In either cases he never felt or bothered by the heat or the cold after the Messenger of Allah's invocation for him.

When Ali (may Allah honour his countenance) took the banner, he said: "I shall fight them until they become like us Moslems." Then the Messenger of Allah (MPBAUH) said: "Take all your men and go down to their own yard and call them to Islam! But if they do not obey you and become Moslems then fight them for by Allah Allah the Exalted won't guide any one man of them who would be better for you than the good booty you would get from them."

Thus, Ali bin Abi Talib (may Allah honour his countenance) marched with his own Moslem army until they arrived at the foot of the fort and he planted the banner just at the fort's entrance. The first man to come out of the fort from the Jews in defence of it was Al-Harith, the brother of Morhib, who was quite well-known in his courage. Then immediately Ali killed him and all the Jews behind him went back into the fort. Then Morhib went out to meet Ali bin Abi Talib (may Allah honour his countenance). Morhib was wearing two armours, carrying two swords, and wearing two turbans and over them a helmet and a stone. He had in the stone a hole in the shape and size of an egg, and above all this he had with him a spear. Then Ali (may Allah honour his countenance) met him and then Morhib hit him. Ali's shield was hit and thrown out of his hand. As a result, Ali (may Allah honour his countenance) picked up and carried the fort's massive iron door and used it as a shield to protect himself.* Indeed, Ali went on carrying this door as a shield till he won

* It was said that this iron door which Ali bin Abi Talib carried as a shield was so heavy to the extent that it took seventy men to carry it.

the battle and Allah the Exalted gave him victory and conquered the fort. Then Ali hit Morhib, who was so heavily shielded, and Ali's sword hit Morhib's shield and cut it into two pieces and went through his armour and helmet and broke his stone and tore the two turbans he was wearing and cut his entire body into two halves to the extent that his own teeth were plucked out with this hit by Ali bin Abi Talib (may Allah honour his countenance).

However, it was said that Mohammad bin Moslimah was the one who killed Morhib the Jew in revenge of his brother Mahmoud bin Moslimah. But the truth upon which most historians and biographers and *Hadith* reporters really agree is that it was Ali bin Abi Talib (may Allah honour his countenance) who killed Morhib the Jew.

After Morhib was killed, his own brother Yaser went out of the fort and he was met by Az-Zubeir (may Allah be pleased with him) who then killed him. When Az-Zubeir killed Yaser, the Messenger of Allah (MPBAUH) said to him: "you will be sacrificed for by a father's brother and a mother's brother, and each Prophet had disciples, and my disciple is Az-Zubeir."

Indeed, the first fort of the forts of Khaybar to fall down in the hands of the Moslems was An-Na'em fort, which was part of An-Natat forts, and it fell through the power of the hands of Ali bin Abi Talib (may Allah honour his countenance). The second one to fall down was also conquered by Ali bin Abi Talib and it was called Al-QamouS. Indeed, the fighting went on between the Moslems, led by Ali bin Abi Talib (may Allah honour his countenance), and the Jews till the Moslems won all the battles and conquered all the forts of the Jews one by one.

There were more than ninety three men of the Jews who were killed in these battles of Khaybar and also about fifteen Moslem men were martyrized. Also, the Messenger of Allah (MPBAUH) took all the treasures of the family of Abi Al-Huqayq, who were from the tribe of Bani An-Nudayr. This treasure was carried out of Al-Madinah by Huyayy bin Akhtab when he was kicked out of Al-Madinah by the Messenger of Allah (MPBAUH) with the rest of the Jews of Bani An-Nudayr as we have seen earlier in this book. Indeed, the Messenger of Allah (MPBAUH) had ordered that Kinanah and his brother Ar-Rabee' be killed because they hid the treasure and money of Huyayy, and that the Messenger of Allah (MPBAUH) heard of this act and knew of the place where it was hidden. Thus, the Messenger of Allah (MPBAUH) came to it and took it all; it was valued by the amount of ten thousand Dinars.

During that time and just before the conquering of the forts of Khaybar, the Moslems suffered from some kind of famine. When the fort of As-Sa'ab, which was the most difficult one [indeed its name in Arabic means difficult] was conquered, the Moslems won a great deal of food supplies. This fort had in it the most food supplies that the Jews had: it had plenty of barley, dates, butter, oil, fat, and a great deal of other goods and cattle and sheep. This fort had also in it about five hundred men-fighters. When this fort was conquered by Ali bin Abi Talib (may Allah honour his countenance) and his men, the Messenger of Allah (MPBAUH) ordered the Moslems to eat as much as they could and there but not to take out of it anything to homes. Indeed, the owner of these goods was Abou Al-Yusr Ka'ab bin Zayed Al-Ansari.

Thus, all the forts were conquered by force except the fort of Al-Wateeh and the fort of Salalem around which the Moslems camped more than fourteen days in its siege. After this period none of the Jews went out of the fort and as a result the Messenger of Allah (MPBAUH) and his forces attacked them with all their armaments and mangonels. When the Jews realized that they would be all killed by the Moslems they asked mercy from the Messenger of Allah (MPBAUH) and that they should be given a truce and therefore to avoid a lot of bloodshed. They asked that the blood of the fighters be spared and to let all their children out of the forts of Khaybar and its surrounding lands; that is, to leave its lands with all their children and women safely and that they should take nothing with them except the clothes they were wearing and one spare set of clothes. Thus, the Messenger of Allah (MPBAUH) struck with them a deal which implied that he and Allah the Exalted are innocent of any blame they might lay on such a deal if they keep it as a secret. Thus, they left all their land, property, wealth, armaments, tanks, shields, armours, and everything else except one set of clothes.

The Moslems found in the two above-mentioned forts more than 100 shields, 400 swords, 1000 spears, and 500 Arab arrows with its quivers. Among the booty they also found a lot of their Jewish scriptures taken from their Torah. As a result the Jews came and asked the Messenger of Allah (MPBAUH) to give them back their scriptures. Indeed, the Messenger of Allah (MPBAUH) ordered his men to give back to the Jews their scriptures. In connection with this matter we shall quote what Professor Wilfinson has mentioned in his book *The History of the Jews in Arabia*, page 170, the following passage which supports the nobility and greatness of the Messenger of Allah (MPBAUH):

> This indicates that these scriptures had a great and important position and value within the Messenger of Allah. This is something which made the Jews permanently grateful for the good hands of the Messenger of Allah for not destroying their sacred scriptures. Indeed, they say this in great contrast with what the Romans did when they occupied Jerusalem and entered it in the year 70 AD, when they burnt it down and burnt all its sacred books and scriptures and tread on them in their own feet. This is similar to what the Christians did in their wars against the Jews in the land of Andalusia or what is now called Spain where they burnt all the pages of the Torah. Indeed, this is the massive difference between the conquerors we have mentioned and the Messenger of Islam.

Indeed, we must add that this was not the first time when the Messenger of Allah (MPBAUH) was compassionate and so kind in letting the sacred scriptures of the Jews safe and did not accept to damage them or even to demean them as being sacred books despite the fact that the Jews were his real arch enemy. Indeed, the Messenger of Allah (MPBAUH) spared their scriptures before and did not take or damage them for they included in them the Will of Moses for the Israelites, especially when he kicked them out of Al-Madinah on the Expedition of Bani An-Nudayr as we have seen earlier in this book.

The Messenger of Allah (MPBAUH) therefore collected the booty and

divided it on the Moslems. The share of Dahiyah bin Khalifah Al-Kalbii was Safiyyah bint Huyayy, who was a very beautiful woman and for whom many men competed to have as their wife. As a result a man came to the Messenger of Allah (MPBAUH) and said to him: "ye the Messenger of Allah, you gave Dahiyah the beautiful Safiyyah, who is the mistress of Bani Quraythah and Bani An-Nudayr, and I believe she suits no one but you." Then the Messenger of Allah (MPBAUH) said: "call him and tell him to bring her here to me." When the Messenger of Allah (MPBAUH) looked at her, he said to Dahiyah: "take another maid from the women prisoners in her place." Then Dahiyah took the sister of Kinanah bint Ar-Rabee' bin Abi Al-Huqayq, who himself was the husband of Safiyyah. Moreover, Safiyyah herself was from the family line of Haroun the brother of Moses (may peace be upon them). Thus, the Messenger of Allah (MPBAUH) chose her from all the women prisoners and set her free and then married her as his wife. Indeed, it was mentioned that he (MPBAUH) took Safiyyah as a wife for she was the daughter of one of their kings.

In this Expedition, a Jewish woman poisoned one cooked sheep and sent it as a food present to the Messenger of Allah (MPBAUH). This woman was called Zeinab bint Al-Harith and she was the wife of Salam bin Mashkam and the sister of Morhib. She did this as a way of revenge for the killing of her father, brother, and husband.

In relation to this matter Al-Bukhari reported on the authority of Abi Hureirah (may Allah be pleased with him) who said:

> When Khaybar was completely conquered and the Messenger of Allah (MPBAUH) felt safe about it, one cooked sheep was sent to him as a present and which was poisoned. He ate one morsel from it and then threw it immediately out of his mouth when he was told that this cooked sheep was poisoned. Indeed, Bishr bin Al-Bara'a ate also one morsel and swallowed it, and as a result the Messenger of Allah (MPBAUH) said to his men: 'lift off your hands and sent to me this Jew of a woman!' When she was brought to him he asked her: 'did you poison this sheep?'
>
> She said to him in question: 'who told you this?'
>
> Then the Messenger of Allah (MPBAUH) said to her: 'this is the one which is in my hand which told me it.' He meant his own arm.
>
> The woman replied: 'yes I did.'
>
> Then the Messenger of Allah (MPBAUH) asked her: 'And why did you do it?'
>
> Then she replied: 'if you are a prophet then Allah will inform you about my reason and if you are a liar then give these people peace and go away. But I must confess to you that I now feel that you are a prophet and you are telling the truth. And I beg you and those who are present here to testify that I am on your religion and I declare that there is no God but Allah and that Mohammad is his Servant and Messenger.'
>
> As a result to this the Messenger of Allah (MPBAUH) pardoned her and never punished her. Those of his companions who died as a result of eating from this poisoned cooked sheep was Bishr bin Al-Bara'a (may Allah be pleased with him). Indeed, the Messenger of Allah (MPBAUH)

took it as his own responsibility for those who ate from this cooked and poisoned sheep.

After conquering Khaybar and the full control of it, Ja'afar bin Abi Talib (may Allah be pleased with him) and those Moslems who were with him (they were sixteen men) came back from Ethiopia. Indeed, they were warmly received by the Messenger of Allah (MPBAUH), who stood to met Ja'afar and kissed him in his forehead and hugged him and he (MPBAUH) said: "I do not know with which I should be more pleased: by conquering Khaybar or by the coming back of Ja'afar." And then the Messenger of Allah (MPBAUH) said to Ja'afar (may Allah be pleased with him): "You are like me in my looks and in my morals and upbringing." Indeed, Ja'afar bin Abi Talib (may Allah be pleased with him) felt so pleased with this famous phrase and danced in his excessive pleasure with it and the Messenger of Allah (MPBAUH) did not deny him such pleasure and dancing, a matter upon which the Sofis based their entrancing dance, especially when they feel pleased with their worshipping rituals.

Among those who came from Ethiopia was Abou Mousa Al-Asha'ari (may Allah be pleased with them) and a group of men of his own people. Indeed, the Messenger of Allah (MPBAUH) gave them their share from the booty of Khaybar from which he did not give anybody who did not witness it and gave only those who literally participated in it.

The Messenger of Allah (MPBAUH) divided the booty from Khaybar onto his men, where he gave the one who fought on foot one full share and to the horse-rider three shares. He did this after he divided it into five sections. Then the Messenger of Allah (MPBAUH) gave back the people of Khaybar their land on condition that they should work in it and plant it and should take only what they plant of fruits and other plantations. He also told them that if we want to kick you out of it we could do so any time we want. Indeed, the Jews remained in Khaybar working in their own lands and on the same conditions until the time of the Caliphate of Omar (may Allah be pleased with him). Then later in Omar's time they committed some treason and bad deeds against the Moslems, a matter which made Omar threw them off to Syria, and after he made some consultations with the other Companions.

When the Messenger of Allah (MPBAUH) came back from the Expedition of Khaybar and was on his way back home to Al-Madinah and the night had already fallen, he said to his Companions: 'who would act for us as guard till the dawn of the next day for we might fall asleep?' Then Bilal said to him: "I will do it ye the Messenger of Allah and guard you all." Then the Messenger of Allah (MPBAUH) came down and settled to take some sleep and the people around him also went to sleep with him. Bilal then spent the night praying till he felt that he prayed as Allah the Exalted wanted him to do so, and then later he supported himself by leaning on his own camel. When the night fell and everybody was asleep he himself felt sleepy and indeed went into sleep against his own will till the sunrise in the next morning. He did not wake the Moslems up till the sunrise, and the Messenger of Allah (MPBAUH) was the first man to wake up and said to Bilal: "what did you do with us ye Bilal?" Bilal replied: "ye the Messenger of Allah, I was taken by sleep in the

same way you were taken." Then the Messenger of Allah (MPBAUH) said: "It is true ye Bilal and you are an honest man." Then the Messenger of Allah (MPBAUH) led his camel not so far off and he made it kneel down to take some rest. Then he performed the purification ceremony and cleaning oneself in preparation for prayers. Thus, he washed himself and all the people washed themselves too and he ordered Bilal to call for the prayers. Bilal did what he was told to do and the Messenger of Allah (MPBAUH) prayed with the Moslems. When he finished the prayers he quickly came to the people and said to them: "ye people if you forget prayers then you should pray. If you do that and pray because Allah the Blessed and the Exalted said: "You should pray for remembrance." Finally, the conquering of Khaybar was in the month of Safar.

The Peace Agreement of the People of Fadak

Fadak is a small Jewish town near Khaybar. When its people heard of the great victory of the Messenger of Allah (MPBAUH) over the Jews of Khaybar and that it was completely conquered by the Moslems, they felt frightened, and thus they sent some people to the Messenger of Allah (MPBAUH) asking him to strike with them a peace deal and that he can take half of Fadak if he accepts peace with them. Thus, their delegation arrived and discussed the matter with the Messenger of Allah (MPBAUH) and he accepted their proposal of taking half of Fadak. This means that Fadak became completely the property of the Messenger of Allah (MPBAUH) because he did not appoint on it any miser or even any rider who would spend any income from it on poor travellers.

The Expedition of Al-Qurah Valley

The Valley of Al-Qurah is a place near Al-Madinah, which contained in it a group of Jews.

When the Messenger of Allah (MPBAUH) finished his Expedition in Khaybar he went down towards the Valley of Al-Qurah and attacked the place. He arrived at the place just at the sunset, and he laid siege of the place for four days. Indeed, the Messenger of Allah (MPBAUH) prepared his men for fighting and the Moslems killed from the Jews more than eleven men. Thus, the Messenger of Allah (MPBAUH) conquered the place by force and took what is in it as booty. He (MPBAUH) took the people's wealth and money and the Moslems took a lot of furniture and plenty of tools and other good things. The Messenger of Allah (MPBAUH) divided the booty on his Companions and he

left the land and the palm trees to its own people on condition that they should work in the land and to have its crops without possessing it. He also appointed Amr bin Sa'eed bin Al-A'aS as ruler of the town. When the people of Tayma'-a heard of this and that the Valley of Al-Qurah was conquered by the Messenger of Allah (MPBAUH) they quickly rushed to him and they struck with him a peace deal by which they agreed to pay him head-tax. The Messenger of Allah (MPBAUH) also appointed Yazied bin Abi Sufyan as a ruler to Tayma'-a. Indeed, Yazied became a Moslem just on the day of the conquering of Tayma'-a. Moreover, this town was quite known on the way between Al-Madinah and Syria, and at the distance of seven days travel from Al-Madinah. Thus, the Messenger of Allah (MPBAUH) came back to Al-Madinah after he had made sure that he controlled all the Jewish tribes on the northern borders of Al-Madinah.

In connection with this matter Mr. Muir mentioned that the Expedition of the Valley of Al-Qurah happened in the month of Jumada the Second in the year seven Hijrah (September 628 AD). He said this because he recorded that the beginning of the attack on Khaybar happened in the month of Jumada Al-Awwla (the first) (August 628 AD).

Indeed, there are some historians who claim that the Expedition of Khaybar and the Expedition of the Valley of Al-Qurah happened in just one raid simply because the Messenger of Allah (MPBAUH) did not actually come back to Al-Madinah from Khaybar, but just he did it on his way back to Al-Madinah.

Five Squadrons

in Autumn and Winter, Year Seventh Hijrah

in the Year 628 AD

After the Messenger of Allah (MPBAUH) had come back from Khaybar he spent the rest of Autumn and Winter in Al-Madinah. During that period he sent out five companies or squadrons, three of them in the month of Sha'aban:

1. The Company of Omar bin Al-Khattab (may Allah be pleased with him) and he had with him more than thirty men. He sent them to the tribe of Bani Hawazan in the direction of Turbat Dar near Makkah. When the people of this tribe heard of his coming they all fled the place, and then he came back to Al-Madinah without actual fighting.

2. The Company of Abi Bakr As-Sidique (may Allah be pleased with him) to the people of Bani Kilab, which was a tribe in Najd. Indeed, he brought some of them as prisoners and he killed some others.

3. The Company of Bashier bin Sa'ad Al-Ansari to the people of Bani Murrah in Fadak, and he had with him thirty men. When they arrived at the place where the people were they met the shepherd of their sheep. Then Bashier herded the sheep and all the animals and drove them towards Al-Madinah. During the night many people from Bani Murrah followed him and began throwing him with arrows and spears and continued to do so till he and his company ran out of arrows and they were hit. Indeed, some of them escaped and some others were injured and Bashier himself was injured. Finally, he managed to come back to Al-Madinah but with difficulty.

4. The Company of Ghalib bin Abdullah Al-Laythii, which happened in Ramadan, and directed to the people of Al-Mani'ah in the direction of Najd. This place was about 100 miles off Al-Madinah. Ghalib was sent with about three hundred infantry men. When they arrived at the place they attacked it with its own people in it. Indeed, they killed a lot of them and they drove their sheep and cattle out of the place towards Al-Madinah.

In fact, in this squadron Osamah bin Zeid killed one man called Nahiek bin Mardas Al-Aslami (in another version of events he was called Mardas bin Nahiek) after he said "that there is no God but Allah and Mohammad is his Messenger." Then the Messenger of Allah (MPBAUH) said to Osamah: "ye Osamah, whom do you have as God except Allah!?" Osamah then replied: "ye the Messenger of Allah, he just said it to avoid being killed."

Then the Messenger of Allah (MPBAUH) said: "Have you cut deep into his heart to know if he is honest or a liar?" Then Osamah replied: "ye the Messenger of Allah, I would not fight and kill someone who would say that there is God but Allah."

5. In the month Shawwal, Bashier bin Sa'ad was sent again in a company of three hundred men to Yumn and Jinab, which were two places that belonged to the tribe of Ghatafan. This company was sent to attack a group of men from this tribe who agreed to meet in the land of Ghatafan and they were prepared by A'ayinah bin Hasien to begin a raid at Al-Madinah. But when they heard of Bashier's march at them they all escaped and they left out behind them a lot of their sheep and cattle, which were all later collected and taken by Bashier as booty to Al-Madinah.

Al-Waqidi reported that in this year (the seventh) and in the month of Al-Muharram the Messenger of Allah (MPBAUH) had sent back his own daughter Zeinab to her husband Abi Al-A'aS bin Ar-Rabee'. In fact, Abou Al-A'aS was taken captive on the Day of Badr and then the Messenger of Allah (MPBAUH) felt sorry for him and granted him freedom without paying any tax or ransom for he was the husband of Zeinab the daughter of the Messenger of Allah (MPBAUH). Indeed, the the Messenger of Allah (MPBAUH) gave him back Zeinab in a new marriage contract, and some others say it was through the first marriage contract. Abou Al-A'aS became a Moslem just before the conquering of Makkah.

Al-Waqidi also mentioned that in this year Hatib bin Abi Balta'ah came back from his mission to Pkauchios the Great King of the Copts when he brought back with him to the Messenger of Allah (MPBAUH) Maria, her sister Serene, the mule Duldul and the donkey Ya'afour, and the plenty of clothes and other gifts to the Messenger of Allah (MPBAUH). He also sent with these gifts a eunuch or a castrated male servant.

In this year, too, the Messenger of Allah (MPBAUH) adopted a wooden mimbar or pulpit from which he used to deliver his speeches and to which he added two steps and a desk where he could sit. In fact, At-Tabari recorded that this mimbar was made in the year eight.

The Pilgrimage of Judgement or Compensation

There were a great deal of disputes about the naming of this *umra* or Lesser Pilgrimage as the pilgrimage of compensation or judgement. Malik and Ash-Shafi'i and Al-Jamhour, who was the judge of Quraysh at the time of Al-Hudaybiyeh, said that this is how it was named. Thus, what was meant by judgement means the decision upon which they have agreed, and not because it was a compensation for the pilgrimage from which they were obstructed. That pilgrimage was not even spoilt so that it needed to be compensated or to be re-done. Indeed, it was a complete pilgrimage. Abou Haniefah and Ahmad said that anyone who is rejected entrance to the Sacred House he must do the pilgrimage of compensation. Thus, it was named compensation for what is apparently being missed.

When the Messenger of Allah (MPBAUH) came back to Al-Madinah from Khaybar he stayed in it the two months of Rabee', the two Jumadas, Rajab, Sha'aban, Ramadan, and Shawwal. Only in Thee Al-Qidah he went out of Al-Madinah and in the year seven (February 629 AD) and in the same month when he was rejected entry to Makkah by the Unbelievers in the last year when he made the peace deal of Al-Hudaybiyeh. Thus, in this month he went out to do the compensation pilgrimage instead of the missed one last year when he was rebuffed from Makkah. He left behind him in Al-Madinah to take care of the prayers Aweif bin Al-Adbat Ad-Daylii.

Indeed, this pilgrimage is called the pilgrimage of judgement or punishment because the Unbelievers of Quraysh rebuffed the Messenger of Allah (MPBAUH) from entering Makkah in the month of Thee Al-Qidah in the sacred month of the year six of the Hijrah. So the Messenger of Allah (MPBAUH) punished them by coming back in the next year and in the exact date and ordered all those of his Companions who witnessed the Day of Al-Hudaybiyeh to come to this pilgrimage in addition to many others who came for the first time. Indeed, the Moslems were more than two thousand men in addition to many women and children. The Messenger of Allah (MPBAUH) brought with him more than sixty animals to be sacrificed at the Sacred House of Ka'aba. He also carried with him arms, swords, shields, arrows and spears and he brought with him more than one hundred knights as a precaution that the Unbelievers of Quraysh may trick him or do some foul and treacherous act against him.

When the people of Makkah heard of this they all came out to watch the arrival of Mohammad (MPBAUH) and his men. The people of Quraysh talked within themselves that Mohammad and his companions are in extreme difficulty and tired of travelling so they all came out to see that. They stood in one file against the meeting house in Makkah to look at him and at his

companions. When the Messenger of Allah (MPBAUH) entered Makkah he was wearing his special pilgrimage dress, and he showed his right arm as the pilgrimage ritual dictates. He said: "may Allah bless the man who showed them today and by himself his own strength." Then the Messenger of Allah (MPBAUH) began in the actual ceremony of visiting the Ka'aba where he began in the corner and then he ran in circumambulation and his companions did the same like him until they finished and the Sacred House became behind them. Then they began in the Yemeni corner and walked around till they became in the corner of the Black Rock, then they ran and all his companions ran like him in three successive circumambulations.

Indeed, when the Messenger of Allah (MPBAUH) arrived into Makkah he had with him Abdullah bin Rawahah as the man who held the lead of his camel. At that moment the Unbelievers of Quraysh were at the mountain of Qa'iqa'an. The Messenger of Allah (MPBAUH) ran in between As-Safa and Al-Marwa on his camel, and after he finished the ceremony he slaughtered in sacrifice his own fatted animal near Al-Marwa and then cut his hair there. Then he ordered two hundred of his men to go to his other companions in the valley of Yajij where they were taking shifts in guarding the Messenger of Allah (MPBAUH) and the rest of the Moslems during their pilgrimage ceremony and to replace them so they could come to perform their own visit. Thus, they all did their visiting ceremony and they stayed with the Messenger of Allah (MPBAUH) for three days as it was set in the conditions of the treaty of Al-Hudaybiyeh. When the noon of the fourth day arrived Suheil bin Amr (the one who concluded the treaty) and Huwayteb bin Abd Al-Izzah came to the Messenger of Allah (MPBAUH) and told him: "we ask you by the treaty to leave our land as we have agreed." Then Sa'ad bin Ubadah (may Allah be pleased with him) replied to them, but the Messenger of Allah (MPBAUH) asked him to keep quiet and he ordered his men to leave Makkah as they said.

In fact, it was recorded by Al-Bukhari in the Hadith of Al-Bara'a (innocence) that when the Messenger of Allah (MPBAUH) entered Makkah and he spent the prescribed time of three days they came to Ali bin Abi Talib (may Allah honour his countenance) and told him: "tell your Companion to leave off from our place for the prescribed days were over." Therefore, the Messenger of Allah (MPBAUH) left Makkah coming back to Al-Madinah.

The Marriage of the Messenger of Allah (MPBAUH)

From

Maymounah (may Allah be pleased with her)

The Messenger of Allah (MPBAUH) married Maymounah bint Al-Harith Al-Hilaliyah whose name was Burrah. The Messenger of Allah (MPBAUH) then named her as Maymounah. She was the sister of Um Al-Fadal, the wife of Al-Abbas (may Allah be pleased with both of them) and the sister of Asma-' bint Amies from her mother who was the wife of Hamzah (may Allah the Exalted be pleased with him). Indeed, the one who married him this marriage was his uncle Al-Abbas bin Abd Al-Muttalib and he was the one who gave her her dowry of four hundred Dinars on his (MPBAUH) behalf. The Messenger of Allah (MPBAUH) wanted to physically marry her in Makkah and have a wedding ceremony there in their own place. But the Makkans did not let him do it there in Makkah. He (MPBAUH) said to them: "what harm would it do you if you let me wed her here among you all and I would have given you a lot of food and goodies. They replied to him: "we have no need of your food here; so take her and go out of our land and homes. The three days have already gone by." Thus, he (MPBAUH) went out of Makkah, and just outside it and in Sirf near Makkah he married her. Indeed, she was the last woman that the Messenger of Allah (MPBAUH) had married.

It was recorded by Irving in his book *The Life of Mohammad* that

> the Prophet married Maymounah bint Al-Harith only as a tactical measure and as a political move in order to win to his side two strong men. This is so because Maymounah was a widow of fifty-one years old and there is no way she could attract him. These two men were Khalid bin Al-Waleed, who was the son of Maymounah's sister and he was the famous hero who led the Unbelievers' forces against the Messenger of Allah (MPBAUH) on the Day of Uhud. Indeed, when he became a Moslem he was nicknamed "the Sword of Allah". The other man was his friend Amr bin Al-A'aS.

Indeed, this is what we have mentioned about the reasons why the Messenger of Allah (MPBAUH) married may women. Thus, Khalid bin Al-Waleed became a Moslem just within a short period after the marriage of the Messenger of Allah (MPBAUH) from Maymounah, Khalid's own aunt. Another man became a Moslem with him and in the same day and he was Amr bin Al-A'aS, his friend. As we have mentioned above, Maymounah was the last woman to become a wife for the Messenger of Allah (MPBAUH).

The Events before

the Squadron of Mu'tah

During that Summer the Messenger of Allah (MPBAUH) prepared several squadrons or companies to various directions and just before the Expedition of Mu'tah. They were:

1. The Company of Al-Akhram: It happened in the month of Thee Al-Hijjah in the year seven (April 629 AD) and it was about fifty men who were sent to Bani Suleim. Al-Akhram went out to them calling them to Islam and when they knew of his coming to them they hailed the Moslems with their arrows and spears. But the Moslems surrounded them from all directions and hit them hard until they killed most of them and their emir was wounded and he was carried to the Messenger of Allah (MPBAUH) in Al-Madinah in the beginning of Safar.

2. The Company of Ghalib bin Abdullah Al-Laythii to the people of Bani Al-Mulawwih in Al-Qadeed. It happened in the month of Safar, the year eight of the Hijrah (June 629 AD). The Moslems went out till they arrived in Al-Qadeed where they met Al-Harith bin Malik Al-Laythii, who was known by the name of Ibin Al-Barsa-'a, who was his mother. They took him as captive. He said that he came over to become a Moslem but they tied him down and they let one Moslem man to guard him. The rest of the Moslems continued the raid and they drove off the cattle and sheep with them and carried Ibin Al-Barsa-'a and they came back to Al-Madinah. This man Ibin Al-Barsa'-a became a Moslem and he died towards the end of the caliphate of Mu'awiyyah (may Allah be pleased with him). This man Ibin Al-Barsa'-a had only one *hadith* to report which he said he had heard from the Messenger of Allah (MPBAUH) who said on the Day of Conquering Makkah: "Makkah will not never be raided again or attacked after this day till the Day of Judgement."

3. There was another Company that was led by Ghalib bin Abdullah Al-Laythii. When Ghalib bin Abdullah Al-Laythii had come back from his previous first mission in his company to the people of Bani Al-Mulawwih in Al-Qadeed, he was sent by the Messenger of Allah (MPBAUH) to the place where the company of Bashier bin Sa'ad was hit and injured in Fadak, as we have already mentioned in the book how Bashier was injured in that Expedition. Ghalib took with him in this raid about two hundred men, and that was in the month of Safar in the year eight. Indeed, this company had a complete success over the Unbelievers. The Moslems fought for one hour and killed many of the Unbelievers and then they put off their swords. They took from them a lot of sheep and cattle and many other booty which they took

back with them to Al-Madinah.

4. The Company of Shuja'a bin Wahab Al-Asadi which was sent by the Messenger of Allah (MPBAUH) to a group of people from Hawazan who were called Banu A'amer in a place called As-Sai'. This Company occurred in the month of Rabee' Al-Awwal in the year eight (July 629 AD) and it consisted of twenty four men in addition to their leader Shuja'a. When they arrived at the place they raided it and they took a lot of sheep and cattle and booty and came with them all back to Al-Madinah. The time of their absence from Al-Madinah was about fifteen days.

5. The Company of Ka'ab bin Omeir Al-Ghaffari to a place called That Atla-h, which was a place in the land of Syria and just behind the land of That Al-Qurah. This raid occurred in the month of Rabee' Al-Awwal in the year eight of the Hijrah. This company had in it about fifteen men. When they arrived at the place they found a lot of people gathered in one area and they approached them on their horses. The Moslems called them to become Moslems but they refused. As a result, they threw them in arrows and therefore the Moslems attacked them back and killed most of them. Indeed, all of them were killed except one man who was wounded among the dead.

Ibin Sa'eed reported that this wounded man was the emir of this group of men. When the night fell on this wounded man among the dead he was able to crawl and come to the Prophet (MPBAUH) and he told him what happened to him and to his people. The Messenger of Allah (MPBAUH) felt sorry for him and consequently he sent for them or to the rest of them but he was informed that they have left to some other place and thus he left them on their own.

The Islamization of

Amr bin Al-A'aS

Amr bin Al-A'aS was the son of Wa'el bin Hashim bin Sa'eed bin Sahm bin Amr bin HaSieS bin Ka'ab bin Lu'ayy bin Ghalib Al-Qurashi As-Sahmii and he was nicknamed by Abou Abdullah and some others say he was nicknamed by Abou Mohammad. His mother was An-Nabighah bint Harmalah who was brought to Makkah as a prisoner from the tribe of Bani Jalan bin Atiek bin Aslam bin Yazkar bin Atrah. His brothers from his mother's side were Amr bin Uthathah Al-Adawi and Uqbah bin Nafi' bin Abd Qays Al-Fahri.

Indeed, Amr bin Al-A'aS was once asked about the origin of his mother and he answered that she was Salmah bint Harmalah and she was nicknamed by An-Nabighah and she came from the tribe of Atrah. She was hit by the arrows of the Arabs and as a result she was sold in the market of Okaz. She was bought by Al-Fakihah bin Al-Mogheirah, who, in his turn, sold her to Abdullah bin Jada'a-n and then later she became the wife of Al-A'aS bin Wa'el to whom she gave birth to a child. It was believed that Al-A'aS thought that if it was determined that she gave him something then he must take it.

In fact, it was Al-A'aS whom was sent by Quraysh to An-Najashi to give him or to deliver to him all those Moslems who came to him including Ja'afar bin Abi Talib and all those Moslems who were with him. But of course An-Najashi did not give him what he came for and instead he said to him: "ye Amr, how would you not know or you do not see the case of your cousin? By Allah he is truly the Messenger of Allah. Then Amr replied to An-Najashi: "And is it you who is saying this to me?" An-Najashi replied to him: "yes it is me and by Allah you should obey and listen to me and to my advice to you." Then, Amr left the place and decided to come as an Emigrant straight to the Messenger of Allah (MPBAUH) and declared his Islamization.

It was reported that Amr bin Al-A'aS did become a Moslem on the year of conquering Khaybar, and some others say that he became a Moslem when he was still at An-Najashi's place and then emigrated to the Prophet (MPBAUH). It was said that his Islamization was in the month of Safar in the year eight of the Hijrah and just about six months prior to the conquering of Makkah. It was said that he prepared himself to go from An-Najashi's to the Messenger of Allah (MPBAUH), but he was hindered all this time after he brought with him Khalid bin Al-Waleed and Othman bin Talahah Al-Abdari who also came to declare their Islamization. Indeed, it was Khalid bin Al-Waleed who first approached the Messenger of Allah (MPBAUH) and declared himself as a Moslem and he swore the pledge of allegiance to the Prophet (MPBAUH). Then Amr bin Al-A'aS came second after him and he declared himself as a Moslem and he also swore the pledge of allegiance to the Prophet

(MPBAUH) on condition that he would be forgiven all his past sins. Then the Messenger of Allah (MPBAUH) told him that Islam and the Emigration to Al-Madinah will delete all what came before them.

Moreover, Amr bin Al-A'aS himself (may Allah be pleased with him) reported about the reasons of his own Islamization, as it was related by Ibin Is-haq and others. Amr said: "when we came back from fighting the Battle of Al-Khandaq alongside the Confederates against the Moslems, I gathered some men from Quraysh who believed in the same opinion of mine and who listened to me and I said to them: 'You know, by Allah I can see that the case of Mohammad and his position is getting higher and higher and I believe we should do something about it. Therefore, what do you think of it?' They replied to him: 'and what did you see or what do you believe in?' He said: 'I believe we should go back to An-Najashi and we would be under his control and rule, and therefore if Mohammad won over our people in Makkah we would be in An-Najashi's for it would be much better for us to be under the rule of An-Najashi rather than to be under the rule of Mohammad. But if our people won then we know that they know us to be their own relatives and we would get nothing from them except the good things.' Thus, they have all agreed to this view of mine.

Afterwards, I said to them: "then we should collect something and give it as a present to An-Najashi." Indeed, I know that An-Najashi loves to get presents and I know that the best thing that he likes in our land is its fat and oil. Thus, we collected for him a lot of oil and fat and we went to him. By Allah when we arrived to his place we found that Amr bin Omayyah Ad-Damrii had just arrived to see him, too, as being sent as a messenger from the Messenger of Allah (MPBAUH) in connection with the case of Ja'afar bin Abi Talib and his companions. Indeed, Amr went in to see An-Najashi and then he came out. Then I said to my companions: "this is Amr bin Omayyah. If I went in and met An-Najashi I would have asked him to give me this man and then I would have killed him. If I have done this then Quraysh would have seen that I have done something or some favour for her by killing the messenger of Mohammad." Thus, I went in to see An-Najashi and then I bowed to him in the usual way as before. He said to me: "hello and welcome my friend! Have you brought me anything from your country?" I replied: "yes, your majesty I have brought you a lot of oil and fat." Then I brought the present so close to him and he felt so eager to taste some of it. Then I said to him: "your majesty I have seen a man coming out of your chamber and I knew him to be a messenger of a man who is an enemy to us. Why do not you give me this man to kill him for he had given bad names to a lot of our noblemen and leaders?"

When An-Najashi heard this audacious request from Amr bin Al-A'aS he became very angry and he stretched his own hand and hit his own nose a terrible blow which I thought that he broke it. Indeed, I felt that if the earth would open itself for me then it would be better for me to go deep down in it to escape his anger. Then I said to him: "ye your majesty, by Allah if I knew that you would hate what I have said to this extent, then I would never have asked you what I have asked." He replied: "then how could you ask me to hand you the messenger of a man upon whom the Great Archangel came

down or revealed himself to him in the same way that he revealed himself to Moses (may peace be upon him) in order to kill him?" Then I said to An-Najashi: "ye your majesty the king, do you believe that what he really is?" An-Najashi retorted to this: "Woe unto you Amr, obey me and follow this man (meaning Mohammad the Messenger of Allah (MPBAUH)) for by Allah I believe that he is right in whatever he is doing and saying; he is on the Right Path, and he shall win and control all those who disobey him sooner or later, as Allah the Exalted gave victory to Moses over Pharaoh and his soldiers."

When I heard this, I said to An-Najashi: "would you accept my pledge of allegiance to him now and to become a Moslem?" He said: "yes," and he offered me his open hand and I gave him my pledge of allegiance to the Messenger of Allah (MPBAUH) and I declared myself a Moslem. I then went out to my companions and I did not tell them of what happened for I believed in what I have already done. I deliberately went out to the Messenger of Allah (MPBAUH) to declare my Islamization to him in person. I met on my way Khalid bin Al-Waleed, who was coming out of Makkah, for this event happened just before the conquering of Makkah, and I asked him: "where are you going ye Aba Suleiman?" Khalid then replied: "by Allah things have now become clear, and I tell you the man is a Prophet. So by Allah let us go to him and become Moslems." Then I asked him: "till when can we go?" And I replied to Khalid: "by Allah I did not come here except to become a Moslem."

Thus, both of us, Khalid and I, went to Al-Madinah and straight to the Messenger of Allah (MPBAUH). Khalid approached him (MPBAUH) first and he swore the pledge of allegiance and declared his Islamization, and then I followed him and did the same and I said: "ye the Messenger of Allah I give you my pledge of allegiance so that Allah the Exalted would forgive my previous sins, and I shall not mention what is coming of them." The Messenger of Allah (MPBAUH) then said: "ye Amr swore your pledge of allegiance and declare your Islamization for I tell you that Islam would delete all what was before it and the Emigration to Al-Madinah would also delete all the sins that were before it." Thus, I gave him my pledge of allegiance and declared myself a Moslem then I left him.

In another story narrated by Az-Zubeir bin Bakkar who said that there was a man who said to Amr bin Al-A'aS (may Allah be pleased with him): "what made you so late and slow in becoming a Moslem and you have all what you have of mind and sense?" Amr replied: "we were with one nation of people who have precedence over us and they were so high in their dreams which matched the mountains in their heights. We were with them, and when they went and we took the lead of things, we considered the situation and we found that Islam is the clear Right Way. Thus, Islam fell deep into my heart and I became one.

Indeed, the most interesting thing here is the Islamization of Amr bin Al-A'aS at the hands of An-Najashi. It means that a Companion of the Messenger of Allah (MPBAUH) did become a Moslem at the hands of a foreigner or not an Arab. This story has no match like it in the history of Islam.

Amr bin Al-A'aS was in fact a leading political and military man in Makkah. We have already mentioned all the story about his going to Ethiopia

and the reasons for his Islamization. We have also seen that what he had done meant that he really thought carefully and slowly that Islam is going to spread around and is going to gain the upper hand. He also thought about his own position in Makkah and he decided that the best thing that he could do, and to avoid embarrassment in front of his own nation, was to emigrate to Ethiopia in some sort of mission sent by Quraysh in order to kill Amr bin Omayyah Ad-Damrii. He thought this because he believed that An-Najashi would hand him this messenger in order to kill him. That was why he gave him a lot of presents in order to gain his satisfaction and acceptance and he did these sly measures relying on his own friendship with the king. He thought that by doing this he would be serving Quraysh and doing her a favour on the one hand, and on the other, he would be staying in Ethiopia far away from the strife and the fighting between the Messenger of Allah and Quraysh. He did this for he thought that if the Messenger of Allah (MPBAUH) conquered Makkah and won the battle he (meaning Amr bin Al-A'aS) would be safe in Ethiopia and far away from fighting. But, of course, An-Najashi, as we have seen above, did not hand him in Amr bin Omayyah Ad-Damrii and he spoilt for him his plans and nor any other Moslem who were in Ethiopia at that time. Above all this, An-Najashi was really angry with him for the deal he was trying to sell. What was worse for Amr bin Al-A'aS was that An-Najashi offered him to become a Moslem in which he succeeded, and he thought that that there is no way out of it but to become a Moslem, especially he had seen that An-Najashi himself had adopted Islam for his deep belief in the Message of Mohammad (MPBAUH), and that he would win and be victorious over all those who stood in his path in the same way that Moses won over Pharaoh and his soldiers. Indeed, all what Amr had said in this connection proves once more that An-Najashi did become a Moslem.

Indeed, the Islamization of Amr bin Al-A'aS happened in the year eight of the Hijrah (629-630 AD) and before the conquering of Makkah. He was then forty two years of age. Indeed, through his and Khalid bin Al-Waleed's Islamization, Islam won two great leaders and two big heros who played great roles in the history of Islamic expansion and in the spread of Islam and in the support of religion.

In this connection, Um Salmah, the wife of the Messenger of Allah (MPBAUH), who was one of the Emigrants to Ethiopia, reported some important details about the staying of the Moslems in Ethiopia and about how Quraysh sent Abdullah bin Rabee'ah bin Al-Mugheirah Al-Makhzoumi and Amr bin Al-A'aS and the various plots and measures which were taken and plotted by Amr against the Moslems. She also reported about the debates and the arguments which happened between Amr and An-Najashi, and between An-Najashi and some of his bishops, and about the fighting which happened between him and all those who disagreed with him about his Islamization and about his belief in the right principles of Islam which Amr bin Al-A'aS did not mention in his version of events. In fact, this is the different version of the story which she (may Allah be pleased with her) narrated. She said:

"When we arrived to Ethiopia we were met in the best way and treated very

kindly by our host An-Najashi. We felt so safe about ourselves and about our religion. We worshipped Allah the Exalted and we hurt no one and we have heard nothing bad. When this news arrived to Quraysh, they held a meeting and planned to send to An-Najashi a delegation of two strong men who would be able to present him with a lot of presents from all kinds of things which he really liked from Makkah. Indeed, the best things that he liked from Makkah was the fat and oil of Makkah. Thus, they gathered for him a lot of oil and fat and they brought them to Ethiopia. They planned to give a present to every bishop there was in Ethiopia. They sent in this mission Abdullah bin Rabee'ah Al-Makhzoumi and Amr bin Al-A'aS bin Wa'el As-Sahmi, and they ordered them to do exactly what was planned. They ordered them to go to every bishop and to give him his present before they go to An-Najashi and talk to him. Then they came to An-Najashi and and gave him his presents and they tried with him a lot in order to convince him to hand the Moslems in to them before he even ask them."

Um Salmah then continued: "they went out and they arrived to An-Najashi while we were in his own good place and under his own protection and feeling absolutely safe about all the things which we were doing. Indeed, there was not a single bishop who did not receive his present from them and before they arrived to meet An-Najashi. They also told these bishops that there were some people who came to your country, the King's country, some people who were badly reputed and who left their own religion and the religion of their fathers and they did not even follow your religion. They brought with them an invented and unknown religion, a religion which neither we nor you have any knowledge of. Also we have been sent to the king in their connection by the leaders of their own people in order to make them come back to their own country. Thus, if the king asked you about them we would like you to advise him to hand in these people to us and that he should not talk to them. Their own people are much higher than them and they are the best judge about them and about what they have done. The bishops replied to Amr bin Al-A'aS and to Abdullah bin Rabee'ah Al-Makhzoumi: "yes, we shall do so."

Afterwards, Amr bin Al-A'aS and Abdullah bin Rabee'ah brought their presents to An-Najashi who accepted the presents from them. Then they talked to the king and said: "ye the king of Ethiopia, we would like to tell you that there were some people who came to your country who were badly reputed and who left their own religion and the religion of their fathers and they did not even enter your religion. They brought with them an invented and unknown religion, a religion which neither we nor you have any knowledge of. Also we have sent to you by the noblemen of their people and their fathers and uncles and tribes to inform you about them and to make them come back to their own people in Makkah. Their own people are much better informed about them and they know them and of what they have done and the blame they lay upon them. Indeed, the worst thing that Abdullah bin Abi Rabee'ah and Amr bin Al-A'aS hated and feared that An-Najashi would listen to the language and words of the Moslems.

In this connection, the bishops around him said: "ye the king you should believe that their own people are a better judge of them and they know

of what they have committed. We feel that you should hand them in to their own people through these two men (meaning Abdullah bin Rabee'ah and Amr) and back to their own country. Then An-Najashi was so angry and furious about what he had heard of them and said: "by Allah I will not hand them in to these two men and I shall not betray those people who felt safe with me and who trusted me in my own quarters, especially they have come to me and have chosen me from all other people till I talk to them and ask them about what you are saying about them. I shall ask them about what these two men are saying about them and about their own religion and people back in Makkah. If they were as these two men are saying then I shall hand them in to them and made them come back to their own country. But if they were not as these two men were saying then I shall defend them for ever and I shall treat them in the most hospitable way possible as my own neighbours and people."

Then, An-Najashi sent for the Companions of the Messenger of Allah (MPBAUH) and asked them to come into his presence. When the messenger of An-Najashi told them that the king would like to see them, they gathered and said to each other: "what would you say to the man (meaning the king) when you meet him?" They said: "we shall say what we have learnt and have been ordered to say and do by the Messenger of Allah (MPBAUH). And we shall say it to whoever asked or would ask us." When the Moslems came to An-Najashi and when he asked all his bishops to be present there with their bibles and holy scriptures spread around them, he asked the Moslems: "What was that religion of your country which you have left and that you would not enter into my own religion and not in any other religion in these nations?"

Indeed, the one who answered him from among this group was Ja'afar bin Abi Talib (may Allah be pleased with him) who said to him:

"Ye the king, we were a nation of ignorants before Islam. We used to worship idols and eat the dead animals and commit the worst deeds and pay no attention whatsoever to our relatives and even attack our own neighbours. We used to have among us the strong would eat the weak. We were on such case until Allah the Exalted sent to us a Messenger from amongst us whom we know and believe; we know his own family line and his own honesty and faithfulness and his own great honourable self and character. He called us to worship one God only and to celebrate His monotheism and to worship Him only instead of worshipping many gods and idols which we and our fathers used to have as our gods. We used to worship the stones and the idols and ordered us to leave such worshipping. He also ordered us to tell the truth and never to lie, to be honest, to connect and to have close ties with our own relations, to have good relations with our neighbours, to stop doing the prohibited things and to shed the blood of our fellow men. He ordered us not to commit the crimes and the bad deeds and to tell lies. He ordered us not to eat the money and wealth of the poor and the parentless children, and not to talk bad about our own women and the women of our fellow men. He ordered us to worship one God only and never to worship anyone else beside

Him. He ordered us to pray and to offer alms or Zakat and to fast the month of Ramadan."

Indeed, Ja'afar bin Abi Talib counted all the principles of Islam to An-Najashi in the form of responding to him. Ja'afar went on to say:

"We then really believed him and we trusted him and followed him in all what he said to us. We followed all his teachings to us. We worshipped Allah the Exalted only and we never combined with Him any other god or anything. We prohibited what he o dered us to prohibit and we did and allowed what was allowed. Therefore, our own nation and people felt that they did not like what we are doing and that was why they began torturing us and they tried hard in order to turn us back into our old pagan religion and to worship idols and stones instead of worshipping one God or Allah the Exalted. They wanted us to go back to our bad deeds and to commit the prohibited things. Thus, when they treated us very badly and when they tortured us and wanted us to leave our religion, we came out from our country and came to your country. We have chosen you from all people and from all nations around us and we wanted to be your good neighbours. We wanted not to be badly treated and unjustly judged in your kingdom."

Then An-Najashi asked Ja'afar: "do you have anything from what you say that Allah gave you?" Ja'afar (may Allah be pleased with him) then said to him: "yes I have." An-Najashi then said to him: "show us and read to me." Then Ja'afar read for him the opening verses from the *Chapter of Mary*. Upon hearing this An-Najashi by Allah wept until his long beard became wet with tears, and also all his bishops wept with him until they themselves drenched their holy books with their tears too because of what they have heard from Ja'afar bin Abi Talib (may Allah be pleased with him). An-Najashi then said to him: "By Allah this is exactly the same thing that Moses revealed to his people; they both came from the same source of light. An-Najashi then addressed Amr bin Al-A'aS and Abdullah bin Abi Rabee'ah and said: "you two go away from here! By Allah I shall never hand you in these people or any one of them and I do not care about what you say."

Um Salmah, thus, continued to say that: "when the two men went out from the company of An-Najashi, Amr bin Al-A'aS said: "by Allah tomorrow I shall tell An-Najashi and his people about these Moslems and their weaknesses and some of their bad characteristics and by doing so I shall exterminate them from their roots." Um Salmah continued to say: "Abdullah bin Abi Rabee'ah, who was somehow better or more pious than Amr, said to his friend Amr: 'do not do that, for they have relations and their good names to protect even if they differ with us.' Amr then replied to him: "by Allah I shall say tomorrow to An-Najashi and his bishops that these Moslems claim that Jesus the son of Mary is a servant.

In the next morning, Amr came to An-Najashi the king and said to him: "Ye the king, they (the Moslems) say very grave things in relation to Jesus the son of Mary." Then An-Najashi sent for the Moslems and asked

them about what they say about Jesus Christ. Um Salmah then said: "And we do not have anything of the sort revealed to explain this question. Consequently, the people gathered and said to each other: "what would you say of Jesus if he asked you about him?" They said: "by Allah we would say of him what Allah had said of him and what our Prophet had said of him; we would say it to anyone who asked us and who would ask us about Jesus."

Thus, when they entered to An-Najashi he asked them: "what do you say of Jesus the son of Mary?" Then Ja'afar bin Abi Talib (may Allah be pleased with him) replied to him: "We say what our Prophet had revealed to us about him. He revealed that he (meaning Jesus) is the Servant of Allah and His Messenger and His Spirit, and His word was revealed to the honourable Virgin Mary." Upon hearing this, An-Najashi hit the ground with his hand and picked up one stick and said: "whatever you said about Jesus is correct in the same way that this is a stick in my hand." As a result, all the bishops around An-Najashi knelt and prostrated around him when he said this and when they heard of what Ja'afar had said about Jesus. Then he said to the Moslems: "by Allah go free in my land and you are safe in it. Any one who hurt you he would be punished; anyone who hurt you he would be punished (he repeated this twice). For I really would not like a full sack of gold to hurt anyone of you. Give them back their presents for I do not need them and I do not want them. By Allah, Allah did not accept from me a bribe when He gave me back my own kingdom; so how could I accept to be bribed on His account and for not believing in Him. I shall obey Him in the same way that my subjects obey me through Him."

Um Salmah then said: "the two men, Amr bin Al-A'aS and Abdullah bin Abi Rabee'ah, went out from An-Najashi's audience with ashamed faces and totally rejected and rebuffed with all what they have brought. Finally, we stayed in An-Najashi's kingdom in the most hospitable circumstances ever possible." Um Salmah then continued to say: "By Allah we were very happy in our stay in his place till some one came to rival him for his kingdom. By Allah we felt so sad for him for we feared that some one might take over from him and he would not know or even would not understand exactly our case and position in Ethiopia as An-Najashi did. Thus, An-Najashi marched against this new rival and there was between them only the river Nile.

The Companions of the Messenger of Allah (MPBAUH) said to each other: "who among you men would go out and see what is happening with the people of An-Najashi and then would come to tell us about it?" Az-Zubeir bin Al-Awwam, who was among them, said: "I shall do it." Indeed, Az-Zubeir was the youngest of men who were among the Moslems. His companions blew to him a waterskin and he put it under his arms to support his floating and swam on it till the other side of the river Nile where the people were supposed to meet. Az-Zubeir went there to them and attended their meeting and, Um Salmah continued to say, we were praying for An-Najashi and we were invoking Allah's support for him to win over his enemy and to lay firm the foundations of his kingdom. Indeed, he won the battle and he became very strong Moslem king in Ethiopia, where we stayed for some time in the most hospitable homes ever possible and until we came back to the Messenger of Allah (MPBAUH) in Makkah after he (MPBAUH) conquered it.

These are two versions of events for the same story of Amr bin Al-A'aS's going to Ethiopia and of what happened between him and An-Najashi in relation to the Moslem Emigrants. The first story was narrated by Amr himself and the second one by Um Salmah (may Allah be pleased with her). The first story is recorded in the biography book of Ibin Hisham and related on the authority of Ibin Is-haq, and the second one is recorded in the source book of *Hadith* by the Leader Ahmad bin Hanbal. Indeed, it is quite clear from the version of Amr bin Al-A'aS that he did go to Ethiopia as an emissary from Quraysh and that he had with him a great deal of presents of fat and oil to present to An-Najashi in the form of a bribe so that he might hand him in the Moslem Emigrants to Ethiopia or at least some of them and to kill them. In fact, he managed to have an audience with An-Najashi and he did ask him to give him the Moslems. But An-Najashi was so furious with him and he totally rejected his audacious request and he threw back at him his presents. Indeed, Amr bin Al-A'aS did not mention this humiliating scene for him in his own version of events and he did not mention, either, anything to do with the discussion and arguments conducted in front of him between An-Najashi and Ja'afar bin Abi Talib (may Allah be pleased with him) in front of the bishops from all over Ethiopia in connection with the story of Jesus the son of Mary (may peace be upon him), the story which Amr himself tried to falsify and use for his own ulterior motives. He did not even mention anything to do what An-Najashi replied to Ja'afar (may Allah be pleased with him). But Amr bin Al-A'aS did mention that he shook hands with An-Najashi and he declared his Islamization in front of him.

Moreover, Um Salmah reported that there was somebody who came up to fight An-Najashi for his kingdom (as what Ja'afar told him of course) and that he won the case for ever. Undoubtedly, Amr bin Al-A'aS did not succeed in his aim and mission whether he was sent by Quraysh or was driven by his own selfish attempts to find a way out of his loss and dilemma in relation to Islam and to the growing strength of the Messenger of Allah (MPBAUH). This is so because it was quite clear that he remained till this time without accepting to become a Moslem, especially he saw that Islam did spread in and around Al-Madinah and that the Moslems did become a strong force, which was seriously threatening Makkah. Thus, he was really frightened whether or not to remain as he was a non-believer and that Islam would win and conquer Makkah and ultimately be forced into becoming a Moslem under humiliating conditions. When he saw that An-Najashi did not hand him in any of the Moslems there and that he was so determined to keep those Moslems living in his country in the best way they liked and also that he really believed in the Message of the Prophet, he returned back realizing within himself that he lost his case and therefore he would go immediately to the Messenger of Allah and to become a Moslem. Indeed, that was what had happened: he went back to Makkah, and then he and Khalid bin Al-Waleed went together and declared their Islamization to the Messenger of Allah (MPBAUH) in person.

Khalid bin Al-Waleed

and his Islamization

He was Khalid bin Al-Waleed bin Al-Mogheirah bin Abdullah bin Omar bin Makhzoum. He was called Abou Suleiman and some said he was called Abou Al-Waleed Al-Qurashi Al-Makhzoumi. His mother was Lubabah the youngest of her sisters. She was bint Al-Harith bin Huzn Al-Hilaliyyah, and she was the sister of Maymounah bint Al-Harith, the wife of the Messenger of Allah (MPBAUH) and the sister of Lubabah the oldest, the wife of Al-Abbas bin Abd Al-Muttalib, the uncle of the Messenger of Allah (MPBAUH). Thus, Khalid bin Al-Waleed was the cousin of those children of Al-Abbas bin Abd Al-Muttalib from his wife Lubabah.

Khalid bin Al-Waleed bin Al-Mogheirah was one of the noblemen of Quraysh in the Pre-Islamic period. He was known for his leadership in all army matters, from collecting and preparing armies into real fighting and combat on horses. He was a leader in the ways he was able to build up an army and also he was always on the main of horses fighting on the front lines in wars in the Pre-Islamic time.

When Khalid wanted to become a Moslem he came straight to the Messenger of Allah (MPBAUH) accompanied by Amr bin Al-A'aS and Talahah bin Al-Abdari. When the Messenger of Allah (MPBAUH) saw them coming to him he said to his Companions: "Makkah has thrown you by the cores of her liver.

We have already mentioned in this book in connection with the case of Al-Hudaybiyeh that the Messenger of Allah (MPBAUH) walked till he arrived at a place called Asafan where he met Bishr bin Abi Sufyan Al-Ka'abii, who said: "ye the Messenger of Allah, this is Quraysh coming out to meet you or to face and stop you from entering it after they have heard about your march towards her. They went out prepared for fighting you and they have with them all sorts of tools and weapons to fight you; they wore their tiger outfits and they wore their armours swearing by Allah that they would never allow you to enter their city against their wish. This is also Khalid bin Al-Waleed leading Quraysh's knights and fighters and they have arrived till a place called Kira'a Al-Ghameem.

Indeed, Khalid bin Al-Waleed himself said: "when Allah the Exalted and the Elevated wanted me for good deeds he threw Islam in my heart and gave me guidance and brought back my senses. I said I have witnessed all the battles against Mohammad (MPBAUH) and there was not a single moment without leaving me with a strange sense and feeling in myself that I belong somewhere else and that Mohammad was winning these battles.

When the Messenger of Allah (MPBAUH) came back to the pilgrimage of compensation in the next year I was deliberately absent from the place and I

did not see how he entered to Makkah. In fact, my brother Al-Waleed bin Al-Waleed came in to see him and he entered with him as a Qurashi escort for the Messenger of Allah (MPBAUH). The Messenger of Allah (MPBAUH) asked for me but he did not find me, so he wrote to me a letter saying: "In the name of Allah, Most Gracious, Most Merciful. And so I have not seen anything stranger than your distance and going from Islam, especially I know that you have such a strong and sound mind, and the example of Islam is clearly visible and no one can miss it like you." Al-Waleed bin Al-Waleed said to me: "the Messenger of Allah (MPBAUH) has asked me about you by saying: 'where is Khalid?' I said to him: 'Allah will bring him.' Then the Messenger of Allah (MPBAUH) said: 'why is he doing this and neglecting Islam? If he made his strong deeds and works with the Moslems against the Unbelievers, then it would be much better for him and we would put him ahead of many others like him. So my brother, go back to your senses and catch up with what you have missed from the goods works for Islam."

Indeed, Khalid said: "when the letter of the Messenger of Allah (MPBAUH) came to me I was determined to come out and this increased my wish to become a Moslem. I was so pleased with the letter of the Messenger of Allah (MPBAUH) and I had a dream in which I was standing in a barren and narrow land and then moved into a green, wide and open land. When I was decided to go out to Al-Madinah in order to declare my Islamization, I met on my way Safwan bin Omayyah and I said to him: "Ye Aba Wahab, do not you see that Mohammad is gaining the upper hand on all the Arabs and the foreigners? I believe if we go to him and followed him it would be an honour and much better for us." Then Safwan said: "if I would be the only one left I would never follow him." Then I said to myself that this man got his father and brother killed in the Battle of Badr. Then I met Ikrimah bin Abi Jahl and I said to him what I said to Safwan, and then he replied to me in the same way that Safwan did. I told him: "therefore keep what I told you as a secret and do not mention it to anyone." Ikrimah said to me: "I shall say it to no one."

I also met Othman bin Talahah Al-Hajbi and I said to myself that this man is a friend to me and I wanted to tell him what I said to the others, but I remembered that this man also got his father Talahah and his uncle Othman and his four brothers Mosafi', Al-Hallas, Al-Harith and Kilab killed; they were all killed on the Day of Uhud and therefore I did not like to tell him what I wanted to do. However, I told him that we are in the same situation and hectic position of a fox which was cornered in a barrow and that it would go out the moment it got some water poured over it. Then I said to him what I said to Safwan and Ikrimah and he quickly responded to me and said that he would meet me in so and so a place, and that if I arrive before him to that place I should wait for him. Indeed, I waited for him till the dawn of the next day and before the morning we met and set out together till we reached a place called Al-Haddah. In this place we also met Amr bin Al-A'aS and he was pleased to see us. He said to us: "you people are welcome." We replied to him "welcome with you too." He asked us: "where are you going?" We said to him: "we are going to enter Islam." He said to them: "indeed this is what brought me here too." In the words of Amr that he said to Khalid: "ye Aba Suleiman where are you going?" He replied: "by Allah the right path is now

very clear, and really the man is certainly a prophet. So let us go to him and become Moslems. Till when are we waiting for?" Then Amr replied to Khalid: "by Allah I did not come here except to become a Moslem." Thus, we three set off together to Al-Madinah.

When they arrived to Al-Madinah, Khalid said: "by Allah I was wearing the best set of clothes I had and aimed to the Messenger of Allah (MPBAUH). Then I met my brother Al-Waleed who said to me: "be quick, the Messenger of Allah (MPBAUH) is so pleased with your coming to him, and he is waiting for you." Thus, we quickened our paces and when we arrived to him he was the same as ever, the Messenger of Allah (MPBAUH) who smiled for us. I stopped before him and I greeted him the way a Prophet should be greeted and he responded to me in the same way and with a smiling and welcoming face. I said to him: "I testify and certify that there is no god but Allah and that you are the Messenger of Allah. When the Messenger of Allah (MPBAUH) heard this he said: "Praise be to Allah, Who gave you guidance and who helped you to salvation. I know that you have a mind and I hoped that it would lead you to the good of things." Then I said to him: "ye the Messenger of Allah, please invoke for me Allah's forgiveness for those moments when I fought and stood against you!" Then the Messenger of Allah (MPBAUH) said to me: "Islam will delete all the sins that came before it." After that Othman bin Talahah and Amr bin Al-A'aS came forward and they declared their Islamization. Indeed, Amr bin Al-A'aS was the oldest among them.

In this connection, Khalid bin Al-Waleed said: "when the Messenger of Allah (MPBAUH) came to do his additional Haj, or the pilgrimage of compensation, he cut the hair of his head. Therefore, the people took his cut hair and kept it as symbol of strength. I took the front part of his cut hair and I put it in the bonnet of my turban. From that day on I have never fought in any battle while I was wearing it without winning. Many historians agree that he died in the city of Homs in Syria in the year 21 Hijrah when he was just above forty years old. He died during the Caliphate of Omar bin Al-Khattab.

The Squadron of Mu'tah

Mu'tah is from the work of Al-Balqa'- and it is a well-known city in Syria (in the southern parts of modern Jordan). It is located within two days travel from the Sacred House of Jerusalem, and to the east of the Dead Sea. This squadron or Expedition was in the month of Jumada Al-Awwla in the year eight (September 629 AD).

In fact, Al-Bukhari named this squadron an Expedition even if the Messenger of Allah (MPBAUH) did not come out in it, but because it had a very large Moslem army.

The reason for this Expedition was that the Prophet (MPBAUH) had sent Al-Harith bin Omeir with a letter to the Emir of Bosrah who was appointed there by Heracles. Indeed, Al-Harith was bin Abi Shummar Al-Ghassani. But when he arrived at Mu'tah, Sharhabiel bin Amr Al-Ghassani offered to help him and he took him as his guest. But of course he cheated him and he tied him and then killed him. Indeed, the Messenger of Allah (MPBAUH) did have any of his messengers killed except this one. This is the reason for this Expedition which is mentioned by all historians. Ibin Is-haq, however, did not mention any reason for this Expedition. This was also the first Expedition to be fought by the Moslems against a Christian army.

The Messenger of Allah (MPBAUH), thus, appointed his adopted son Zeid bin Harithah (may Allah be pleased with him) as army leader over three thousand men. Indeed, the Messenger of Allah (MPBAUH) spoke and boosted the morale of the army and told them that if Zeid was hit then Ja'afar bin Abi Talib should take the leadership of the army, and if Ja'afar was hit then Abdullah bin Rawahah should take the leadership of the army, and if the latter was also hit then the Moslems should agree on any one man from them and should make him their leader and emir in this Expedition.

There was a Jewish man among those who attended this meeting with the Messenger of Allah (MPBAUH) and his name was An-Nu'man, who said: "ye Mohammad, what about if you got all those you named killed in the battle? Indeed, this was the case with the Prophets of Bani Israel: whenever they appointed a man a leader to an army and they said if he got killed so and so of a man should take his place, and indeed if they named a hundred after him they all got killed." Then this Jewish man said to Zeid: "say your will before you go for you are not coming back to Mohammad; that is, if he is a Prophet." Then Zeid said: "I testify that you are a true, real, and honest Messenger."

Thus, the Messenger of Allah (MPBAUH) made for them a white banner and he gave it to Zeid, and he asked him to make sure to bring with them the head of the killer of Al-Harith bin Omeir. He also asked him to make sure that they should make people enter Islam by their own will. But if they did not respond then you should invoke Allah's help and fight them for that

aim." The Moslem people hurried out in response to the call of the Messenger of Allah (MPBAUH) and they camped in Al-Jurf, which is a place within three miles from Al-Madinah towards Syria.

Then the Messenger of Allah (MPBAUH) said:

> "I ask you to make sure and that you should bear it in mind to be pious and fear Allah and to take great care with the Moslems and to be good to each other. Go and raid in the name of Allah, in the Path of Allah, those who do not believe in Allah! Do not betray, do not chain people. Do not kill a child, nor a woman, nor an old man, and neither a secluded one in a den. Do not come near a palm tree and do not cut a tree and neither a house or a building."

When this Moslem army went far from Al-Madinah, the enemy heard of its coming to them. Therefore, Sharhabiel bin Amr Al-Ghassani took it upon himself to gather more than one thousand men from the Romans, and he was also able to collect some of the nearby Arab tribes on his side to meet the army of the Prophet. When the Moslems arrived at Ma'a-n, in the land of Syria, they have heard that Heracles have already camped in Ma'a-b, which is a place in Al-Balqa'a-. Thus, the Moslems stayed in Ma'a-n two nights by which they were thinking about their situation. One of them said: "let us write to the Messenger of Allah (MPBAUH) and tell him about the big volume and the great numbers of our enemy. Either he would send us more men or he would advise us in his own orders to come back to him as he wanted." Thus, the people encouraged Abdullah bin Rawahah to go in this view. But he said: "The thing you hate is exactly the thing to which you came out to fight, and for the thing to which you wish to become martyrs. We are not fighting the enemy by the number of people and the huge army and neither by its strength; we are fighting the enemy through the strength of this religion through which we are blessed by Allah the Exalted. So perhaps it would happen and we win and if not then it would be the martyrdom, and this is not the worst of the two." After this saying by Abdullah bin Rawahah, the people said: in fact, Abdullah bin Rawaha was right when he said it.

Thus, the Moslem army went on in their march till they arrived to Mu'tah, where they were met by the Unbeliever army. The Unbeliever army was so huge to the extent that the Moslems have never seen anything like it before. It was more than two hundred thousand (200,000) men with a lot of armours, huge number of horses and a great deal of war machines. The three named leaders of the army fought on that battle to the extent that they fought on foot before they got killed as martyrs. First, Zeid bin Harithah took the banner of leadership and he fought courageously and all the Moslems fought with him till he was killed with the enemy spears and was martyrized. Then second, Ja'afar bin Abi Talib (may Allah be pleased with him) took the banner of leadership after him and he fought also courageously till he was also killed as a martyr. He was first on his horse until he was hindered by the enemy fighters who gathered around him. Then he dismounted from his blond horse, which he injured, and he fought until he was killed. It was said that Ja'afar

injured his own blond horse after dismounting her because he did not want anyone of the enemy to take her and fight the Moslems on her. When Ja'afar took the banner he fought fiercely till his right arm was cut by the enemy, so he held the banner in his left arm and fought again till the left hand was also cut. He then held it in his body and fought till he was killed. Indeed, they found in his body more than seventy wounds caused by hits of swords and spears.

After Ja'afar bin Abi Talib (may Allah be pleased with him), Abdullah bin Rawahah took the banner of leadership and he fought also fiercely and marched forward on his horse. But when his horse was a bit hesitant and could not move for the density of fighters, Abdullah bin Rawahah dismounted his horse and began fighting till he was also killed as a martyr.[1]

It was narrated by Sa'eed bin Mansour that these three leaders Zeid, Ja'afar and Abdullah bin Rawahah (may Allah be pleased with them) were all buried in one single grave.

Thus, after the martyrdom of theses three named leaders, the banner was taken by Thabit bin Aqram Al-Ajlani Al-Balawi, who was the ally of the Ansar, and he was one of the participants in Badr. He said: "ye the people of Islam, choose one of your men to hold the banner!" They replied to him: "it is you." He replied to them: "no I am not doing that." Then they have agreed upon Khalid bin Al-Waleed. But what happened was that they have agreed upon "one sword of the swords of Allah". Thus, Khalid bin Al-Waleed fought the enemy very fiercely, and only almost three months passed then on his Islamization. Indeed, Khalid bin Al-Waleed was able to gather and unite again the Moslem forces, for they were completely disunited and in disarray after Abdullah bin Rawahah was killed. It was said that there were not any two men together and they fled the field. Therefore, Khalid bin Al-Waleed united them all again and took the banner and became the leader of the

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[1] He was Abdullah bin Rawahah bin Tha'alabah bin Imri'il Qays bin Amr bin Imri'il Qays the eldest (or senior) Al-Ansari Al-Khazraji, then he came from Bani Al-Harth. He was nicknamed by Aba Mohammad, and some others said he was called Aba Rawahah and some further said he was called Aba Omar. His mother was Kibshah bint Waqid bin Amr bin Al-Atnabah. She came from the family of Al-Harith bin Al-Khazraj too. Abdullah was one of those who witnessed the occasion of Al-Aqabah and he was the leader of Bani Al-Harith bin Al-Khazraj. He participated in the Days of Badr, Uhud, Al-Khandaq, Al-Hudaybiyeh, the Pilgrimage of compensation, and all the other occasions and expeditions led by the Messenger of Allah (may the peace and blessings of Allah be upon him) before the conquering of Makkah. Indeed, he was one of the poets who fought for and struggled in the defence of the Messenger of Allah (may the peace and blessings of Allah be upon him). Here there is a sample of his poetry in the Prophet (may the peace and blessings of Allah be upon him):

I have searched and found in you the good in its plenitude,
For Allah knows that I am firm in my sight of you.
You are the Messenger, and who prohibits his good deeds?
Only the one with his face being blamed and scolded by the Fate.

Moslem forces. He put the front forces as horse-riders and the right ones on the left. By doing so the enemy thought that the Moslems have received help and now they come back at them. Ibin Is-haq related that when Khalid took the banner and assumed responsibility, the Moslems fought fiercely back again and Khalid bin Al-Waleed moved and manoeuvred his forces until he was able to collect all of them and come back home. Ibin Is-haq mentioned also that "the Moslem forces lost twelve men as martyrs in this Expedition and we do not know exactly the number of the killed ones on the enemy side.

The Messenger of Allah (MPBAUH) told his companions in Al-Madinah about what happened in the battlefield in Mu'tah before the return of the army to Al-Madinah. He (MPBAUH) called the people for a common prayer and then he mounted the mimbar and his eyes were full of tears and said:

> "Ye the people, it is a sign of goodness, it is a sign of goodness, it is a sign of goodness. I shall tell you something about our army which is now in raiding. They have gone to fight and they indeed faced the enemy. Zeid was killed as a martyr so pray for him to be forgiven. Then Ja'afar took the banner after him and the Moslem army was united with him and he fought the enemy forces fiercely until he was killed as a martyr, so pray for him to be forgiven. Then Abdullah bin Rawahah took the banner after him and he was so firm in his fighting of the enemy forces until he was killed as a martyr, so pray for him to be forgiven. Then Khalid bin Al-Waleed took the banner and he assumed responsibility for the army leadership. He was not from the chosen emirs and he was the emir of himself. But he was one sword of the swords of Islam and therefore Allah gave them victory through him."

Indeed, from that day on, Khalid bin Al-Waleed was nicknamed by "the sword of Allah."

Many historians believed that what happened on the Day of Mu'tah was really a clear victory for the Moslems for they were surrounded and heavily outnumbered by an enemy of two hundred thousand men (200,000) while the Moslems or the Companions (may Allah be pleased with them) were only three thousand men (3000). Therefore, in the normal standards of fighting they should have all been killed by a massive army.

On this Expedition, a group of Moslem fighters fled the battlefield and back to Al-Madinah when they have seen the huge number of Roman fighters against them. When they arrived back in Al-Madinah many people from Al-Madinah used to blame them and give them names such as "you are the retreaters". But the Messenger of Allah (MPBAUH) rejected such calling when he said: "No they are the attackers."

Indeed, the first man to bring home the news of the Moslem army was Yu'li bin Omayyah (may Allah be pleased with him). When he came to the Messenger of Allah (MPBAUH), the latter said to him: "if you want you can tell

the family and children of Ja'afar and make for them good food for they were occupied by the death of their father!" Indeed, it was said that he (MPBAUH) went into Fatimah's house while she was saying: "oh my uncle!" He then said to her: "indeed for men like Ja'afar that weeping women should cry." He also said: "make for the people of Ja'afar good food for they were occupied today and that they could not make their own food." This food which was made for the family of Ja'afar (may Allah be pleased with him) became the origin of the food made in the mourning days and it was called the condolences food, and the Arabs used to call it "Al-Wadeemah" (or the meat block). In this connection, Hassan bin Thabit wrote a very good poem eulogizing Ja'afar bin Abi Talib (may Allah be pleased with him).

The Islamization of

Farwah bin A'amer Al-Juzami

Farwah was a Roman worker in the Arab land of Ma'a-n. He sent to the Messenger of Allah as a present (MPBAUH) his white mule and he sent to him with his own messenger a letter in which he declared his Islamization. When the Romans learnt of this they asked for him and he was brought to them and they imprisoned him. When the Romans gathered for his crucifixion on a spring of water called Afrah and it is located in the land of Palestine, this man Farwah said the following lines of poetry:

I wonder if Salmah knows that her man
is on the water of Afrah in some distant places!
He is on a camel whose mother no male has touched
And her ends are pruned with sickles.

Ibin Is-haq reported that Az-Zuhri claimed that when they presented Farwah to be killed, he said:

Tell the leaders and the companions of the Moslems
That I am saved for my Lord, bones, spirit and body.

Mr. M. C. de Parceval claimed that the crucifixion of Farwah happened in just after the Expedition of Mu'tah as a punishment for him for the sins he is supposed to have committed in becoming a Moslem. But it is more likely that the whole thing happened after the conquering of Makkah in the year nine of the Hijrah, the year when many Arab tribes came in waves and waves and entered in the religion of Allah.

me and if you want I will tell you." Then Yu'li said: "ye the Messenger of Allah you tell me to increase my belief in you." Then the Messenger of Allah (MPBAUH) told him all the news about what exactly happened in the battle of Mu'tah. As a result, Yu'li said to him: "by the One who sent you Rightly, you have left not a single letter which is said by them without saying it, and that their situation is exactly what you have mentioned." But Mr. Muir considered this story in which the Messenger of Allah (MPBAUH) told what happened in the battle of Mu'tah before the news got to him as a myth for he believed that the Messenger of Allah (MPBAUH) received the news from the first messenger sent by Khalid bin Al-Waleed to Al-Madinah. This means that Mr. Muir sees no miracle in telling what happened to the Moslems in the battle of Mu'tah as the Moslems believe. But Mr. Muir did not comment in anything about the miracle of the Messenger of Allah (MPBAUH) in which he foretold about the martyrdom of Zeid, Ja'afar and Abdullah bin Rawahah well before they went into the battle. The three leaders were all hit and killed in the same sequence as he mentioned. That is why Mr. Muir should have said something about this and he should be blamed for not commenting about it and saying his own opinion, especially he is supposed to be such an important historian. He should have voiced his own opinion in this matter, not just mentioning it in passing and turning a blind eye to it as if it is not an important event. But really when he saw that this miracle is so clear as the sun in the midday, he did not want to admit and accept it as a miracle.

The Condolences of the Messenger of Allah (MPBAUH) to the Family of Ja'afar

On the authority of Asma-' bint Amees (may Allah be pleased with her), who was the wife of Ja'afar bin Abi Talib (may Allah be pleased with him) who said: "the Messenger of Allah (MPBAUH) came to me in my house when Ja'afar and his companions were killed. He said to me: 'bring to me the children of Ja'afar.' I brought them to him and he began smelling them while his eyes were full of tears."

In another version of events, it was said that he cried until his sacred and honourable beard was drenched with tears. So I said to him: "ye the Messenger of Allah, I sacrifice my father and mother for you, so why are you crying? Have you heard anything about Ja'afar and his companions?" He said: "yes. They were hit and killed today." She continued to say: "So I began crying and the women gathered around me and the Messenger of Allah began saying to me: "Ye Asma-' do not say things so loudly like this and do not hit your cheeks like this!" Then he (MPBAUH) said: "may Allah reward him in the best possible way, and make his children as the best replacement for him and then may Allah give them more than You gave one of your servants or subjects in their children."

Then the Messenger of Allah (MPBAUH) went out of Ja'afar's house to his own home and he said to his companions on his way out: "Do not forget

The Squadron of Amr bin Al-A'aS

or

the Squadron of The Chains

The Expedition of Mu'tah happened in the month of Jumada Al-Awwla and it was led by Khalid bin Al-Waleed after the three leaders Zeid bin Harithah and Ja'afar bin Abi Talib and Abdullah bin Rawahah (may Allah be pleased with all of them) were killed as martyrs, as we have seen in the earlier chapter. We have also mentioned that Khalid bin Al-Waleed had recently become a Moslem along with Amr bin Al-A'aS. Indeed, Khalid had shown great skills and courage in the face of the great Roman army in Mu'tah, and he was able to unite the Moslem army after being completely devastated and disunited as the result of the martyrdom of its three consecutive leaders. As we have seen, some of the Moslem army went back to Al-Madinah, and therefore Khalid went back with the rest of the army safe and sound and the Moslems did not lose many casualties; only a few of them were killed.

In Jumada Ath-Thaniyah, that is after one month (in October 629 AD), the role of Amr bin Al-A'aS had come and that his Islamization to be tested in fighting for Islam. The Messenger of Allah (MPBAUH) sent him off in a mission to the country of Bulah and Uzrah, which were in a country just beyond the country of That Al-Qurah, and they were in just about ten days of travelling from Al-Madinah. Indeed, Bulah was a big tribe, and to this tribe Amr bin Al-Haf bin Qada'ah belongs. Also, Uzrah is a tribe which is named so after its leader Uzrah bin Sa'ad bin Qada'ah. Amr bin Al-A'aS was sent in a Moslem army of about three hundred (300) men from the Emigrants and the Ansar and they had with them only thirty (30) horses.

The reason for this Expedition was that the Messenger of Allah (MPBAUH) had learnt that a group of men from the tribe of Qada'ah gathered in order to attack the Moslems and that they wanted to come closer, or to outskirts of, Al-Madinah. Indeed, this Expedition was called like this (That As-Salasil) (the chains), because the enemy forces tied each other through chains for they feared that they would flee the battlefield. It was said that it was also called as such for it had in it a spring of water called As-Salsal.

On the authority of Amr bin Al-A'aS (may Allah be pleased with him) who said that: "the Messenger of Allah (MPBAUH) had sent for me and ordered me to wear my clothes and arms and said to me: 'Ye Amr, I would like to send you in a Moslem army so Allah will give you a lot of booty and will give you victory and be safe.' I replied to him (MPBAUH): 'I have not become a Moslem for the sake of money.' He answered me: 'yes, the good money should go for the good man.'

Thus, the Messenger of Allah (MPBAUH) gave him a white flag and he also gave a back banner. Amr bin Al-A'aS then marched in the army given to him to lead to the country of Bulah and Uzrah. He used to march during the night and would keep in hiding during the day. When he arrived near to the place, he learnt that they comprise a large group of men. Therefore, he sent back to the Messenger of Allah (MPBAUH) Rafi' bin Makieth Al-Jahni in order to-ask for more help and support. As a result, the Messenger of Allah (MPBAUH) sent for him as a supporting and reinforcement force Aba Obeidah bin Al-Jarrah. He (MPBAUH) held for him a flag and he sent with him another two hundred (200) men from the Ansar and the Emigrants. Indeed, this reinforcement force includes in it Abou Bakr and Omar bin Al-Khattab (may Allah be pleased with them). The Messenger of Allah (MPBAUH) ordered Abdullah bin Al-Jarrah to follow Amr bin Al-A'aS and to work together and be united and not to differ with each other and be disunited.

Abou Obeidah bin Al-Jarrah, then, wanted to pray with the Moslems for being the appointed leader of the reinforcement army which includes both Abou Bakr and Omar. Then, Amr said to him: "no, you came to me just as a supporting force and I am the leader of the Expedition." Abou Obeidah then said to him: "no, I am what I am sent for and you are what you are." But Abou Obeidah was a lenient man and easy going and he understood the matters of life. He said to Amr: "ye Amr, the Messenger of Allah (MPBAUH) told me not to differ and be disunited. If you disobey me, I shall obey you in return." Thus, Abou Obeidah obeyed Amr and allowed him to pray with the Moslem army as its leader. Then the army marched united to the enemy and they attacked them and they really had a massive victory. The enemy people then fled their homes and they were scattered all over the places frightened for their lives but after one hour of fighting. The Moslems, thus, won the battle but they did not win any booty.

Al-Balazri reported that the Moslems won a great deal of booty in this expedition. Amr bin Al-A'aS then sent a messenger to tell the Messenger of Allah (MPBAUH) that they have won the battle, and that he won the first of his battles for Islam. He also informed him that he reinforced the power and influence of the Messenger of Allah (MPBAUH) on the Syrian borders and he went back to Al-Madinah.

Amr bin Al-A'aS thought within himself that the Messenger of Allah (MPBAUH) did send him in an army which includes in it Abou Bakr and Omar bin Al-Khattab and Abou Obeidah bin Al-Jarrah except for his high position in his (MPBAUH) eyes. Therefore, Amr came to him (MPBAUH) and sat in between his hands and asked him: "ye the Messenger of Allah, whom of all people do you like most?" He replied: "A'ishah." I said to him (MPBAUH): "I do not mean from the women, but from the men." Then he said: "it is her father." I said to him: "then whom?" He replied: "Omar bin Al-Khattab." And he counted a lot of other names and then I kept quiet for the fear that he will not mention my name except at the end of the line. Thus, I thought to myself that from that day on I shall not ask him about this matter.

The Squadron of Abou Obeidah bin Al-Jarrah

Al-Bukhari called this squadron the Expedition of "Sief Al-Bahr" (or the sea coast). It was also called the Expedition of "Al-Khabt."

In the month of Rajab and in the year eight of the Hijrah (November, 629 AD), the Messenger of Allah (MPBAUH) sent Aba Obeidah bin Al-Jarrah as leader of three hundred men (300). These men included in them Omar bin Al-Khattab. This Expedition was sent to the country of Juheinah in order to meet some caravan going to Quraysh, and in order to fight one section from the tribe of Juheinah. The men then ran out of food and therefore they became very hungry and they had to eat Al-Khabt (which is some kind of tree leaves) which grew in that part of the country. Indeed, some biographers argue that Allah the Exalted sent to them a sea animal that came out of the sea which is called "amber", which is a massive fish. They ate from it till they were fully satisfied.

In the month of Sha'aban, in the year eight of the Hijrah (December, 629 AD), the Messenger of Allah (MPBAUH) sent Aba Qatadah (may Allah be pleased with him) to Najd as leader to fifteen (15) men and one woman. He ordered him to form an attack at the tribe of Ghatafan in the land of Moharib. Indeed, Aba Qatadah fought them and he captured a lot of them as prisoners and he won a large booty and a great deal of animals.

Moreover, in the month of Ramadan of the same year, the Messenger of Allah (MPBAUH) sent again Aba Qatadah to the land of Edam, which is a place within three days of travelling from Al-Madinah. He (MPBAUH) appointed Aba Qatadah as leader to eight (8) men in order to make Quraysh believe (or to mislead Quraysh to believe) that he (MPBAUH) is directing his men to that direction and not towards Quraysh, especially it had broken the peace pact with the Prophet (MPBAUH). Indeed, he (MPBAUH) planned this in order to take them by surprise and to attack Makkah without its preparation for fighting him back.

Thus, Abou Qatadah went out with his eight men and they met on their way a man called A'amer bin Al-Adbat Al-Ashja'a'i. The latter greeted them in the usual Islamic way, and then Muhlem bin Juthamah (whose name was Yazied bin Qays) jumped at him and killed him for some grudge or a revenge he had against him from the past. So he killed him and he took his camel and his other belongings. But when they arrived to the Messenger of Allah (MPBAUH) and told him of what happened with them, it was then revealed in the *Holy Quran* the following verse:

"O ye who believe! When ye go abroad in the cause of Allah, investigate

> carefully, and say not to any one who offers you a salutation: 'Thou art none of a Believer!' Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: therefore carefully investigate. For Allah is well aware of all that ye do." (*An-Nisa-'a, or The Women, 94).*

Indeed, there were a lot of disputes among historians and leaders about whom this verse addresses or who was meant by it. It was said that it was revealed in Al-Mugdad; others said that it was revealed in Osamah; some others said that it was revealed in Muhlem; and finally, some said that it was revealed in Ghalib Al-Laythii.

Indeed, Abou Qatadah and those who were with him did not find any gathering from the enemy they were sent at. When they heard that the Messenger of Allah (MPBAUH) had gone out of Al-Madinah heading for Makkah they followed him and indeed were able to join him in As-Saqya. They told him of what happened with them and that Muhlem bin Juthamah killed a Moslem man. So Muhlem asked him (MPBAUH) to forgive him for what he did. Then the Messenger of Allah (MPBAUH) replied to him: "may Allah never forgive you", and he said it in anger so that people do not take it so lightly to kill a Moslem and a Believer. So Muhlem went away drenched with his tears and broken-hearted. Indeed, he died within seven days from that day after what the Messenger of Allah (MPBAUH) told him.

It was narrated by At-Tabari that Muhlem bin Juthamah had died during the life of the Messenger of Allah (MPBAUH) and they buried him. It was said that the earth threw him out and did not accept him time and time again. That was why the Messenger of Allah (MPBAUH) ordered that he be thrown in a valley and they put some stones over his body. The Messenger of Allah (PMBAUH) said in this occasion "that the earth would accept who was even worse than him, but Allah wanted to show you one lesson about the killing of the Believer."

The Expedition of Conquering Makkah

When the peace treaty of Al-Hudaybiyeh was struck between the Messenger of Allah (MPBAUH) and Quraysh, it had in it some conditions which were laid by the Messenger of Allah (MPBAUH) and some other conditions set by the Qurashis and they agreed on them all. One of these conditions was that any one who wanted to come and enter the covenant and Faith of the Messenger of Allah (MPBAUH) then he would be allowed and no one should obstruct him. On the other hand, any one who wanted to go and enter the covenant and the camp of Quraysh then he would be allowed. As a result, the tribe of Banu Bakr entered the covenant of Quraysh and went under their protection, and the tribe of Khuza'ah entered the covenant and Faith of the Messenger of Allah (MPBAUH) and went under his protection.

The reason for Khuza'ah's entrance in the Faith of the Messenger of Allah (MPBAUH) was that Khuza'ah was previously an ally to his grandfather Abd Al-Muttalib when he had some disputes with his uncle Nawfal. The dispute was because of the rights of watering and irrigation in the Sacred House which were in the hands of Abd Al-Muttalib. But his uncle Nawfal came against him and he took these rights from him, an act which made Abd Al-Muttalib go to his people and asked their help against his uncle. Indeed, no one helped him and answered his call, and they said to him: "we shall not go in between you and your uncle." Therefore, Abd Al-Muttalib wrote to his other uncles (the brothers of his mother) from Bani An-Najjar. These uncles came in about seventy men for the help of Abd Al-Muttalib and they all went to Nawfal and told him their warning: "by the Lord of this House, you shall give back to this son of our sister what you have taken from him, otherwise we shall fill these swords from your body." Then Nawfal obeyed them and he gave Abd Al-Muttalib what he had taken from him.

The result of this dispute was that Nawfal struck an alliance with the people of his brother, Abd Shams; and on the other hand, Abd Al-Muttalib struck an alliance with Khuza'ah. Indeed, the Messenger of Allah (MPBAUH) was well aware of this alliance of his grandfather. Banu Khuza'ah came to him (MPBAUH) on the Day of Al-Hudaybiyeh with the book contract between them and his grandfather Abd Al-Muttalib. Obayy bin Ka'ab (may Allah be pleased with him) read for him (MPBAUH) the book of alliance between them and therefore the Prophet (MPBAUH) certified it and blessed their alliance with him.

Indeed, during the Pre-Islamic period there were many fightings and wars going on between Banu Bakr bin Abd Manat and between Khuza'ah. These wars led to many people of them being killed. But when Islam came to the scene they forgot, for the time being, their fighting and animosity. Ibin Ishaq reported that when the peace treaty of Al-Hudaybiyeh was struck between the Moslems and the Qurashis, the people of Banu Ad-Dayl, who were a

group from Bani Bakr, came against the people of Bani Khuza'ah and they wanted to take a revenge from them. This revengeful act was meant against Khuza'ah because the latter had killed some people from the tribe of Bani Al-Aswad bin Razeen. Thus, Nawfal bin Mu'awiyyah Ad-Dayli went out in a group of men from Banu Ad-Dayl in a fighting mission. This man Nawfal bin Mu'awiyyah Ad-Dayli was then the leader of his tribe but not all the people of Bani Bakr gave him the pledge of allegiance until the people of Khuza'ah gave him their blessings and acceptance of his leadership. This event happened on a spring of water called Al-Wateer, which belonged to them, and they hit and killed one man from them. Thus, they fought and argued with each other and they became like enemies. Therefore, Quraysh helped the tribe of Bani Bakr and gave them the arms and even they fought with them on many occasions.

Indeed, this kind of fighting and fighting happened during the nights and under cover until the forced Khuza'ah into the Sacred House. When the people of Banu Bakr reached the Sacred House they said to Nawfal in some kind of jubilation: "ye Nawfal, we have entered the Sacred House (your Lord, your Lord!) Here Nawfal said a great word which reads: "This House has no Lord today. Therefore, ye Bani Bakr, you can take your revenge today from this place. I believe you are wasting a lot in this House, so hit back and take your revenge from it. During this night of attacking the Sacred House, they hit and killed one man from Khuza'ah called Munnabbeh, who was really a very weak man. This weak man went out during that night with another man of his people called Tameem bin Asad. Munnabbeh said to Tameem: "ye Tameem, go and save your own skin. And for me, by Allah, I believe I am already dead: that is, if the killed me or left me. Therefore, I tell you, Tameem, to go and leave me here." Thus, Tameem went away and was able to escape being killed by Banu Bakr. They caught this weak man Munnabbeh and killed him.

When Khuza'ah entered Makkah they went to the house of Budayl bin Warqa-' Al-Khuza'a'i, and into the house of a servant to them called Rafi'.

Al-Waqidi reported that all those from Quraysh who helped Banu Bakr against Khuza'ah on that night of attack were all under cover and being camouflaged. They were: Safwan bin Omayyah, Ikrimah bin Abi Jahl, and Suheil bin Amr. They were all fighting with their own camels and arms and with the help of their servants.

Other Historians and biographers reported that these people from Quraysh who helped Bani Bakr against Khuza'ah included also Huwayteb bin Abd Al-Izzah and Shabeebah bin Othman. In fact, all these men became Moslems at the end; that is, after the conquering of Makkah.

The number of those people from Khuza'ah who got killed in this fighting with Bani Bakr was twenty or twenty three men.

Thus, Quraysh and Banu Bakr attacked the people of Khuza'ah, the allies of the Messenger of Allah (MPBAUH) and who were in his covenant, and

killed many people from them, and they broke the peace treaty and the covenant concluded between them and the Messenger of Allah (MPBAUH). They allowed for themselves to attack and kill innocent people from Khuza'ah who were under the protection of the Messenger of Allah (MPBAUH) and in his covenant. When they did this, Amr bin Salem Al-Khuza'a'i and somebody from Bani Ka'ab came out of Makkah and went to the Messenger of Allah (MPBAUH) in Al-Madinah and told him of what happened to them there. In fact, this was the direct reason for the conquering of Makkah by the Messenger of Allah (MPBAUH). When they arrived to the Messenger of Allah (MPBAUH) they found him in the mosque amongst the people and Amr bin Salem Al-Khuza'a'i said the following lines of poetry:

O Lord! I am calling for the help of Mohammad,
Through the alliance of our father and his great and strong father.

You were a boy and we were fathers,
And we became Moslems and we did not break a hand.

So help! May Allah lead you to a great victory,
And call the servants of Allah to come for our help.

They include in them the Messenger of Allah who drew his sword,
And whose face is characterized by courage and strength.

He will lead an army which will roar like an angry sea,
Against Quraysh which cheated and did not respect his pact.

They broke your firm covenant,
And they dragged it into oblivion and they lurked against us.

They claimed that you are not calling anybody,
But they were the subservient and the lesser in number.

They lurked for us in Al-Wateer and they attacked,
And they killed us while we were kneeling and prostrating.

When the Messenger of Allah (MPBAUH) heard these lines he said: "Ye Amr bin Salem, you shall be helped." In another story, it was narrated that he (MPBAUH) stood up while he was dragging his gown and said: "May I never get helped if I am not going to help you and in the same way I help myself." In another further story, it was narrated that he (MPBAUH) said: "By the One who holds my soul in His hand, I shall defend you and help you in the same way I defend and help myself and my own home."

On the authority of A'ishah (may Allah be pleased with her) who said: "I saw the Messenger of Allah (MPBAUH) on that occasion very angry for what had happened to the people of Bani Ka'ab, an anger which I have never seen from a long time. Then, after he learnt from Amr bin Salem and his

companions about what had really happened to them, he (MPBAUH) said to : "Go back to Makkah and get scattered in the valleys!" Thus, they came back to Makkah and they scattered themselves in the valleys for they were about forty (40) men riders from Khuza'ah. Indeed, the Messenger of Allah (MPBAUH) meant by their scattering in the valleys to hide their coming back from Al-Madinah.

Budayl bin Warqa-' Al-Khuza'a'i went out in a group of men from the people of Khuza'ah till they arrived at Al-Madinah and they came to the Messenger of Allah (MPBAUH) and told him of what happened to them, how many casualties they have suffered, and how Quraysh helped Bani Bakr against them. After they said this to the Messenger of Allah (MPBAUH) they went straight back to Makkah but without telling us of what exactly the delegation of Budayl had said and what the Messenger of Allah (MPBAUH) replied to them.

Indeed, the Messenger of Allah (MPBAUH) had said to his people, "I can see how Abou Sufyan had come to confirm the covenant and to negotiate the extension of its time." Therefore, Budayl bin Warqa-' and his companions went straight back to Makkah, and on their way they met Abou Sufyan in A'asfan. He was sent by Quraysh to the Messenger of Allah (MPBAUH) to confirm the covenant and to increase its time limit. Indeed, the Unbelievers tried to minimize what they have done. When Abou Sufyan met Budayl he asked him: "where did you come from ye Budayl?" In fact, he suspected that Budayl was coming back from a meeting with the Messenger of Allah (MPBAUH). Budayl then said: "I was marching with the people of Khuza'ah on this sea coast and in the bottom of this valley." Abou Sufyan replied to him: "then, you did not come from a meeting with Mohammad?" Budayl said: "no." It was reported that when Budayl went away to Makkah Abou Sufyan said to himself: "if Budayl came from Al-Madinah then he must have eaten from its dates and fruit kernels as well as he must have fed his camels from the dates kernels. So he went to the place where he was resting his camel and he checked its droppings and dung. He found in it the date kernels and this indicates his Arab perspicacity. Then Abou Sufyan said to himself: "I swear that Budayl must have come back from Al-Madinah and from an audience with Mohammad."

Consequently, Abou Sufyan went out to Al-Madinah and went straight to the Messenger of Allah (MPBAUH) and went into his house. He found in his (MPBAUH) house his own daughter Um Hubaybah, who was the wife of the Messenger of Allah (MPBAUH). When he intended to sit on the bed of the Messenger of Allah (MPBAUH), she went and folded it and did not let him sit on it. Then he said to her: "ye my daughter, by Allah I do not know that you did not like me to sit on this bed for my sake or for its sake; that is, if you thought that I deserve better than this bed, or I am not up to its value!" She said to him: "no it is rather the bed which is above you; it is the bed of the Messenger of Allah (MPBAUH) and you are a dirty, filthy non-believer. How do you expect me to offer you the bed of the Messenger of Allah? I do not like to do it." Abou Sufyan then replied to her: "by Allah after you have left my

home you have been changed and became evil." Then he left her and went to the Messenger of Allah (MPBAUH) and he spoke to him but he did not answer him in anything at all. He then left him and went to Abou Bakr and he spoke to him by asking him a favour to make him talk to the Messenger of Allah. Abou Bakr then replied to him: "I shall not do it." After that then he went to Omar bin Al-Khattab and he spoke to him. Omar bin Al-Khattab then replied to him: "I shall talk for you with the Messenger of Allah (MPBAUH) and try to make him listen to you. For by Allah, even if I take only the smallest of things I shall fight you."

Finally, he went to Ali bin Talib (may Allah honour his countenance) and with the presence of Fatimah the daughter of the Messenger of Allah and she had with her her son Al-Hassan, who was then only a baby crawling in between her hands. Abou Sufyan then said: "Ye Ali, you are the most compassionate of the people to me and you are the closest of them to me too in blood relations, and I have come to you in an important case that I need. So do not make me come back hopeless and disappointed as I have come here to you. I would like you to talk for me (that is for us the Qurashis) a good word with the Messenger of Allah. Then, Ali replied to him: "Woe unto you ye Aba Sufyan! By Allah the Messenger of Allah has already decided on you and concluded the matter which we cannot talk him out of it, or to even discuss it with him." Then Abou Sufyan looked in the direction of Fatimah and said: "ye Fatimah, the daughter of Mohammad, would you please ask this little son of yours to talk for the people and help them, so that he would be the master and leader of them and the Arabs till the end of time?" Fatimah replied to him: "By Allah, my son will not do this and he will not interfere or intervene for and between the people, and no one is able to have an influence over the Messenger of Allah in this matter." Then Abou Sufyan said in desperation: "ye Aba Al-Hassan, I see that things really are turning against me, so please advise me what to do." Then Ali bin Abi Talib (may Allah honour his countenance) said to him: "By Allah I do not know of anything which would be of any good for you in this matter. But since you are the leader of Bani Kinanah, I suggest that you go among the people and try to do good deeds and then go and join your own country." Abou Sufyan asked Ali bin Abi Talib again: "And do you think that this would do me any good or would spare me from anything?" Ali replied to him: "No, by Allah I do not think so, but I cannot find any way out for you except this." Thus, Abou Sufyan went to the Mosque and said in a loud voice: "Ye people, I have done good deeds among the people and for my people." Then Abou Sufyan rode his camel and went back to Makkah. This is of course according to the version of events that are narrated by Ibin Is-haq.

In this journey to Al-Madinah, thus, Abou Sufyan aimed to confirm and consolidate the peace treaty of Al-Hudaybiyeh and to increase its time limit. But, of course, the Messenger of Allah (MPBAUH) refused him and rebuffed him disappointed and he did not even speak with him any single word. Abou Sufyan found the same kind of rebuffing and total rejection by Abi Bakr, Omar, Ali, and Fatimah (may Allah be pleased with them all). In fact, none of them promised him in anything until he was completely certain

that things are against him and there is no way out of his dilemma. He then went back home to Makkah, as he came first from it, empty-handed and even more desolate and more hopeless. But in any case what was important for him was that he knew that the Messenger of Allah (MPBAUH) was so determined against those from Bani Bakr and those men from Quraysh who helped them in their attack against Bani Khuza'ah for this was an infringement for the covenant signed between them.

In this connection, those Orientalists who believed that Abou Sufyan went to Al-Madinah and agreed with the Messenger of Allah (MPBAUH) that if he entered Makkah as a conqueror he should avoid bloodshed on condition that Abou Sufyan would not allow the people from his side to resist him was totally false and baseless. This is so because there is nothing in biography books which support this claim and such a deal between him and Abou Sufyan.

Orientalists also falsely claimed that the Messenger of Allah (MPBAUH) was waiting for any opportunity to attack Makkah and control it. Therefore, when the attack at Khuza'ah happened, they claimed, he (MPBAUH) pretended with great anger and threatened to use force and take his revenge from those who committed the foul deeds against his allies from Bani Khuza'ah. But the fact was clear that the attack of Bani Bakr at Khuza'ah was a violation of the peace treaty and the covenant concluded with between him and them. Thus, when they did this, how could he not be angry with them when they killed more than twenty men of his allies, Bani Khuza'ah, especially they came and asked his help and support against Bani Bakr and Quraysh!?

The clear evidence that Abou Sufyan had come back from Al-Madinah without having any success in making a deal with the Messenger of Allah (MPBAUH) was that when he came back to Quraysh they asked him: "what is behind you or what did you bring for us?" He replied to them: "I went to Mohammad and spoke to him but by Allah he did not reply to me in anything at all. Then I went to Abi Qihafah (meaning Abou Bakr) and I did not find him better. Then I went to Ibin Al-Khattab and I found him even the worst of them in his response to me. Then I went to Ali bin Abi Talib and I found him the most lenient and the most understanding of the people, and he advised me in something which I have done. But by Allah I do not know if it is going of any use and help for me or not." They asked him: "And what did he advise to do?" He said: "he ordered me to go and ask the help and understanding of the people, which I have done." They asked him: "Did Mohammad allowed this to happen." He said: "no." They said to him: "woe unto you! By Allah this would even make it worse for you and he really played in you. And this will not help us and protect us in any way." Then he replied: "but by Allah I did not find anything better."

However, when Abou Sufyan was rather late in coming back home to Makkah, Quraysh accused him in the worst type of accusation. They said about him that he changed his position and faith and he followed Mohammad secretly and that he is keeping silent about his Islamization. But in reality by

that time he was never changed and he did not follow the Messenger of Allah (MPBAUH). It only took him a long time to come back where he was trying to win the heart of the Companions of the Messenger of Allah (MPBAUH) both Emigrants and Ansar alike. He was hoping that they would intervene for him and put in a good word for him in front of the Messenger of Allah (MPBAUH). When he tried hard and for a long time and when he did not win anything from anybody there and was so desperate, he came back to Makkah hopeless and gainless.

In the meantime, the Messenger of Allah (MPBAUH) was preparing himself and his forces without informing anyone about it and he used to say all the time: "May Allah send deafness to their ears and blindness to their eyes so that they will not see us except so suddenly and they will not hear us except when it was too late. He (MPBAUH) also sent a group of men to lurk and stay as guards in trenches. Omar bin Al-Khattab (may Allah be pleased with him) used to go to them and used to say: "do not allow anyone whom you do not know to pass you here without turning them back." It was said that he (MPBAUH) also ordered that the roads be guarded and not anyone be allowed to pass in or out of Al-Madinah. That was how he kept the people of Makkah in the dark so that they will not know of his intentions and war plans towards them.

Hatib's Letter to Makkah

Hatib bin Abi Balta'ah Al-Badri, the ally of Bani Asad, wrote a letter and sent it to Makkah in which he was informing them about the Prophet's (MPBAUH) plans and preparations to march against them. He sent the letter with a woman whose name was Sarah and she was a servant in the family of Al-Muttalib, and, as we shall see later, she was one of those people whose blood was permitted to be shed for the foul deeds they have done against the Messenger of Allah (MPBAUH). Indeed, Hatib hired this woman by ten Dinars and he told her: "hide the letter and conceal it completely and as possible as you can. Do not also walk on the road for it is full of guards." Therefore, she hid the letter in her head and she wove her hair into plaits over it and then she went off. In fact, it was revealed from heaven to the Messenger of Allah (MPBAUH) about Hatib's foul deed. Consequently, the Messenger of Allah (MPBAUH) sent Ali bin Abi Talib and Az-Zubeir bin Al-Awwam (may Allah be pleased with them) and said to them: "follow a woman who is carrying a letter written to her by Hatib bin Abi Balta'ah and sent to Quraysh in order to warn them against what we have decided upon in their case." (It is important to mention here that this Hatib was the messenger of the Messenger of Allah (MPBAUH) to the Pkauchios of Egypt on the year six of the Hijrah).

Thus, both Ali and Az-Zubeir went out after this woman and they caught her in the well of Bani Abi Ahmad. They brought her out and they

searched in her belongings but they did not find anything. Then Ali bin Abi Talib (may Allah honour his countenance) said to her: "I swear by Allah the Messenger of Allah (MPBAUH) did not tell a lie and we are not lying either. So either you bring out the letter yourself or we shall do it by force and expose you." When she saw that the situation is so serious she said to him: "turn aside your face." He turned away his face and she loosened her knotted hair plaits on her head and she brought out the letter and gave it to him.

Then Ali bin Abi Talib (may Allah honour his countenance) brought the letter to the Messenger of Allah (MPBAUH) and hand it to him. Then the Messenger of Allah (MPBAUH) ordered that Hatib be brought in front of him. He said to him: "Ye Hatib, what made you do this?" Hatib replied: "ye the Messenger of Allah, by Allah I am a faithful Believer in Allah and in His Messenger and I am never changed and I have never shifted my faith, but I am a man who has no family origin and no tribe to belong to. So I have a son and some family relatives among them so I have tried to win them back from them." Upon hearing this, Omar bin Al-Khattab said: "ye the Messenger of Allah let me cut his neck for the man is a hypocrite." Then the Messenger of Allah (MPBAUH) said to Omar: "Ye Omar, how do you know? Perhaps Allah had shown the people of Badr the Day of Badr. He the Exalted said: 'do as you like for I have forgiven you." Then Allah the Exalted and the Elevated revealed the following verses from the Chapter of *the Woman to be Examined* in the case of Hatib:

1. "O ye who believe! Take not my enemies and yours as friends or protectors, offering them your love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), simply because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, take them not as friends, holding secret converse of love and friendship with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.

2. If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth.

3. Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.

4. There is for you an excellent example to follow in Abraham and those with him, when they said to their people: "we are clear of you and of whatever ye worship Besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever, unless ye believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power to get aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust, and to

Thee do we turn in repentance: to Thee is our final Goal."
(*Al-Mumtahanah, or the Woman to be Examined, 1-4*)

And so on till the end of the story.

Indeed, Hatib wrote in his letter the following lines:

"From Hatib bin Abi Balta'ah to Suheil bin Amr and Ikrimah bin Abi Jahl and to Safwan bin Omayyah. And so, ye the people of Quraysh, the Messenger of Allah (MPBAUH) is coming at you in a huge and great army, an army which is marching and flooding like floods. By Allah if he came to you on his own he shall get victory and he shall be helped to it. He has achieved his aims, and so take care of yourselves, and greetings."

It was mentioned in another version of events that the words written in this letter were:

"The Messenger of Allah (MPBAUH) has given permission to the people to go and raid, and I do not think he means anybody else except you. I am writing this to you to win a favour I have with you."

In any case, however, the sending of this letter to Quraysh means the exposure of an important secret that the Messenger of Allah (MPBAUH) had ordered should be kept hidden. In fact, if Hatib was not from the old Moslem Mojahideen in the Expedition of Badr he would have been severely punished by the Messenger of Allah (MPBAUH). Indeed, did not we see that Omar bin Al-Khattab wanted to cut his neck? It was also reported that Omar bin Al-Khattab (may Allah be pleased with him) said to him: "may Allah fight you! You see that the Messenger of Allah (MPBAUH) is putting people as guards in every place and then you go and write to Quraysh!

Thus, the Messenger of Allah (MPBAUH) set out in his travel which led to the Conquering of Makkah. He left Aba Ruhm Kulthoum bin Hasien bin Khalaf Al-Ghiffari to take care of the prayers in Al-Madinah.[1] The Messenger of Allah (MPBAUH) set off in this Expedition on the tenth of Ramadan in the year eight of the Hijrah (the first of January, 630 AD). In this Expedition the Messenger of Allah (MPBAUH) and his followers fasted the month of Ramadan

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[1] The name of this man Abou Ruhm Al-Ghiffari was Kulthoum bin Al-Hasien who became a Moslem after the arrival of the Prophet (MPBAUH) to Al-Madinah. He participated in the Battle of Uhud and there he was hit in his neck by an arrow, and he was called after this event by the nickname of "the slaughtered". On the year of conquering Makkah, he was appointed in Al-Madinah by the Messenger of Allah (M)BAUH) to care of the prayers and he remained doing so until the Messenger of Allah (MPBAUH) came back from At-Taif. He also witnessed Ar-Radwan pledge of allegiance and the other pledge of allegiance under the tree. He also participated with the Messenger of Allah (MPBAUH) in the Expedition of Tabouk.

till they were in Al-Kadid, which is a place between Osofan and Amaj. They broke their fast when they arrived at this place, and they went on in their march through Ad-Dahran. The number of the Moslems was about ten thousand (10,000) men. Indeed, the Messenger of Allah (MPBAUH) had sent for the other neighbouring Arab tribes to come and join him in this mission of conquering Makkah, which they did and participated with him. These tribes include: Aslam, Ghifar, Ashja'a, and Suleim. He sent messengers in all directions to gather support of his mission. In fact, it was reported that the Messenger of Allah (MPBAUH) went out with these ten thousand men from Al-Madinah alone and then later more than two thousand men followed him from the neighbouring Arab tribes.

According to what is recorded in *Al-Halabiyeh Biography*, the number of the Moslems was:

700 men from the Emigrants and they had with them 300 horses.	
4000 men from the Ansar and they had with them 500 horses.	
1000 men from the tribe of Mazyanah and they had with them 100 horses.	
400 men from the tribe of Aslam and they had with them 30 horses.	
300 men from the tribe of Juheinah and they had with them 50 horses.	
6400 men	980 horses

Indeed, this number is much more less than what is known of the number of the Moslem army which came out of Al-Madinah itself only. The Messenger of Allah (MPBAUH) took with him in this Expedition from his wives Um Salmah and Maymounah (may Allah be pleased with them). The exact time of his setting off in this Expedition was in the afternoon, just after Al-A'asr. Indeed, the Messenger of Allah (MPBAUH) was still not fasting Ramadan to make it easier for the Moslems and he did so until the end of the month. Although he arrived at Makkah and conquered it before the end of Ramadan, he did not fast all of it for he and the Moslems were preparing for fighting and he allowed them to break their fasting. Meanwhile all the news about the Moslems and the Messenger of Allah (MPBAUH) and his plans were totally cut off from Quraysh. They did not know what he was doing there.

On that night, Abou Sufyan bin Harb, Hakim bin Huzam, and Budayl bin Warqa'-a went out of Makkah to spy on the Messenger of Allah (MPBAUH) and his movements. It was reported by Al-Abbas, who had already left Makkah, who said: "I have heard Abou Sufyan saying: 'by Allah I have never seen in my life more fire than tonight.' Then Budayl said to him: 'by Allah this is the fire of Khuza'ah and they have kindled it for war.' Then Abou Sufyan said to him: "Khuza'ah is meaner than this and they are more subservient.'" Al-Abbas said: "then I have recognized his voice and I said to him: Ye Aba Hanzalah (meaning Aba Sufyan)!" He replied to me: "Ye Aba Al-Fadl (Al-Abbas)!" Then I said to him: "Yes." Abou Sufyan then said: "I sacrifice my father and mother for you and tell me what is going on behind you there?" I said to him: "It is the Messenger of Allah who is behind me, and

he is coming at you with a united ten thousand men from the Moslems, a force which you have never experienced in your life before." Abou Sufyan then said: "what do you order me to do?" I said to him: "You go and ride on the back of this mule and I shall ask for you the forgiveness of the Messenger of Allah for the time being. For by Allah if he caught you he would kill you or ask for your neck to be cut."

Abou Al-Abbas then continued to say: "he sat behind me on the mule of the Messenger of Allah (MPBAUH) and we rode off to meet him (MPBAUH). Whenever we passed a fire of those Moslem fires they looked at us and said: 'This is the uncle of the Messenger of Allah riding the mule of the Messenger of Allah.' We continued to pass those fires till we passed by the fire of Omar bin Al-Khattab. When he saw us he said to Abou Sufyan: 'Allah be praised! He the Exalted led you by force to come to us without any covenant or contract.' Then we rode in the direction of the Messenger of Allah (MPBAUH) and the mule ran in us till we arrived at the door of the dome. We arrived to the Messenger of Allah (MPBAUH) before Omar bin Al-Khattab and it was like the slow animal which arrives before the slow man. Thus, Omar appeared in front of the Messenger of Allah (MPBAUH) and said to him: "Ye the Messenger of Allah, this is Abou Sufyan[1], the enemy of Allah, Allah led him to us by force and without any covenant or contract, so let me cut his neck." Then I

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[1] It is high time we said something about Abou Sufyan. He was Sakhr bin Harb bin Omayyah bin Abd Shams bin Abd Manaf Al-Qurashi Al-Omawii. He was nicknamed by Aba Hanzalah. He was born by ten years before the year of the Elephant. He was one of the leaders and the noblemen of Quraysh. He was a well-known merchant, who used to send some other merchants in his own as well as in Quraysh's wealth and goods to Syria and to some other places in Persia. Sometimes, he used to go himself in these trade trips. He was holding the banner of the leaders, which was called "the Eagle". When there was any war with Quraysh, they used to put this banner in the hand of the leader. Indeed, it was him who led the whole army of Quraysh on the Day of Uhud.

Abou Sufyan was the close friend of Al-Abbas, and he became a Moslem on the night of conquering Makkah. He witnessed the battles of Hunayn and At-Taif with the Messenger of Allah, and indeed the Messenger of Allah gave him a lot of booty from the Battle of Hunayn. He gave him one hundred camels and forty ounces as he gave the rest of the men who witnessed this battle. The Messenger of Allah also gave Abou Sufyan's two children Yazied and Mu'awiyyah from this booty. Abou Sufyan got one of his eyes blown out on the Day of At-Taif.

It was reported by Yunus bin Obeid that: "Utabah bin Rabee'ah and his brother Sheebah bin Rabee'ah and Abou Jahl bin Hisham and Abou Sufyan enjoyed a great role in Makkah in the Pre-Islamic period and whose views which were always obeyed by all. But when Islam came they have lost all this grand position in their own people." Indeed it was narrated that when he became a Moslem and when he saw the Moslems and their grand numbers he said to Al-Abbas: "the kingdom and the property of your nephew have become great." Then Al-Abbas replied to him: "It is the Prophecy." He said back: "yes."

Abou Sufyan's other eye was blown out on the Day of Al-Yarmouk. He participated in the Battle of Al-Yarmouk under the leadership of his son Yazied. When Abou Sufyan became blind he was led by a servant of his. He died in the year thirty-one Hijrah and he was eighty-eight years old, and some said he was ninety-three.

said: "Ye the Messenger of Allah, I have promised him safety." Then I sat beside the Messenger of Allah and I held the head of Abou Sufyan and I said: "By Allah no one should talk of him today except me." Thus, when Omar talked too much about Abou Sufyan I said to him: "Slowly and be patient Omar, for by Allah you are not doing all this except because he was from Bani Abd Manaf. If he had been from Bani Odayy bin Ka'ab you would not have said all this about him." Then Omar bin Al-Khattab replied to me: "Ye Al-Abbas, slowly and be patient! For by Allah the day you became a Moslem was dearer to me than the Islamization of Al-Khattab if he had become a Moslem. I say this because I know that your Islamization was so dear to the Messenger of Allah and much preferred than the Islamization of Al-Khattab if he had become one." Then the Messenger of Allah (MPBAUH) said to me: "Take him away and we granted him safety until you bring him here tomorrow morning."

Thus, Al-Abbas took Abou Sufyan with him to his house and in the next morning he brought him to the Messenger of Allah (MPBAUH). When he (MPBAUH) saw him he said: "Woe unto you Aba Sufyan, isn't time for you to know that there is no god but Allah?" Abou Sufyan replied: "I swear by my father and mother and I sacrifice them for you; I am amazed by your feeling of kinship and by your kindness and by your generosity! By Allah I thought if there had been anyone else with Allah then he would have spared me and had done something for me." Then the Messenger of Allah (MPBAUH) said: "Woe unto you Aba Sufyan, isn't time for you to know that I am the Messenger of Allah?" Abou Sufyan then replied: "I swear by my father and mother and I sacrifice them for you; I am amazed by your feeling of kinship and by your kindness and by your generosity! But for this there is something of it in the self." Al-Abbas then said: "I said to him, Woe unto you Abou Sufyan! You testify the testimony of the Truth before, by Allah, you get your neck knocked down." Al-Abbas then reported that Abou Sufyan had uttered the testimony. The Messenger of Allah (MPBAUH) then said to Al-Abbas when Abou Sufyan had uttered the testimony: "Go ye Al-Abbas and imprison him at the foot of the mountain in the narrow section of the valley until all the soldiers of Allah pass by him." Then I said: "Ye the Messenger of Allah, Abou Sufyan is a man who likes pride, so give him something to feel proud among his people." The Messenger of Allah said: "yes.": "Anyone who enters the house of Abou Sufyan he is safe. And anyone who enters the Mosque he is safe. And anyone who closed his doors on himself then he is safe."

Al-Abbas continued to report: "Thus I went out and took Abou Sufyan with me and imprisoned him at the foot of the mountain in the narrow section of the valley." After that the tribes went by him and he used to say: "Who are these ye Al-Abbas?" Then I would say to him: "It is Suleim." Then he would say: "I have nothing to do with Suleim." Another tribe would pass by and he would say: "Who are these?" Then I would say to him: "It is Aslam." Then he would say: "I have nothing to do with Aslam." Then the tribe of Juheinah passed by and he said: "Who are these?" I said to him: "It is Juheinah." And he said: "I have nothing to do with Juheinah." Then the Messenger of Allah (MPBAUH) passed by Al-Khadra'a (the Green) which is the battalion of the Messenger of Allah (MPBAUH) from the Emigrants and the Ansar. They were

in their armours and nothing can be seen from their bodies except their eyes. When he saw this Abou Sufyan said: "Who are these ye Aba Al-Fadl?" I said to him: "this is the Messenger of Allah leading the Emigrants and the Ansar." Abou Sufyan then said: "Ye Aba Al-Fadl, the kingdom and the property of your nephew have become great." Then I said to him: "Woe unto you, it is the Prophecy." He said: "yes, it is." I said to him: "then follow your own people and warn them."

Abou Sufyan went out quickly till he arrived in Makkah and he said loudly in the Mosque: "ye the people of Quraysh, this is Mohammad coming at you in something you have never seen before." They asked him: "what is it?" He replied: "Anyone who enters my house is safe." They said to him: "Woe unto you, what would your house do us?" He said: "And anyone who enters the Mosque is also safe, and anyone who closed his doors on himself he is safe." This is how the story is reported in the Biography of Ibin Is-haq.

It was also reported by Mousa bin Oqbah and others that Al-Abbas said: "I said, ye Messenger of Allah I have guarantied safety to Abou Sufyan and Hakim and Budayl when they were coming to you." He then said: "bring them in!" Thus, "they entered to him and they stayed with him all the night talking to them and taking information from them. He then called them to Islam and to testify that there is no God but Allah and that he is the Messenger of Allah. Indeed Hakim and Budayl testified." He said: "but for Abou Sufyan I do not know of that. For by Allah when he said that there is something of this in myself is told later."

In another version of events, it was reported that the Messenger of Allah (MPBAUH) had said to him: "Ye Aba Sufyan, become a Moslem and you will be safe." Then Abou Sufyan replied to him: "What shall I do with Al-Lat and Al-Izzah?" Omar bin Al-Khattab replied to him: "excrete on them." In fact, Omar (may Allah be pleased with him) was outside the dome when he said this word. Omar said: "by Allah if I was outside the dome I would not say it." Then Abou Sufyan said to Omar: "Woe unto you Omar, you are a vile and dirty man! Leave me with my cousin for it is with him that I am talking." And so on till the end of the story.

Moreover, those men who were met by the Messenger of Allah (MPBAUH) on the way to Makkah were Abou Sufyan bin Al-Harith bin Abd Al-Muttalib, the cousin of the Messenger of Allah (MPBAUH) and his foster-brother from breast-feeding, for they both were breast-fed by Halimah As-Sa'adiyyah. Abou Sufyan bin Al-Harith had with him his son Ja'afar, and they had with them Abdullah bin Abi Omayyah Al-Makhzoumi, who was the cousin of the Messenger of Allah (MPBAUH) from his aunt A'atikah bint Abd Al-Muttalib, and he was also the brother of Um Salmah, the wife of the Prophet (MPBAUH). Um Salmah was Abdullah's sister from their father Abi Omayyah, but her mother was A'atikah bint A'amer bin Qays.

It was reported that those who looked like the Messenger of Allah (MPBAUH) were: Ja'afar bin Abi Talib, Al-Hasan bin Ali, Quthum bin Al-Abbas, and Abou Sufyan bin Al-Harith.

Abou Sufyan bin Al-Harith was one of those gifted poets in the Pre-Islamic period, and he had previously written a poem of attack on the Messenger of Allah (MPBAUH) to which Hassan bin Thabit responded in a good poem some of which reads:

Could you inform Abou Sufyan on my behalf,
That he entered the place and hidden things are now clear.

You have attacked Mohammad and I have responded for him,
And it is with Allah lies the reward.

Indeed, Abou Sufyan bin Al-Harith and those who were with him met the Messenger of Allah (MPBAUH) in a place called Nayq Al-Iqab which is located on the way between Makkah and Al-Madinah. When they arrived at the place of the Messenger of Allah (MPBAUH) they asked permission to see him. Um Salmah talked to him (MPBAUH) and said: "ye the Messenger of Allah, there are the son of your uncle and the son of your aunt and your brother-in-law waiting outside to see you." He replied: "I have nothing to do with both of them and I do not need them. I say this for it was the son of my uncle who allowed himself to abuse my wives. But for the son of my aunt and my brother-in-law, he was the one who said in Makkah what he said. It means his saying to the Messenger of Allah: "by Allah I won't believe in you until you take a ladder and climb up to the sky and you ascend in it while I would be watching you and then come back here with a sealed document and four angels to testify on it that Allah was the One who sent you to us."

When the news was sent out to them that they are not welcome by the Messenger of Allah, Abou Sufyan bin Al-Harith, who had with him his own son, said: "then Allah will give me permission and I shall take the hand of this son of mine and lead him in wander into the open land until we die of thirst and hunger." When the Messenger of Allah (MPBAUH) heard of this, he felt sorry for them and gave them permission to come to him. Indeed they became Moslems and Abou Sufyan bin Al-Harith chanted the following lines of poetry in this occasion of his Islamization and his apologies for his past deeds and actions:

By my life when I carry a banner of war
And make the horses of Al-Lat defeat the horses of Mohammad,

I would be like the lost man who darkened his night.
Thus this is the moment when I am guided out and saved.

I am guided and saved by some power outside my own self,
A guide who led me to Allah and I chased off all those who chased him.

I defend Mohammad and I strive in all I have for him,
And I am ready to respond to his calls even I am not from his family line.

They are not themselves those in whom he did not say something;

Even if he has such a reasonable and good opinion.

What I want is to please them and I am not a quick passer-by
Among the people for in every situation I want to guide and help.

So tell Thaqeef I am not going to fight them,
And tell Thaqeef that these are my camels and armours.

And I was not in the army which killed A'amer,
And nothing was uttered by my tongue or written in my hand.

Tribes from distant countries came over,
And arrow throwers also came to fight with their arrows and armours.

Ibin Is-haq reported that when Abou Sufyan bin Al-Harith chanted this poem to the Messenger of Allah (MPBAUH), especially the line: "A guide who led me to Allah and I chased off all those who chased him," the Messenger of Allah (MPBAUH) hit his own chest and said: "Is it you who chased and attacked all those who attacked me?" Then Ali bin Abi Talib (may Allah be pleased with him) said to Abi Sufyan bin Al-Harith when he was admitted to come and see the Messenger of Allah (MPBAUH): "come in and meet him from the direction of his face." Then Abou Sufyan bin Al-Harith said to Ali what Yusuf's brothers said: "By Allah, you have been selected and liked by Allah from all of us, even if we were mistaken.." He said this because he did not want anyone to say anything better than him. Indeed, Abou Sufyan bin Al-Harith did what Ali bin Abi Talib (may Allah honour his countenance) advised him to do and he met the Messenger of Allah (MPBAUH), who said to him: "You won't be blamed today, for Allah will forgive you and He is the most compassionate of the compassionates."

The Tying of Banners and Flags

The Messenger of Allah (MPBAUH) tied for the fighting Moslems the flags and banners of war in a place called Al-Qadeed, and he gave it to the tribes as follows:

He gave the tribe of Bani Suleim one flag and one banner.
He gave the tribe of Bani Ghaffar one banner.
He gave the tribe of Bani Aslam two flags.
He gave the tribe of Bani Ka'ab one banner.
He gave the tribe of Bani Mazyanah three flags.
He gave the tribe of Juheinah four flags.
He also gave one flag to a group who became Moslems from the tribe of Bani Bakr.
Finally, he gave the tribe of Ash-Shaja'a two flags.

The Fires of the Moslem Army

When the Messenger of Allah (MPBAUH) passed in his way through Ad-Dahran, he ordered his Companions to lit fires all over the place. They lit more than ten thousand fires so that Quraysh would see them or hear of them so that they would be terrified from their great numbers.

Al-Waqidi reported that the Messenger of Allah (MPBAUH) went out to Makkah but no one was so sure about that. Some said that he was aiming for Quraysh, others said that he was aiming for Hawazan, and some others said that he was aiming for Thaqeef.

In addition to this, the Messenger of Allah (MPBAUH) asked all his men to keep the whole thing in top secret and to keep Quraysh in the dark about their plans. Indeed, Allah the Exalted responded for His Messenger (MPBAUH) and blinded all eyes from the movements of the Moslems. No news at all leaked out to Makkah about the Moslem movements or their march or anything, and Quraysh remained totally in the dark, saddened, and frightened. Indeed, the Moslem army marched quickly and so swiftly in the direction of Makkah, and they arrived to the path of Ad-Dahran, which is just one-day travel from Makkah on the seventh or eighth day. In this connection, when Abou Sufyan bin Harb saw the great numbers of fires he said: "I have never in my life seen more fire than this and more army than that."

The Messenger of Allah (MPBAUH) ordered his men that each tribe should be around the holder of its banner, and that they should show off all what they have of armaments and force. Thus, the soldiers moved on, some on horsebacks and the rest on their feet. All the battalions marched one after the other and all the tribes marched one after the other headed by their leaders, and the battalions headed by their banners. Each tribe was formed into a battalion. (As we have already seen in this book, while the battalions were passing, Abou Sufyan bin Harb was watching them while he was imprisoned by Al-Abbas at the foot of the valley). The first battalion was headed by Khalid bin Al-Waleed (may Allah be pleased with him) leading Bani Suleim. Then the battalion of Az-Zubeir bin Al-Awwam followed. Then followed that the battalion of Bani Al-Ghaffar, whose banner was carried by Abou Zarr Al-Ghaffarii. And so on until the whole army of the Moslems passed by, as we have seen earlier in this book. However, when Sa'ad bin Ubadah passed by in the army in front of Abou Sufyan, he said: "Ye Aba Sufyan, today is the day of the epic. Today Al-Ka'aba will be taken and occupied." When Abou Sufyan heard him he said: "Ye Al-Abbas, I wish it would be the day of destruction." Indeed, Sa'ad's threats were heard by some Companions who went to the Messenger of Allah (MPBAUH) and told him of what Sa'ad had said. They said to him: "ye the Messenger of Allah, we do not feel we can trust what Sa'ad might do when he is in Quraysh; he might try his strength in

it." That was why the Messenger of Allah (MPBAUH) said to Ali bin Abi Talib (may Allah honour his countenance): "follow him and take the banner from him!" But then he (MPBAUH) said: "order him to hand it in to his son Qays bin Sa'ad bin Ubadah." The Messenger of Allah (MPBAUH) said this for he was rather afraid that Sa'ad would feel humiliated to lose the banner. That was why he (MPBAUH) ordered that the banner be given to his son.

Thus, the Messenger of Allah (MPBAUH) ordered that his own banner be posted in Al-Hajoun. Al-Halabi reported in his *Biography of the Prophet* that in that exact place it was later built a mosque which was then called the Mosque of the Banner. The Messenger of Allah (MPBAUH), therefore, entered to Makkah from its upper fold and he ordered Khalid bin Al-Waleed to enter it from the lower fold.

Al-Bukhari reported on the authority of Abdullah bin Omar (may Allah be pleased with them) that the Messenger of Allah (MPBAUH) entered Makkah riding on his camel which was called Al-Qaswa-' and he had behind him on its back Osamah bin Zeid (may Allah be pleased with them)[1] The Messenger of Allah (MPBAUH) was coming into Makkah while he was leaning his noble and honourable head on the back of his camel as a sign of humbleness and submissiveness to Allah the Exalted when he saw such great victory over Quraysh, and for the large numbers of the Moslems. He was doing this while he was saying: "May Allah, the living is the living of the afterlife."

The flag of the Messenger of Allah (MPBAUH) when he entered Makkah was a white flag and his banner was a black one which was called "the Eagle". It was reported that this black banner was originally taken from a dress of A'isha's (may Allah be pleased with her).

The Messenger of Allah (MPBAUH) had ordered the leaders of the army not to fight or kill anyone except those who stopped in their way and fought them. Therefore, Khalid bin Al-Waleed (may Allah be pleased with him) rushed in his army and entered Makkah from its lower side, where many people gathered there from Bani Bakr and Bani Al-Harith bin Abd Manaf and many other people from Hazeel, who were asked by Quraysh for help in this occasion. That was why they fought Khalid and they stopped him from entering Makkah and they raised their arms in his face and threw him in their arrows and they said to him: "you will not enter it by force." Here Khalid got angry and shouted to his companions and they fought them fiercely and they defeated them in the worst possible way. The Moslems killed from the people of Bani Bakr more than 24 men and from the people of Bani Hazeel around four men. The Moslems continued in this fighting until they arrived at Al-Hazwarah, which was a market in Makkah. Indeed, this place which is called Al-Hazwarah was the main market of Makkah. It was reported in the *Hadith*

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[1] This indicates how much indeed the Messenger of Allah (MPBAUH) was humble because Osamah was his servant and the son of his servant. If he had in the least any atom of haughtiness in him he would never have done this, especially in such a grand day of conquering Makkah, where all the people would be looking at him (MPBAUH).

that the Messenger of Allah (MPBAUH) stood in Al-Hazwarah and said: "Ye the open valley of Makkah, how good you are as a country and how dear you are to me! Had it not been for my people who kicked me out of you, I would not have inhabited any place but you."

Thus, those defeated Qurashis ran away, where many of them went into their homes and one group of them went up to the mountains and ran away from the Moslems. Then Hakeem bin Huzam and Abou Sufyan bin Harb shouted at those escaped Qurashis: "ye the people of Quraysh, why do you kill yourselves like this? For any one who enters my house is safe and any one who laid down his arms is safe." As a result, the people began entering their homes and they shut their doors behind them and also lay down their arms in the roads and the Moslems took them. In this occasion two Moslems were killed after they lost their way. One of them is Kurz bin Jabir Al-Fahri and the other one was Khalid Al-Ashqar Al-Khza'ai'i.

It was reported by Mousa bin Uqbah that the Messenger of Allah (MPBAUH) had said to Khalid bin Al-Waleed (may Allah be pleased with him), and after he made sure that he was safe: "You have fought and I have ordered you not to fight." Then Khalid replied: "It was them who began the fighting and I have tried hard not to fight but I could not." The Messenger of Allah (MPBAUH) then said: "The rule and will of Allah is good."

The entering of Makkah by the Messenger of Allah (MPBAUH) and his forces was on the twentieth of Ramadan (January, 630 AD). He (MPBAUH) had with him two of his wives, Um Salmah and Maymounah (may Allah be pleased with them). It was important that they who were with him for Um Salmah was the daughter of Abi Omayyah bin Al-Mogheirah Al-Makhzoumii whose name was Hind. And Maymounah was the daughter of Al-Harith, and she was the aunt of Khalid bin Al-Waleed, that is, his mother's sister.

Those who were Sentenced to be Killed

The Messenger of Allah (MPBAUH) had exempted some people from his own mercy when he said that those who enter their homes and lay their arms and those who enter the Mosque and the house of Abou Sufyan will be safe. These people, whose blood was permitted to be shed, were fifteen men and women, and these are their names:

1. Abdullah bin Abi Sarh bin Al-Harith Al-A'ameri.
2. Abdullah bin Khatal.
3. Ikrimah bin Abi Jahl.
4. Al-Huweireth bin Nuqayd.
5. Miqyas bin Subabah.
6. Habbar bin Al-Aswad bin Al-Muttalib.
7. Ka'ab bin Zuheir bin Abi Sulmah.
8. Al-Harith bin Hisham Al-Makhzoumi. This man was the brother of Abi Jahl from both parents.

9. Zuheir bin Abi Omayyah Al-Makhzoumi, who was the brother of Um Salmah.
10. Safwan bin Omayyah bin Khalaf Al-Jamhi.
11. Wahshi bin Harb, the killer of Hamzah.

These were the men who were sentenced to death, and the women were:

12 - 13. Two women singers who were owned by Abdullah bin Khatal, and they were singing songs of abuse and attack against the Messenger of Allah (MPBAUH) and the Moslems.
14. Sarah, who was a servant for Bani Al-Muttalib bin Abd Manaf.
15. Hind bint Utbah, the wife of Abi Sufyan bin Harb and the mother of Mu'awiyyah.

Indeed, the majority of these people became later Moslems. In the following pages I shall mention why their blood was permitted to be shed by the Messenger of Allah (MPBAUH).

1. Abdullah bin Abi Sarh bin Al-Harith Al-A'ameri. This man became first a Moslem then he turned back as an apostate and went back to Makkah. When he arrived there he began talking very bad things about the Messenger of Allah (MPBAUH). That was why he (MPBAUH) permitted his blood to be shed on the Day of Conquering Makkah. When this man knew that his blood was allowed to be shed by the Moslems, he went to Othman bin Affan (may Allah be pleased with him), who was his half-brother from breast-feeding and he said to him: "ye brother, I beg you to ask for me the forgiveness of the Messenger of Allah (MPBAUH) and to save me before I get my neck cut." Then Othman bin Affan (may Allah be pleased with him) hid him for a while until the situation was better and the atmosphere was calm among the Moslems. He brought him to the Messenger of Allah (MPBAUH) and Othman began saying: "ye the Messenger of Allah I gave him my word of safety," and the doomed man gave the pledge of allegiance to the Messenger of Allah (MPBAUH) but the Prophet rejected his vows and many times refused to forgive him. But later the Prophet (MPBAUH) accepted Abdullah bin Abi Sarh's vows and pledge of allegiance and he gave him his hand and he became a Moslem, and his Islamization became better. In this connection, Professor Darmanjam, in his book *The Life of Mohammad*, mentioned that the name of this man was Abdullah bin Sa'ad. But this is not true; what is true is what I have mentioned here in this book.

2. Abdullah bin Khatal. He was a man who came to Al-Madinah before the conquering of Makkah and became a Moslem. His name was Abd Al-Izzah and the Messenger of Allah (MPBAUH) named him Abdullah. The Messenger of Allah (MPBAUH) then sent him to collect the alms and he sent with him a Moslem man from the Ansar to serve him on the way. Thus, they both stayed in one place and he ordered this Moslem servant that a billy goat be slaughtered for him and some food be prepared for him and went to sleep. But when he woke up he found that his servant did not prepare for him any

food while he was sleeping. So he came at him and killed him and went back as an apostate and to his origin as a non-believer. This man Abdullah was in fact a poet, and so he began attacking the Messenger of Allah in his satirical poetry.

This man Abdullah had also two women singers who sang many mocking and ridiculing songs in the Messenger of Allah (MPBAUH). Thus, when the Day of Conquering Makkah arrived, he rode his horse and wore his armour and carried with him his sword and spear and began swearing that Mohammad would never be allowed to enter it by force. But when he saw the huge number of the Moslems and their horses he got terrified and ran back to Makkah and threw his arms and went into the Ka'abah. Then he was found there by the Messenger of Allah (MPBAUH) while he was circumambulating and he was in such a terrible and terrifying situation. The Messenger of Allah (MPBAUH) then said: "Kill him! For the Ka'abah will not be a safe haven for those wicked disobedient ones and it will not defend any one who was sentenced to death." Thus, Abdullah bin Khatal was killed and no one was so sure about who killed him. In relation to the two women singers whose names were Fartanah and Qareebah, one of them (Qareebah) was killed, whereas Fartanah was forgiven by the Messenger of Allah (MPBAUH) and she became a Moslem. Indeed, she lived until the Caliphate of Othman.

3. Ikrimah bin Abi Jahl: The Messenger of Allah (MPBAUH) had ordered that this man be killed for he was one of the staunchest enemies of the Messenger of Allah (MPBAUH) and the most evil-doer against the Moslems. When Ikrimah knew that his blood was permitted to be shed by the Prophet (MPBAUH) he escaped to throw himself in a well or to die wandering in the wilderness. He did what we say in modern time: he escaped to commit suicide either by drowning or by hunger. His wife was Um Hakeem (may Allah be pleased with her), who was his cousin from his uncle Al-Harith bin Hisham (may Allah be pleased with him). She became a Moslem before her father Al-Harith bin Hisham. She ran to the Messenger of Allah (MPBAUH) and asked for his forgiveness for her father and the Prophet gave him safety and said: "he is safe." That was why she searched for him until she found him. He then came back with her and declared his Islamization in front of the Messenger of Allah (MPBAUH). After that, it was reported that he became one of the best Companions. Indeed, Khalid bin Al-Waleed was the son of his brother.

4. Al-Huweireth bin Nuqayd: The blood of this man was permitted to be shed by the Messenger of Allah (MPBAUH) because he used to say bad words and exaggerate in doing so against the Messenger of Allah (MPBAUH). He used to satirize him (MPBAUH) while he was in Makkah, and he went on for a long time in this hurting and defaming of the Messenger of Allah. He participated with Habbar bin Al-Aswad in hurting or prodding the camel of Zeinab, the daughter of the Messenger of Allah (MPBAUH), when she Emigrated from Makkah to Al-Madinah. He was killed by Ali bin Abi Talib (may Allah honour his countenance).

5. Miqyas bin Subabah: This man became a Moslem and came as an

Emigrant to Al-Madinah. He came to one man from the Ansar and killed him. This man from the Ansar had already killed Miqyas's brother Hisham bin Subabah by mistake in the Expedition of Thee Qard, when he thought him from the enemy. Then Miqyas came and took the blood-money of his brother and he killed the Ansari man and turned back to Quraysh as an apostate. That was why the Messenger of Allah (MPBAUH) allowed his blood to be shed. Indeed, he was killed by Numaylah bin Abdullah Al-Laythii, who was a man from his own people.

6. Habbar bin Al-Aswad bin Al-Muttalib: This man Habbar was also a staunch enemy to the Messenger of Allah (MPBAUH) and he was well-known in his evil actions against the Moslems. Indeed, he was the one who obstructed the way of Zeinab (may Allah be pleased with her), the daughter of the Messenger of Allah (MPBAUH), when she was Emigrating on her camel to Al-Madinah. He prodded her camel and then she fell on a rock and aborted his unborn baby. She fell ill for a while until she died. The evil man who participated with Habbar in this evil act of prodding the camel was Al-Huweireth bin Nuqayd, whom we have already mentioned in this chapter. The blood of Habbar bin Al-Aswad was permitted to be shed on the Day of Conquering Makkah. He escaped and hid himself for a while, but then came to the Prophet (MPBAUH) and admitted his sin and crime and declared his Islamization. Indeed, the Messenger of Allah (MPBAUH) forgave him and forbade the Moslems from any longer cursing and defaming him although he was the reason behind his daughter's death.

7. Ka'ab bin Zuheir bin Abi Sulmah: This man was a poet and he was satirizing and ridiculing the Prophet (MPBAUH) in his poetry. This man used to blame and ridicule his own brother Bujayrah for becoming a Moslem. That was why the Messenger of Allah (MPBAUH) permitted that this man's blood be shed. When the news got to him that the Messenger of Allah (MPBAUH) had ordered his killing, he was terrified and came out of Makkah till he arrived in Al-Madinah, and that was after the return of the Prophet (MPBAUH) from Conquering Makkah. Thus, Ka'ab declared his Islamization right in front of the Messenger of Allah (MPBAUH) and he began enchanting his famous poem which begins: "Su'a-d had appeared and today my heart has gone mad."

Also, he said in this poem:

That the Messenger is a light through which we are enlightened,
And a sharp sword from the swords of Allah that are pulled out.

When Ka'ab reached to this line, the Messenger of Allah (MPBAUH) threw over him his own gown which he was wearing. Indeed, Mu'awiyyah bin Abi Sufyan bin Harb (may Allah be pleased with him) offered Ka'ab bin Zuheir during his Caliphate ten thousand Dirhams for this gown. But Ka'ab said to him: "It is not me who would ever accept anything in place of the gown of the Messenger of Allah (MPBAUH), who personally bestowed it on me." But when Ka'ab died, Mu'awiyyah sent again to buy the gown from his inheritors

who sold it for him for the value of twenty thousand Dirhams. Thus, he took the gown from them, and it became the gown worn by the Sultans and the Caliphs after Mu'awiyyah. The Caliphs used to wear it only in occasions and in religious feasts. It was reported that it was lost during the battle of the Tatars.

Indeed, Ka'ab bin Zuheir bin Abi Sulmah was a great Arab poet among the greatest poets, just like his father Zuheir bin Abi Sulmah, and like his brother Bujayr, and also like his own son Uqbah bin Ka'ab and also the son of his son Al-Awwam bin Uqbah bin Ka'ab. They were all great Arab poets.

8. Al-Harith bin Hisham Al-Makhzoumi: This man was so harsh on the Messenger of Allah (MPBAUH) and the Moslems. His son was Abd Ar-Rahman bin Al-Harith bin Hisham.

9. Zuheir bin Abi Omayyah Al-Makhzoumi: This man was just like Al-Harith bin Hisham and he was quite well-known for his animosity to the Messenger of Allah (MPBAUH) and for his hatred of the Moslems. That was why the Messenger of Allah (MPBAUH) allowed that their blood be shed on the Day of Conquering Makkah. Therefore, they escaped and hid themselves in the house of Um Hani bint Abi Talib, who helped them and asked for their forgiveness from the Messenger of Allah (MPBAUH). Indeed, the Messenger of Allah responded to Um Hani's requests and granted them safety. Then she brought them to him and they declared their Islamization, and then later they became good Moslems.

10. Safwan bin Omayyah bin Khalaf Al-Jamhi: He was one of the worst enemies to the Messenger of Allah (MPBAUH) and the worst one to have caused injury to him and to the Moslems. Therefore, the Messenger of Allah ordered his death and allowed that his blood be shed. When he heard this he escaped and disappeared. Indeed, he wanted to throw himself into the sea and commit suicide. Then his cousin Omeir bin Wahab Al-Jamhi (may Allah be pleased with him) came to the Messenger of Allah (MPBAUH) and said to him: "Ye the Prophet of Allah, Safwan bin Omayyah was the master and leader of his own people, and he escaped to throw himself into the sea and commit suicide. So please grant him safety, for you have granted safety to Al-Ahmar and Al-Aswad." Then, the Messenger of Allah (MPBAUH) replied to him: "Go and find your cousin! He is safe." Then Omeir said: "please give me a sign through which he would know that he is safe. I have already told him to come back and he is safe, but he did not believe me and said: 'I won't come back with you unless you bring me some sign from him through which I know him.'" The Messenger of Allah (MPBAUH) then gave Omeir his own turban which he was wearing when he entered Makkah. Then Omeir followed his cousin Safwan and he had with him the turban and he caught him on the edge of the sea trying to throw himself into it. Then Safwan told Omeir: "go away and leave me alone and do not talk to me!"

Consequently, Omeir said to him: "by my father and mother and I sacrifice them for you! I tell you that I have come to you from the best and

kindest of men, from the most sincere, honest, compassionate and merciful of men. He is your cousin; for his grandeur is your grandeur, his honour is your honour, and his kingdom is your kingdom." To this Safwan replied: "I am frightened for myself from him." Omeir then said: "he is a lot more generous and compassionate than this. Omeir said this and showed him the turban of the Messenger of Allah (MPBAUH) which he brought as a sign of safety for Safwan. Only then Safwan accepted to come with Omeir until they arrived in front of the Messenger of Allah (MPBAUH). Safwan then said: "this man claimed that you have granted me safety." The Messenger of Allah (MPBAUH) replied: "It is true." Safwan then said: "give me two months to think about it." The Messenger of Allah (MPBAUH) responded to him: "You have four months to think about it."

Moreover, when the Messenger of Allah (MPBAUH) wanted to go out to fight Hawazan, he borrowed from Safwan forty thousand (40,000) Dirhams, and he also borrowed from him some armours he had. Indeed, Safwan responded: "are you forcing me to it ye Mohammad?" The Prophet (MPBAUH) replied to him: "No, you shall take them back bare as they are or guaranteed." Thus, the Messenger of Allah (MPBAUH) went out in this Expedition of Hawazan and Safwan went out with him, just like any other Moslem although he was still an Unbeliever. When the Battle of Hawazan was won by the Messenger of Allah (MPBAUH) and a lot of booty won in it, he (MPBAUH) divided the booty of Hawazan among his Companions in Hunayn and he gave Safwan one hundred camels, then another one hundred, and another one hundred camels. Then, he (MPBAUH) saw him looking at a valley full of goods things and sheep. He (MPBAUH) said to him: "Do you like this place?" Safwan replied: "yes." Then the Messenger of Allah (MPBAUH) said: "It is yours with all what it has." Thus, Safwan took for himself all what is in the valley and he said: "Even kings do not enjoy such possessions and properties. Nobody never was so generous like this except a Prophet. I testify that there is no God but Allah, and I testify that Mohammad is the Messenger of Allah." Then Safwan became a Moslem and his Islamization improved in time. Indeed, he did not wait till the end of the period he specified to become a Moslem.

11. Wahshi bin Harb: The Messenger of Allah (MPBAUH) sentenced him to death because he was the one who killed Hamzah bin Abd Al-Muttalib (may Allah be pleased with him). When the conquering of Makkah occurred he escaped to At-Taif. When the people of At-Taif came over to the Messenger of Allah (MPBAUH) and declared their Islamization, Wahshi felt alone in his religion. Thus, he came out of At-Taif and presented himself to the Messenger of Allah (MPBAUH) and uttered the testimony of the Truth (that there is no god but Allah and that Mohammad is the Messenger of Allah). In fact, this man Wahshi came out with the Moslem army to fight those apostates during the Caliphate of Abou Bakr. In this war against the apostates, Wahshi killed Museilamah Al-Kazzab in the same and exact spear by which he killed Hamzah (may Allah be pleased with him). Wahshi was saying: "I hope that this blow will make it for other blow; that is, this blow will atone or expiate the other blow."

12 - 13. In relation to the two women singers who were owned by Abdullah bin Khatal, we have already mentioned what happened to them.

14. Sarah, the servant of Bani Al-Muttalib bin Abd Manaf: The Messenger of Allah (MPBAUH) had sentenced her to death for she was a singer in Makkah and she was singing songs of satire against the Prophet (MPBAUH). It was reported that she was the one who carried the letter of Hatib bin Abi Balta'ah. She had come to Al-Madinah complaining about her needy situation and she was literally begging for mercy from people. Then the Messenger of Allah (MPBAUH) told her: "why did not you become rich through your singing?" She replied: "because of the large number of people who were killed in Badr the people of Quraysh were not so much in the mood for singing, if not they left it altogether. So the Messenger of Allah (MPBAUH) felt sorry for her and gave her food and a camel and she came back to Makkah. She came to Ibin Khatal, who used to give her his lyrics and his satirical poetry in the Messenger of Allah and she used to sing them. On the Day of conquering Makkah, she learnt that she was sentenced to death and therefore she hid herself for a while. But later she was pardoned and given safety by the Messenger of Allah (MPBAUH). Indeed, she came to him and declared her Islamization. It was said that she became a good Moslem.

15. Hind bint Utbah, the wife of Abi Sufyan bin Harb and the mother of Mu'awiyyah: The Messenger of Allah (MPBAUH) sentenced her to death because she maimed in his uncle Hamzah bin Abd Al-Muttalib (may Allah be pleased with him) on the Day of Uhud. When the conquering of Makkah occurred she also learnt that she was sentenced to death and therefore she hid herself in the house of her husband Abou Sufyan bin Harb. But later she was pardoned and became a Moslem. It was said that the period between her Islamization and the Islamization of her husband was only one night. Indeed, Hind was so proud of a woman and had a sound mind. She participated in the fighting against the Romans in the Battle of Yarmouk. She was with her husband Abou Sufyan and she was, like of the rest of the Moslem women, encouraging the Moslem men and rousing their morale against the Romans.

From all this we can see that the number of those got killed from those who were sentenced to death by the Messenger of Allah three men and one woman, but the rest of them became Moslems. Professor Muir reported that those who were really killed from these people were four only. Those who disappeared and then later became Moslems were Utbah and Mu'tab, the two sons of Abi Lahab. Also Suheil bin Amr, whose son was a Moslem too, disappeared for a while and then later became a Moslem in Al-Jimranah, which is a place in between At-Taif and Makkah and it was closer to Makkah.

Moreover, it was reported in the book of *The History of the Islamic Nations*, written by the late scholar Ash-Sheikh Mohammad Al-Khudari Bayk and on page 187: it reads as follows:

> "When the Messenger of Allah (MPBAUH) entered Makkah he ordered the killing of those people who themselves committed in the past foul crimes against him or his relatives and Companions. Most of them were indeed killed."

In fact, this is not true. Those who were killed were the minority of them not the majority. It was built for the Messenger of Allah (MPBAUH) in Al-Hajoun a dome made of earth. This made Az-Zubeir bin Al-Awwam run into this place and posted his banner near this dome. Then the Messenger of Allah (MPBAUH) came to this dome and went into it. It was said that they said to him: "aren't you going down to your house?" He replied: "And did you think that Aqeel left us any house?"

Circumambulation in Al-Ka'abah

When the Messenger of Allah (MPBAUH) went through Makkah and arrived at Al-Ka'abah and he had with him the Moslems, he began circumambulating in the Ka'abah. He (MPBAUH) started in the corner of Mahjanah and he said once that Allah is the greatest, and the Moslems repeated after him once and twice until the whole place was echoing and shaking in grandeur, even the whole of Makkah was shaking and echoing that Allah is the greatest. Indeed, the scene was so emotional so that the Messenger of Allah (MPBAUH) began giving them signs to calm down and to be quiet. This was happening while the Unbelievers were watching from above the mountains around Makkah. Thus, the Messenger of Allah (MPBAUH) circumambulated seven rounds around the Sacred House while Mohammad bin Muslimah was holding the nose rope of the camel. In each round he used to touch the Black Rock in Mahjanah. This event of circumambulating occurred on the day of Monday, the twentieth of Ramadan, as we have already mentioned in this chapter. This whole act was in fact allowed and not forbidden.

When the Messenger of Allah (MPBAUH) finished his circumambulation, he dismounted from his camel and went to the House and prayed two prayer units or two prostrations. Then he went to Zamzam and said: "If Banu Abd Al-Muttalib did not feel that they have been defeated I would take up one pail of water." Then Al-Abbas took up one of water from it and gave to him. He drank from it and then washed and purified himself from it, and the Moslems were also taking the used water after him and purified themselves by washing their faces. They did this while the Unbelievers were watching with wonder and saying: "we have never seen anything like this before; we have never seen a king or heard of one who is better this man."

The Entrance to the Ka'abah

The Messenger of Allah (MPBAUH) sat on the side of the Mosque while Abou Bakr (may Allah be pleased with him) was holding his sword and standing just above him and guarding him. He called Othman bin Talahah, the servant of the Ka'abah, and took from him the key of Al-Ka'abah. He went into it and prayed two prayer units between the two Yemeni columns, then he stood at the door of the Ka'abah and said:

> "There is no God but Allah, the only One and with no partner. His promise was true and fulfilled, and He only helped his servant to win and He only defeated the confederates. Can't you see that all the things you have and the money you possess, they are all under this very feet of mine except those who serve this house and those who give water to the pilgrims? You should all know that the killing by mistake is just like the killing in intention. They include the whip and the stick. The blood money in it is so great for it meant that forty pregnant camels should be given instead. Ye the people of Quraysh, Allah had taken out your old Pre-Islamic feelings of grandeur and pride and the way you used to feel so great towards your parents. People have all descended from Adam and Adam is created from earth."

Here the Messenger of Allah (MPBAUH) recited for them one verse from the Chapter of *Al-Hujurat* or *the Inner Apartments*: "O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most Righteous of you. And Allah has the full knowledge and is well acquainted with all things." (*Al-Hujurat, 13*). Then the Messenger of Allah went on:

> "Ye the people of Quraysh and the inhabitants of Makkah, what do you think I shall do with you?" They replied to him: "all what is good. You are a generous brother, and the son of a generous brother." Then he (MPBAUH) continued to say: "Go! You are free."

Thus, the Messenger of Allah (MPBAUH) granted them all peace and safety. He did this when we know that Allah the Exalted enabled him to do whatever he liked in them and against their wish, and in doing so they became like his shade. That was why the people of Makkah were called after that day "the free people". In relation of the key of the Ka'abah, the Messenger of Allah (MPBAUH) gave it back to Othman bin Talahah when he said: "Ye Bani Abi Talahah, take the key for ever and never allow any man to take it from you without punishment." He also granted the rights of watering to Al-Abbas bin Abd Al-Muttalib.

The Pledge of Allegiance

The people gathered in Makkah to pronounce their pledge of allegiance to the Messenger of Allah (MPBAUH). He sat for them in As-Safa and Omar bin Al-Khattab sat below him, that is below his seat through which he was talking to the people. Thus, Omar bin Al-Khattab pledged allegiance to the Messenger of Allah (MPBAUH), to hear and obey Allah and whatever he (MPBAUH) said to him as much he can. The same thing happened when the rest of the people did swear their pledge of allegiance to the Messenger of Allah (MPBAUH) and in relation to their Islam.

When the Messenger of Allah (MPBAUH) finished receiving the men's vow of allegiance he began receiving the women's. Indeed, many women from all over Quraysh gathered to give him their pledge of allegiance, including Hind bint Utbah the wife of Abou Sufyan, who was masking and camouflaging herself for her fear from him for what she had done with Hamzah. She was frightened that the Messenger of Allah (MPBAUH) would treat her for her bad deed in relation to what she had done with Hamzah. When the Moslem women came near to him (MPBAUH) to utter their pledge of allegiance for him, he (MPBAUH) said to them: "you may vow your pledge of allegiance on condition that you would never again disbelieve in Allah alone and not associate anyone else with Him." Then Hind said: "by Allah you are demanding from us something you did not demand from the men, and we shall give it to you." Then the Messenger of Allah (MPBAUH) said to them: "And do not steal!" Then Hind replied: "By Allah I used to take from the money of Abou Sufyan some amount from time to time, and I did not know if that was stealing or my own (halal) right to do it as his wife." Then Abou Sufyan, who was listening among the men to the whole conversation, said to her: "whatever you have taken in the past is your halal and right." At this juncture the Messenger of Allah (MPBAUH) said: "then you are Hind bint Utbah." She replied: "yes I am Hind bint Utbah, please forgive me for my past actions, may Allah forgive you and bless you." Then the Messenger of Allah (MPBAUH) said to her: "And do not adulterate." She replied to him: "ye the Messenger of Allah, does the pure woman adulterate?" The Messenger of Allah (MPBAUH) then said to her: "And do not kill your children." She replied to him: "we have brought them up while they were young and when they became older you have killed them in Badr, and you and they know better than me." When she said this Omar bin Al-Khattab laughed and felt surprised about it. The Messenger of Allah (MPBAUH) went on to say: "And do not commit any slandering or tell lies which you make up through your own hands and feet." She said: "by Allah, slandering or telling lies is a detestable and hated thing, and those who disobey have their own samples." Then the Messenger of Allah (MPBAUH) said to her: "And do not disobey me in doing anything good." She said: "if we wanted to disobey you in anything we would not have sat in such a meeting." As a result, the Messenger of Allah

(MPBAUH) said to Omar bin Al-Khattab: "receive their pledge of allegiance and ask the forgiveness of the Messenger of Allah to them." He said this because the Messenger of Allah (MPBAUH) would not shake the hand of a woman who is not his wife and would not allow a woman to touch him unless she is his wife or one of those who are prohibited for him.

Indeed, there were different stories about how the Messenger of Allah (MPBAUH) entered Makkah. Ash-Shafi'i and Ahmad (may Allah be pleased with them) believed that the Messenger of Allah (MPBAUH) entered Makkah and owned it so peacefully whereas Abou Haneefah and many other Leaders believed that he conquered it by force and against the wish of its people.

The Destruction of the Idols

The Messenger of Allah (MPBAUH) entered Makkah on its conquering Day and there were on the Ka'abah 360 idols. Each idol represents, or being put by, one section of tribe of the Arabs. These idols were fixed through lead by their feet. The Messenger of Allah (MPBAUH) then came over to the Ka'abah and he held with him one iron rod and he began hitting these idols and they began falling on their faces. While he was doing this, he was saying: "The Right and Truth have come, and the Falsehood has been defeated, for the Falsehood was going to be defeated." Indeed, the Messenger of Allah (MPBAUH) ordered the destruction of Hibal, and all the idols were taken and thrown out of the Mosque of the Ka'abah and all of them were burnt down. Also, all the photos and every picture inside the Ka'abah were taken off and deleted. They have also taken out the picture or the painting of Ibrahim and Ismael (may peace be upon them) while holding the arrows in their hands through which they used to divide and decide their actions.

Thus, the Messenger of Allah (MPBAUH) sent a man to go around the entire city of Makkah and to ask and urge all the people to break the idols they have in their homes. The caller was saying: "Any one who believes in Allah and the Last Day of Judgment should not let any idol in his home without breaking it. That was how the inhabitants of Quraysh broke all the idols they had in their homes. Then the Messenger of Allah (MPBAUH) sent more troops and companies to break the other idols which were located outside the city of Makkah and just around it. They used to put these idols outside the city and made homes for these idols so that they could go and worship them and reify them and even circumambulate around them in the same way of going around the Ka'abah. Indeed, each sector of the city had an idol in it. They included Al-Izzah, Manat, Suwa'a, Biwanah, and Thu Al-Kaffayn.

Bilal's Calling for Prayers from the Top of Al-Ka'abah

The Messenger of Allah (MPBAUH) ordered Bilal (may Allah be pleased with him) to go and call for the noon time prayer on the Day of conquering Makkah and from the top of the Ka'abah. Indeed, some Makkans who heard his calling for prayers did not like it, and therefore some of them said: "did not Mohammad find a better man than this black raven to call for prayers?" And Al-Hakam bin Al-A'aS said: "By Allah this is a great event. The slave of Bani Jamh is shouting from the top of the building of Bani Abi Talahah!" Abou Sufyan did not say anything for the fear that the Messenger of Allah (MPBAUH) would know of what he says; even he was frightened from the gravel. Indeed, there were some people from Quraysh who began ridiculing and mimicking the voice of Bilal as a way of being jealous of him. One of those people who did this was Abou Mahzourah, who had the best voice in Makkah. When the Messenger of Allah (MPBAUH) heard his voice he ordered him to call for prayers for the people of Makkah. That man was sixteen year old, and his children inherited from him the call for prayers in Makkah after him.

The Islamization of Abi Qihafah (Othman bin A'amer At-Taymii)

Abou Bakr (may Allah be pleased with him) went to his father Othman, who was called Abi Qihafah and he was a blind man. He brought him to the Messenger of Allah (MPBAUH), and when he saw him he said: "Why did not you leave the old man in his house until I come to him?" Then Abou Bakr said: "It is more right that he should walk to you rather than you walking to him." Thus, Abou Bakr made his father sit in between the hands of the Messenger of Allah, and then the Messenger of Allah wiped the old man's chest and said to him: "become a Moslem and then you will be saved." The old man then declared his Islamization and the Messenger of Allah (MPBAUH) congratulated Abou Bakr for the Islamization of his father.

Al-Mas'oodi reported that Abi Qihafah died during the Caliphate of Omar bin Al-Khattab when he was ninety nine years old. That was in the year thirteen of the Hijrah, the year when Omar bin Al-Khattab took over the Caliphate. Abi Qihafah was the first man in Islam to have inherited a Caliph.

According to Al-Bukhari, the Messenger of Allah (MPBAUH) stayed in Makkah for eighteen days after it was conquered. During that stay in Makkah he (MPBAUH) used to cut the prayers short for he was preparing himself and his men to march to Hawazan to fight them for he had heard that Hawazan was preparing to fight him.

The Squadron of Khalid bin Al-Waleed

to Al-Uzzah

After the Messenger of Allah (MPBAUH) had destroyed all the idols which were on the Ka'aba and obliterated all the pictures which were inside it and also ordered the destruction of all the idols which were in their houses, he directed his attention to destroy the other idols which were located around Makkah. He (MPBAUH) wanted to clean all the country from paganism and to make people worship Allah alone, the Subduer, and to lay firm the pillars and the foundations of the True religion. Thus, after he conquered Makkah, the Messenger of Allah (MPBAUH) sent on the twenty fifth of Ramadan, in the year eight of the Hijrah, Khalid bin Al-Waleed to Al-Uzzah in order to destroy it. Khalid went out in a company of thirty knights of his companions until he arrived at the place where Al-Uzzah was. He totally destroyed the place and the idol of Al-Uzzah and went back to the Messenger of Allah and informed him about what he had done.

The Messenger of Allah (MPBAUH) asked Khalid bin Al-Waleed: "did you see anything?" Khalid replied: "no." Then the Messenger of Allah said to him: "then you did not destroy it. Go back to it and destroy it." Khalid then came back and he was rather angry. He drew his sword and in that place a naked black woman came out to him bare headed. Then the servant or the gatekeeper of the place began shouting at her to come back but Khalid was quicker and he hit her and cut her into two halves. After that he came to the Messenger of Allah and told him the news. The Messenger of Allah then told him: "yes, that was Al-Uzzah. She was so hopeless that people in your country will never worship her." Indeed, she was in a place called "Nakhlah" and was located within one night distant from Makkah. This goddess was worshipped by the people of Quraysh and the whole of Bani Kinanah. She was the greatest of their idols. Those who served her or who acted as her custodians were Banu Sheeban from the tribe of Bani Suleim.

Ibin Habeeb reported: "Al-Uzzah was a tree and it was located in Nakhlah. There was near that tree an idol which was worshipped by the tribe of Ghatafan. When the Messenger of Allah (MPBAUH) sent Khalid bin Al-Waleed to destroy it, he cut the tree and destroyed the house near it and broke the idol too. The house was in fact built around Al-Uzzah. The worshippers were in fact offering her a lot of presents in the same way they used to do to the Ka'aba. They also used to circumambulate around her and to offer their sacrifices for her.

The Squadron of Amr bin Al-A'aS

to Suwa'a

After the conquering of Makkah and in the month of Ramadan in the year eight of the Hijrah, the Messenger of Allah (MPBAUH) sent Amr bin Al-A'aS to Suwa'a, which was the name of an idol which was worshipped by the people of Hazeel. This idol was located within three miles off Makkah. It was located in a land which was originally called Ruhat and it was in the centre of Nakhlah. This idol was served and looked after by Bani Lihyan.

Amr bin Al-A'aS said: "I have arrived at the place and it had a servant who said to me: 'what do you want?'" I said to him: "the Messenger of Allah ordered me to destroy this idol of yours." Then the servant said: "you cannot do that." "But why?" I asked him. The servant said: "the idol will defend itself." I then said to him: "You are still in the dark and in the falsehood. Woe unto you, do you think that this idol hears or sees anything?" Amr bin Al-A'aS then said: "I came closer to this idol and I broke it, and I ordered my companions to destroy the whole place, which they did. They destroyed the house of its cabinet and they did not find anything in it. Then I said to the servant: "what do you think now and what did you see?" The servant said: "now I believe in Allah."

Indeed, we did not find in history books the exact number of men who were with Amr bin Al-A'aS (may Allah be pleased with) when he went in this Expedition to destroy the idol of Suwa'a.

The Squadron of Sa'ad bin Zeid Al-Ash-hali

to Manat

Manat is the name of an idol which was worshipped by the tribes of Al-Aws, Al-Khazraj, and Ghassan. It was located in a place called Al-Mushallal (it was a mountain on the sea-coast which leads to Gadeed). Indeed, Manat was one of the oldest of idols. That was why the Arabs used to call their children with its name, Abd Manat, and they used to go in pilgrimage to it. The worst and most dedicated of worshippers of this idol were Al-Aws and Al-Khazraj.

The Messenger of Allah (MPBAUH) sent Sa'ad bin Zeid Al-Ansari Al-Ash-hali to Manat to destroy it. That was on the twenty fourth of Ramadan in the year eight of the Hijrah. Indeed, Sa'ad went out in this expedition with twenty knights until they reached the place, which was kept by a servant or a gatekeeper. The gatekeeper said: "what do you want?" Then Sa'ad said: "we want to destroy Manat." The servant said: "you and that one come forward!" Then Sa'ad came walking to Manat, and an angry naked black woman came out of it. She was bare-headed, shouting and wailing and hitting her chest in anger. Then the servant said to her: "Manat, show them some of your rage." Upon hearing this, Sa'ad hit her and killed her immediately. He then came to the idol with his companions and they all destroyed it. In fact, they did not find anything in its cabinet.

Indeed, it was reported in history books that the one who went to destroy Manat was Sa'ad bin Zeid Al-Ash-hali, especially as it was reported in books of Ibin Sa'ad. But in the biography of Ibin Hisham it was reported that the one who destroyed Manat was Ali bin Abi Talib (may Allah honour his countenance).

Indeed, it was Sa'ad bin Zeid Al-Ash-hali who was sent to Najd by the Messenger of Allah (MPBAUH) with some prisoners from the people of Bani Quraythah in order to exchange them for some horses and arms. It was said by some others that the one who went to Najd was Sa'ad bin Zeid bin Malik Al-Ash-hali.

The Squadron of Khalid bin Al-Waleed

to Jazeemah

In the month of Shawwal in the year eight of the Hijrah, the Messenger of Allah (MPBAUH) sent Khalid bin Al-Waleed to Bani Jazeemah from the tribe of Kinanah. They were living in the lower parts of Makkah, of about one day of travel from the direction of Yalamlam. Indeed, on this day the Messenger of Allah (MPBAUH) sent Khalid as a preacher of Islam rather than as a fighter. Thus, Khalid went out in around 350 men of his companions from the Ansar and the Emigrants and the people of Bani Suleim until he arrived at the people of Bani Jazeemah. He said to them: "who are you?" They said to him: "we are Moslems who performed our prayers and believed in Mohammad and we built the Mosques in our quarters and we called for prayers from them." He then asked them: "why are you carrying your arms?" They said: "there is some kind of dispute and animosity between us and some Arab tribes, and we thought that you are those tribes. That was why we carried our arms." Then Khalid said to them: "put down your arms!" They obeyed him and put down their arms. Khalid then said to his companions to take them as prisoners. His companions then took them as prisoners and they handcuffed some of them and distributed them among his companions. When Khalid arrived at a place called As-Sahr he said loudly to his companions: "Any one of you who has a prisoner with him, get ready and kill him in his sword." Thus, Banu Suleim killed those prisoners who were in their hands, whereas the Ansar and the Emigrants sent away their prisoners. The Messenger of Allah (MPBAUH) heard of what Khalid had done and he was angry with him when he raised his hands and said: "May Allah I ask your forgiveness for I am innocent of what Khalid had done." As a result he (MPBAUH) sent Ali bin Abi Talib (may Allah honour his countenance) and he gave him money in order to pay it as a blood money for those who got killed. Ali did what he was asked to do and then came back to the Messenger of Allah and told him what happened. Indeed, the sending of Ali bin Abi Talib by the Messenger of Allah (MPBAUH) was a sign of the latter's faithfulness and honesty towards those Moslems and as a sign of his anger for those who got killed of them.

In the Pre-Islamic period the people of Banu Jazeemah killed A'wf bin Abd A'wf Aba Abd Ar-Rahman bin A'wf and Al-Fakih bin Al-Mougherah (the uncle of Khalid bin Al-Waleed). These two men came from the Yemen as merchants and they stayed with the people of Banu Jazeemah. When they felt safe, they killed them and took their money. This somehow explains how Khalid bin Al-Waleed killed a lot of them when he was sent to them although he was not ordered to do so by the Messenger of Allah (MPBAUH), who really declared his innocence from such act, especially they have announced their Islamization. Indeed, Khalid bin Al-Waleed and Abd Ar-Rahman bin A'wf

discussed this matter between each other, and particularly Abd Ar-Rahman who said to him: "you have acted in compliance with the orders of the Pre-Islamic time while you are in Islam." Khalid replied to him: "I have only done this for you for I have taken revenge for your father." Then Abd Ar-Rahman bin A'wf said: "you are a liar. It is true that you have killed the killer of my father but you have done it for the sake of you uncle Al-Fakih bin Al-Mougherah and you have taken revenge for him." Indeed, they continued in such discussion until they were angry with each other, and until the Messenger of Allah (MPBAUH) heard of it. He (MPBAUH) then said to Khalid: "Slowly ye Khalid! Leave alone my Companions! By Allah if you had any one who is full of gold and you have spent it in the Path of Allah, I would not allow you to know of the comings and goings of my companions."

The Expedition of Hunein

Hunein is a valley on the way to At-Taif and on the side of Thee Al-Majaz. The distance between Makkah and this valley is about three nights of travel. This expedition is also called the Expedition of Awtas, which is named so after the place in which this expedition occurred. This valley is located in the area of Hawazan, and that is why this Expedition is also called the Expedition of Hawazan. Hawazan, moreover, is the name of a big Arab tribe which has so many families. This Expedition occurred on the tenth of Shawwal in the year eight of the Hijrah (February, 630 AD).

The reason for this Expedition was that when the Messenger of Allah (MPBAUH) conquered Makkah, the leaders and noblemen of Hawazan and Thaqeef felt rather frightened of him and that he would march and attack them soon. Therefore, they decided to attack and fight him first before he attacks them. Indeed, it was said that they were preparing themselves to fight him (MPBAUH) well before the conquering of Makkah and since they heard of his (MPBAUH) coming out of Al-Madinah. They actually thought that he was coming to them and that was why they chose as their leader Malik bin Awf, who was one of Bani Nasr, and who was then only thirty years old. Indeed, many groups of people came to him and united themselves around him, including Bani Sa'ad bin Bakr, in whom the Messenger of Allah (MPBAUH) was once a baby and who was fed by them. These tribes had in them Durayd bin As-Summah, who was the head and leader of Bani Jashm. This man Durayd was a courageous man with a wide experience although he was very old in age. He was about one hundred and twenty years of age, and it was said that he was more than that. He was a blind man of no real use except for his wisdom, opinion and knowledge of war. The leader of Thaqeef was Kinanah bin Abd Yaleel, who later became a Moslem.

The Strength of the Enemy and his Preparation

As we have just mentioned, the leader of this army was Malik bin Awf. He ordered this army to bring with them to war all their possessions: their domestic animals, money, women and children. He made them do so in order to resist and stay in the battle. The army, however, put one condition that the leader should consult and ask the opinion of Durayd bin As-Summah for he was a renowned courageous man and who had a very rich experience in war. When they arrived in a place called Awtas, Durayd said to them: "how come I hear the voices of camels, the braying of donkeys, the crying of children, the voices of sheep and the mooing of cows!" It was then said to him that Malik bin Awf asked the men to bring with them to battle these animals. As a result, Durayd bin As-Summah asked Malik to come to him, and which he did. He asked him: "why did you do this?" Malik replied: "I wanted to put behind every one of these men his family and possessions in order to fight and defend them." But Durayd bin As-Summah did have the same opinion, and he advised him to send back home all the children and women and money. But Malik did not listen to this advice, and he really accused Durayd of short-sightedness and poor opinion for he was an old man. Thus, Malik ordered that the knights and their horses should be lined up on one line, and that the women be put on the back of camels just behind the line of fighting men, and then after this second line the camels, cows, and sheep should be put back as the last line. Malik ordered them to do so in order that they would not escape from the battle and that they would fight on and defend their wealth, women and children. Then Malik said to his followers: "if you saw me fighting them hard then do the same like me and fight them as one man would fight them."

Indeed, the whole number of those who gathered in this occasion from the people of Thaqeef and Bani Sa'ad was about 4000 men, and then these were joined by more men from many other Arab tribes so that the total number was about 30,000 fighters. It also said that this number was 20,000 men. Hawazan was mostly men of arrow throwers.

The Strength of the Moslem Army

and their Preparation

The Messenger of Allah (MPBAUH) had with him more than 12000 men (including those 10,000 men who came with him from Al-Madinah for the conquering of Makkah, in addition to 2000 from those who became Moslems as a result of conquering Makkah). Thus, Abou Bakr said: "we won't be defeated today." It was said that this phrase was said by another man rather than Abou Bakr.

Indeed, when the Messenger of Allah (MPBAUH) wanted to come out in this Expedition the people mentioned to him that Safwan bin Omayyah had a lot of shields and arms. Therefore, the Messenger of Allah (MPBAUH) sent for Safwan, who offered him (MPBAUH) one hundred shields which were enough for the arms. In another story it was said that they were 400 shields, and that the Messenger of Allah (MPBAUH) had asked him to bring them to the battlefield and that was enough a service. The Messenger of Allah (MPBAUH) had also borrowed from Nawfal bin Al-Harith bin Abd Al-Muttalib, who was his (MPBAUH) cousin, 3000 spears. When he took these spears the Messenger of Allah said: "As if I am looking at your spears hitting the backs of the Unbelievers."

The Messenger of Allah (MPBAUH) went out of Makkah on Saturday, sixth of Shawwal in the year eight of the Hijrah (that is, 28 January 630). He had with him the people of Makkah, some of them were riding on horses and camels and some others were walking on foot, and they included women and even those who have not yet concluded their Islamization. The Messenger of Allah (MPBAUH) had appointed Attab bin Oseid bin Abi Al-Ays as leader to Makkah and the one who should take care of prayers although this man was quite young. He also appointed Ma'a-az bin Jabal Al-Ansari Al-Khazraji to teach the people about the Islamic Law and jurisdiction because he was a learned man in relation to the *Holy Quran* and religion in general.

The Arrangement of the Moslem Forces and the Distribution of Flags

When the Messenger of Allah (MPBAUH) became close to the cite of the enemy he arranged his forces and lined them up in a good way and distributed the flags and banners among the Ansar and the Emigrants in the following way:

1. Ali bin Abi Talib: the Emigrants flag.
2. One banner to Sa'ad bin Abi Waqqas.
3. One banner to Omar bin Al-Khattab.
4. Al-Habbab bin Al-Munther: the flag of Al-Khazraj.
5. Oseid bin Hudayr: the flag of Al-Aws.

He also arranged the Arab tribes and distributed among them their flags and banners. The Messenger of Allah (MPBAUH) then wore his two armours and his helmet and he rode his mule Daldal. He (MPBAUH) came to the land of Bani Suleim after he left Makkah, and he appointed Khalid bin Al-Waleed as their leader and the one to take care of the prayers there. The Messenger of Allah (MPBAUH) remained at the head of the Moslem Army until they arrived at a place called Al-Ji'iranah.

The Enemy's Spies

Malik bin Awf, the leader of Hawazan, sent three men as spies to look at the Moslem army and bring news about it. When they saw the army they came back feeling frightened and they advised their leader to come back and retreat from facing the Moslem army. Then Malik accused them of being cowards and he imprisoned them for the fear that they would spread the news among the army and cause damage to it.

The Moslem Spy

The Messenger of Allah (MPBAUH) sent his own spy who was a man from his own Companions called Abdullah bin Abi Hadrad Al-Aslami. The Messenger of Allah ordered him to go inside the enemy forces and listen carefully for what they have agreed upon. Thus, Abdullah went into the enemy forces and stayed there for one or two days and then he came back to the Messenger of Allah (MPBAUH) and told him of what he had seen there. He told him that he went to the headquarters of Malik bin Awf when he had all his leaders around him or all the leaders of Hawazan and he heard him saying to them that:

> "Mohammad never fought a nation before this time. He was only facing people who were mostly unknown or who did not know anything about war and fighting in the real sense. Thus, if his wins were just magic then you should line up your domestic animals and your women and your children just behind you. And then you line yourselves after them. Then you shall attack and you shall win. You should also break your swords into halves and then you should have twenty thousand swords. You shall also attack in one attack just like one man's attack. You must know that the winner will be for the one who attacks first.

The Fighting

When the Messenger of Allah (MPBAUH) arrived at Hunein and while he was coming down the valley of Hunein, and on the dusk of morning, the enemy forces came at them and attacked them from their hiding places in the valley paths and narrow tracks. They have performed this war tactic in accordance with the advise of Durayd bin As-Summah. Thus, the Moslems attacked them strongly and they have exposed them and they nearly won the battle if they had not occupied themselves in gathering the booty. This reminds us of what happened exactly and in the same situation in the Expedition of Uhud when the Moslems saw that their enemy got defeated and ran away and after that they got occupied in gathering the booty without making sure that the whole thing was over. When the arrow-throwers left their posts allocated to them by the Messenger of Allah after they were told never to leave unless they were told so by him only, they were exposed and then Khalid bin Al-Waleed came back at them and did what he did, as we have seen this before in this book.

Indeed, in this Expedition of Hunein the same thing happened when the Moslems became busy in collecting the booty and then the enemy received them in their arrows, a factor which made them leave the battlefield and run away without any consideration to anyone. Also, when the horses of Bani Suleim were exposed they also escaped from the battlefield. These horses

were with the Messenger of Allah (MPBAUH) and his Companions and when they left away the people of Makkah and most people also left and escaped the place.

The Firm Standing of the Messenger of Allah (MPBAUH)

The Messenger of Allah (MPBAUH) withstood this war disaster in the same way he did in Uhud. Indeed, his own strength and resistance was the only reason for winning the occasion. He took some of his Companions to the right of the battlefield and he attacked forward against the enemy. Those who were with him were: Abou Bakr, Omar, Othman, Ali, Al-Abbas and his son Al-Fadl, Abou Sufyan bin Al-Harith bin Abd Al-Muttalib, his (MPBAUH) own cousin, Osamah bin Zeid, Rabee'ah and Al-Harith bin Abd Al-Muttalib, Utbah and Mu'teb (the two sons of Abou Lahab), and Ayman bin Um Ayman. Indeed, there was a lot of dispute and disagreement among historians as to who and how many men stayed till the last moment with the Messenger of Allah. It was reported that during that battle the Messenger of Allah was in fact running on his own mule towards Hawazan and saying: "I am the Prophet, I am not lying. I am the son of Abd Al-Muttalib." He took one handful of earth and threw it in the faces of the enemy saying: "May Allah turn them blind!" Such throwing of the earth was similar to that he did with the enemy in the Expedition of Badr.

The Victory after Defeat

When the Messenger of Allah (MPBAUH) stood firm in the battlefield and resisted and when no one remained with him except his close Companions, he said to his uncle Al-Abbas: "shout, 'ye the people of Al-Ansar! Ye those people of As-Samurah.'" Al-Abbas was indeed a loud-voiced man. In another version of events, it was reported that one caller said for him: "ye the people of the pledge of allegiance on the Day of Al-Hudaybiyeh, ye the followers of the Chapter of Al-Baqarah." That was how all the Moslems came back to the battlefield just like how she-camels would feel towards and come to their offsprings. The Messenger of Allah (MPBAUH) then ordered them to fight and to strongly attack the enemy, which they did so severely. The Messenger of Allah (MPBAUH) then looked at them and said: "Now the kiln is hotter." As a result, all the Unbelievers left away while the Moslems were killing them and taking prisoners from them and chasing them in all directions. Indeed, some Moslems killed the children and wives of the Unbelievers and as a result the Messenger of Allah (MPBAUH) prohibited them from killing children. He also said to them: "Anyone who kills a man he has the right to take his possessions and not to kill his children." In this occasion Durayd bin As-Summah was

killed by Rabee'ah bin Rafi'i As-Sulmii, and Khalid bin Al-Waleed was wounded a lot of serious wounds which really affected him.

The Moslem Gains (Booty)

The Moslems gained a lot from this Expedition and the booty consisted of the following: Many men from the enemy were taken captives, and more than 6000 women were also taken captives. The Moslems also won from this Expedition more than 24000 camels. From the sheep their gain was more than 40,000 sheep. From the silver they also won 4000 ounces.

The Distribution of the Booty

The Messenger of Allah (MPBAUH) began first distributing the money. He first gave those whose faith was rather weak such as Abou Sufyan bin Harb who was given 40 ounces of silver and one hundred camels, and he gave the same thing to his children Yazied and Mu'awiyyah. He also gave Hakim bin Huzam 100 camels. This man Hakim had also asked for another one hundred camels which were given to him. The Messenger of Allah (MPBAUH) then gave An-Nadr bin Al-Harith bin Kildah 100 camels, and the same number was given to following men: Oseid bin Jariyah Ath-Thaqafi, Al-Harith bin Hisham, Safwan bin Omayyah, Qays bin Adi, Suheil bin Amr, Huweiteb bin Abd Al-Uzzah, Al-Aqra'a bin Habis At-Tameemi, Awyainah bin Hisn, and Malik bin Awf. The Messenger of Allah (MPBAUH) also gave Al-Abbas bin Mirdas 40 camels, an act which made him say some poetry to commemorate this occasion. This made the Messenger of Allah (MPBAUH) give him another 100 camels. He also (MPBAUH) gave Makhramah bin Nawfal 50 camels, and the same number to Al-A'ala'a bin Harithah, to Sa'eed bin Yarbou', to Othman bin Wahab, to Hisham bin Amr Al-A'ameri. The total number of camels that he (MPBAUH) gave to some of his men was 14,850 camels. Indeed he gave all this from one fifth of the booty, according to Ibin Sa'ad whose narration is the most reliable and authoritative available to us. Then, the Messenger of Allah (MPBAUH) ordered Zeid bin Thabit to count the people and the booty and to check how it can be distributed among them all. Thus, the Messenger of Allah (MPBAUH) distributed all the booty among all the Moslem people who took part in the battle. Each man took his share of four camels plus forty sheep. If the man was a knight he took twelve camels plus 120 sheep. But if he had with him more than one horse he was not given anything for his share.

The Returning of the Captives

A delegation from Hawazan, which consisted from fourteen men and headed by Zuheir bin Surd and they included among them the uncle of the Messenger of Allah (MPBAUH) from breast-feeding, came over to the Messenger of Allah (MPBAUH) as Moslems. They asked his forgiveness and they wanted him to grant them back their captives. The Messenger of Allah (MPBAUH) as well as the Moslems accepted to give them back their captives, and they gave them back all their women and children. The only one who rejected to give back his captive who was in his possession was Awyainah bin Hisn, who was one of those tough and rough Arab bedouins. He rejected to hand back an old hag of a woman who was in his possession until sometimes later. Also Malik bin Awf, the leader of Hawazan came to the Messenger of Allah (MPBAUH) and asked him to give him back his captivated people and wealth. Then the Messenger of Allah gave him one hundred camels and all what he wanted, as we have already seen above. He also became a Moslem and a good one, and the Messenger of Allah (MPBAUH) later appointed him as leader to those who became Moslems from his nation.

The Booty and the Ansar

When the Ansar saw what the Messenger of Allah (MPBAUH) had done and how he gave the Moslems of Quraysh and other Arab tribes most of the booty they began to talk about it. When the Messenger of Allah heard of it he said to them: "Ye the people of the Ansar, would not you accept to have all the other people coming back with camels and sheep while you coming back with the Messenger of Allah to your homes?" The Ansar then replied: "We have accepted to have you as our lot and share." Then the Messenger of Allah said to them: "May Allah have mercy on the Ansar and on the children of the Ansar and on the children of the children of the Ansar."

The Messenger of Allah's (MPBAUH)

Coming Back to Al-Madinah

When the Messenger of Allah (MPBAUH) came to this Expedition he arrived at a place called Al-Ji'iranah and that was on Thursday night, the fifth of Thee Al-Qi'idah. He stayed there in that place for thirteen nights. When he wanted to leave it to Al-Madinah, he left on the night of Wednesday, the 18th of Thee Al-Qi'idah. Thus, he left the place at night, and then he went to Makkah to visit the Sacred House and to perform the act of pilgrimage. He went into Makkah, circumambulated and ran and then shaved his head and then came back to Al-Ji'iranah in the same night and as if he was sleeping the whole night when he woke up in the same place. He woke up on Thursday morning and began his travelling back to Al-Madinah until he arrived at a place called Sarif. From this place he took the road to Al-Madinah and passing through road of Ad-Dahran.

Indeed, Allah the Exalted revealed the following in connection with this Expedition in the *Chapter of At-Tawbah* of the *Holy Quran* :

> "Assuredly Allah did help you in many battle-fields and on the day of Hunein: behold! your great numbers elated you, but they availed you naught: the land, for all that is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers: thus doth He reward those without Faith." (*Sora, 25-26*)

The Squadron of Abi A'amer Al-Asha'ari

or the Squadron of the Expedition of Awtas

Abou A'amer Al-Asha'ari was the uncle of Abou Mousa Al-Asha'ari and he was one of the leading Companions of the Messenger of Allah (MPBAUH). When the Messenger of Allah (MPBAUH) finished the case in Hunein he sent Abou A'amer in an army to Awtas to chase those who escaped from the battle of Hunein and who were from Hawazan. Those who escaped were three groups: one group went off to At-Taif, another went to Nakhlah and another to Awtas. Then Abou A'amer came to them and they were gathered in one place and when they saw him they fought him. Indeed Abou A'amer killed nine men of them through duels after he invited each one of them separately to become a Moslem but he refused. But the tenth man escaped from him and after that Abou A'amer was martyrized. He was killed by two brothers: they were Al-A'ala'a and Awfi, the two sons of Al-Harith bin Jashm. After the death of Abou A'amer, Abou Mousa Al-Asha'ari (may Allah be pleased with him) took over the leadership of the army after he was asked to do so by Omar bin Al-Khattab. He was then accepted as leader by the people and he fought alongside all the people until they defeated the enemy and the Moslems won a great deal of booty and a lot of captives.

The Squadron of At-Tufayl bin Amr Ad-Dawsi

to Thee Al-Kaffayn

When the Messenger of Allah (MPBAUH) wanted to go to At-Taif, he sent At-Tufayl bin Amr Ad-Dawsi to Thee Al-Kaffayn in order to destroy it. This Expedition happened in Shawwal in the year eight of the Hijrah. At-Tufayl was ordered to destroy this idol and then to bring his own people to meet the Messenger of Allah (MPBAUH) in At-Taif. Therefore, At-Tufayl went off so quickly to his own people and he destroyed the idol of Thu Al-Kaffayn and he burnt it completely to its inner side. While he was doing so he was saying:

> Ye Thal Kaffayn, I am not your worshipper
> For our birth is older than your birth;
> And I have stuffed your inside with fire.

At-Tufayl performed the job of destroying the idol and then brought with him more than 400 men from his people and met the Prophet (MPBAUH) in At-Taif after four days of the latter's arrival into it. At-Tufayl brought also with him

one tank and one mangonel. Indeed, we have already mentioned that tanks and mangonels were used in the Expedition of Khaybar for the first time.

The Expedition of At-Taif

The Expedition of At-Taif occurred in the month of Shawwal and in the year eight of the Hijrah (February, 630). Indeed, we have already mentioned in this book how the Messenger of Allah (MPBAUH) went to At-Taif, that was after the death of Abou Talib and Khadijah, hoping that their people of Thaqeef would help him. But of course we know that they denied him any help and they wickedly let him down and rejected his religion. That was why he came back to Makkah in desolate mood. That occurred in the year ten from the beginning of the Prophetic revelation.

But things now are different: he just came out of the battle of Hunein and he wanted to raid At-Taif. He knew that its people of Thaqeef had already fortified themselves and strengthened their fort by bringing into it as much ammunition and supplies as they could to get themselves ready for fighting. In fact, when they got defeated in Awtas, the people of Thaqeef entered their fort and closed its doors and prepared themselves for a long battle. The people of Thaqeef had with them then Malik bin Awf. The Messenger of Allah went near the fort of At-Taif and he camped there. Then the Unbelievers of Thaqeef began shooting the Moslem army with a hail of arrows until many Moslems were hit by these arrows. Indeed, around twelve people were killed as a result of this arrow shooting at the Moslems. Among those Moslems who got killed in this occasion were Abdullah bin Abi Omayyah bin Al-Mougheirah and Sa'eed bin Al-A'aS. In this occasion too, Abdullah bin Abi Bakr As-Sidique was hit in an arrow and was severely wounded but his wound was healed afterwards. The wound had a set back later and he fell ill again and as a result he died from it. In the same occasion, the eye of Abou Sufyan was hit in an arrow and he came to the Messenger of Allah (MPBAUH) and he held in one of his hands his own plucked eye and said: "ye the Messenger of Allah, this is my eye which was hit in the Path of Allah." Then the Messenger of Allah said to him: "If you want I could invoke Allah's power and you would have it back, or instead you would have another eye in Paradise." Abou Sufyan then said: "I want one in Paradise," and he threw away the eye from his hand.

The Messenger of Allah (MPBAUH) then went up to a high place where the Mosque of At-Taif is located now and which was built after that occasion. The Messenger of Allah (MPBAUH) had with him then two of his wives Um Salmah and Zeinab. He built for each one of them one dome and he used to pray in between the two domes. The siege of At-Taif continued for eighteen days. The Messenger of Allah began using the mangonel against them and he spread the spears around the fort just like sticks around a stable. The

Messenger of Allah (MPBAUH) also asked one of his men to shout to the people inside the fort that if anyone of them came out of the fort he would be free from any harm and would be saved. That was how seventeen men came out and they were saved by the Messenger of Allah.

The Messenger of Allah (MPBAUH) then ordered that their vines and trees be cut and burned. That was how the Moslems cut so severely their trees and they did not stop doing so until they were told so by the Messenger of Allah and after they themselves begged him to stop it. Indeed, the Messenger of Allah was not permitted to conquer At-taif, and that was why he ordered Omar bin Al-Khattab to go round among the people and tell them to leave the place and to go back home. The people felt really irritated and hesitated to leave off their positions but they obeyed and left.

In this Expedition the Moslems used for the first time the tank, which was one of those war machines. It was made from animal skin and the men used to go inside it and they moved in it to the walls of the fort in order to attack and hit it.

It is interesting to mention here one incident which is very interesting in itself. There was among the captives of Hunein one woman who was the foster-sister of the Messenger of Allah (MPBAUH) through breast-feeding. She was called Shayma-' and it was reported that her mother was Halimah As-Sa'adiyyah (may Allah be pleased with her). When Shayma-' said to him: "I am your sister ye the Messenger of Allah!" he said to her: "what mark do you have to prove it?" She told him of a bite he had bitten her when he was a boy being breast-fed by her mother. She showed him the mark and he recognized her and he remembered that moment. Then the Messenger of Allah (MPBAUH) came to her and threw over her a gown and he did the same thing with his foster mother Halimah (may Allah be pleased with her) when his eyes became tearful. He then said to Shayma-' when he recognized her: "ask and you will be given what you like, and ask forgiveness for anyone and they will be forgiven." Indeed, it was reported that her people told her: "this man is your brother, and if you asked him anything he would give it to you. So why do not you ask him to grant your people safety and forgiveness and freedom?" Thus, she asked him (MPBAUH) to grant those captives from her people safety which he did. They were more than six thousand people and he granted them to her and for her sake. This act indicates a very generous action on his side which was never seen before, and there was no woman like her who did such a good deed for her people. Ultimately, the Messenger of Allah (MPBAUH) gave her a choice of "either to choose and stay with me well-looked after and respected, or if you liked me to grant you the pleasure of being with your own people and go back to them." She said to him: "I would like you to please me and to let me be with my own people." Thus, he gave her a lot of goods and sheep and things in addition to a man-servant called Makhoul and a maid.

The Sending of Qays bin Sa'ad to Suda-'

After he came back from Al-Ji'iranah, the Messenger of Allah (MPBAUH) sent Qays bin Sa'ad bin Ubadah Al-Khazraji towards Yemen. He sent him with four hundred knights and he ordered him to fight the tribe of Suda-', which was in a section of land in Yemen. It was mentioned in the *Dictionary of Countries* and places that Suda-' is a country in the Yemen, which is located within forty two parasangs (around 143 miles) from Sana'a-'. The place is called like this after the name of the tribe. When the tribe heard of this coming raid at them they sent to the Messenger of Allah Ziyad bin Al-Harith As-Sudai who came and asked about the reason of this raid. He was told about the reason and therefore he came to the Messenger of Allah and said to him: "ye the Messenger of Allah, I am here on their behalf and I ask you to turn back the army and I guarantee for you the Islamization of my people and their total obedience." The Messenger of Allah then said to him: "go back to them," and he turned back the army. Then Ziyad said: "my camel has got tired," and then the Messenger of Allah (MPBAUH) sent for the army and asked them to go back and As-Sudai went back to his people. Indeed, after fifteen days these people became Moslems.

It was reported that the Messenger of Allah (MPBAUH) had written to them and they sent him a delegation which informed him of their Islamization. The Messenger of Allah said to the head of the delegation who was Ziyad As-Sudai himself: "you are well-respected and obeyed in your own people, ye the brother of Suda-'." Then he said: "but Allah had led them to Faith and gave them guidance. Would you make me their leader and Emir?" The Messenger of Allah replied to him: "Yes, you are the best Faithful among them to be their leader and emir." Thus, the Messenger of Allah (MPBAUH) left him as their leader, and on that occasion he ordered him to call for the dawn prayers. He then called for the prayers and Bilal wanted to lead the prayers, but the Messenger of Allah said to him: "Our brother from Suda-' had called for the prayers and usually the one who calls for the prayers will lead."

The Squadron of Awyainah bin Hisn Al-Fazari to Tameem

In the month of Al-Muharram in the year nine of the Hijrah (April 630), the Messenger of Allah (MPBAUH) sent Awyainah bin Hisn Al-Fazari to the people of Bani Tameem. This squadron consisted of about fifty knights from the Arab tribes and without anyone from the Ansar or from the Emigrants. So Awyainah set out in this Expedition and he walked the nights and slept the days in hiding. When he arrived at his goal he attacked the tribe of Tameem in their desert place. They escaped from his way and they went away with most of their cattle and sheep. However, Awyainah and his men were able to take from them eleven men as captives and also eleven women who were found in their tents in addition to thirty boys. These captives were brought by Awyainah to Al-Madinah. The Messenger of Allah (MPBAUH) then ordered that they be imprisoned. They imprisoned them in the house of Ramlah bint Al-Harith. Then a lot of their leaders came to their rescue - some of these leaders were Otarid bin Hajib, Az-Zarbaqan bin Badr, Al-Aqra'a bin Habis, Qays bin Al-Harith, Na'eem bin Sa'ad, Amr bin Al-Ahtam, and Rabah bin Al-Harith. When these leaders saw what was happening to their relatives their wives and relatives cried for them. Then they hurried to the Messenger of Allah (MPBAUH) and begged him to release them. They talked to him about the situation and he gave them back their captives. Indeed, there was a lot of dispute about the whole number of the delegation which came to the Messenger of Allah for their rescue. Some said that they were seventy men and some said they were eighty men. It was also said that the delegation and their captives all became Moslems and remained in Al-Madinah for a long time in order to learn *the Quran* and the principles of religion.

The reason for this squadron was that when the Messenger of Allah (MPBAUH) sent Bishr bin Sufyan Al-Adawii Al-Kalbii to Bani Ka'ab from the tribe of Khuza'ah in order to collect their alms, the people of Tameem stopped him and made him come back without the alms. Indeed, Bani Ka'ab were allies to Bani Tameem over a spring of water. Thus, Bishr took the alms of Bani Ka'ab and then Bani Tameem said to them, especially they felt that they have given away a lot of money: "why do you give away all this money of yours to them?" Thus, Banu Tameem gathered arms and stopped Bishr from taking the alms. Then Banu Ka'ab said to them: "we have become Moslems and therefore according to our religion we have to pay alms." Then Banu Tameem replied: "by Allah we shall not allow one single camel to come out of this place." Consequently, when Bishr saw this he left them and went to Al-Madinah and told the Messenger of Allah (MPBAUH) of what happened to him there. That was why the Messenger of Allah (MPBAUH) sent Awyainah bin Hisn Al-Farazi to Bani Tameem, as we have already seen above.

The Squadron of Al-Waleed bin Oqbah

to Bani Al-Mustalaq

The Messenger of Allah (MPBAUH) sent Al-Waleed bin Oqbah bin Abi Mua'eet to Bani Al-Mustalaq in order to collect from them the alms. These people became Moslems and they built their own mosques. There was some kind of animosity between them and Al-Waleed and since the Pre-Islamic time. But when they heard of Al-Waleed's coming to them to collect from them the alms, twenty men of them went out with the camels and sheep which they wanted to give as their alms. They wanted to meet him on the way as a sign from them that they were happy with him and they glorified Allah and His Messenger. However, Al-Waleed thought that they were coming at him and they wanted to kill him with their arms. But of course they went out in their arms just to show off their strength. When he saw them like this on the way, Al-Waleed went back before they arrived to him. He then went to Al-Madinah and straight away to the Messenger of Allah and told him of what he had seen that they met him with their arms and they stopped him from taking the alms. Then the Messenger of Allah (MPBAUH) decided to send someone to raid them. These people then learnt of this and those twenty men who already met Al-Waleed came again to the Messenger of Allah (MPBAUH) and told him the truth about what happened. Then the following verse of the *Holy Quran* was revealed: "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done." (*Al-Hujurat, 6*). Thus, the Messenger of Allah (MPBAUH) read for them some verses of *the Quran* and he sent with them Abbad bin Bishr who collected from them the alms and began teaching them the principles of Islam and the reading of the Quran. This man Al-Waleed bin Oqbah was the brother of Othman bin Affan (may Allah be pleased with him) from his mother's side.

The Squadron of Qutbah bin A'amer

to Khatha'am

In the month of Safar in the year nine of the Hijrah, the Messenger of Allah (MPBAUH) sent Qutbah bin A'amer bin Hadeed to one section of Khatha'am in a place called Tibalah. The Messenger of Allah sent him with twenty men and ordered him to raid this place. They took with them ten camels which they rode by turn. They found one man on the way and took him as a guide but he began shouting and warning them about what is going to happen. Then they hit him and cut his neck and waited until the people of Khatha'am went to sleep. They raided them at night and a great deal of fighting went on between them and the Moslems. Indeed, they continued to fight until the wounded men were in big numbers on both sides. Qutbah bin A'amer killed many of them and they took their cattle and sheep and women and brought them to Al-Madinah. Indeed, a heavy flooding occurred then and obstructed their way to the Messenger of Allah and they could not meet him. The share from the booty they gained in this raid was only four camels for every man, and each camel was equal to ten sheep, that is after we take the fifth off.

The Squadron of Ad-Dah-hak bin Sufyan

to Bani Kilab

In the month of Rabee' Al-Awwal in the year nine of the Hijrah, the Messenger of Allah (MPBAUH) sent an army to Al-Qurta-' and headed by one of those courageous Moslem men, Ad-Dah-hak bin Abi Bakr Al-Kilabi, and he had with him Al-Asyad bin Sulmah bin Qurt. They met the people of Bani Kilab in Az-Zujj, which was Lawat Zujj (a place in Najd). They asked those people to become Moslem but they refused. Therefore, they fought them and defeated them severely and they got their wealth and money. Al-Asyad also followed his father Sulmah, who was riding on his horse, and caught him at a spring of water in Az-Zujj. He asked his father to become a Moslem and he gave him the pledge of safety but he refused and cursed him and cursed his religion too. Then Al-Asyad hit the hamstrings of his father's horse, which made the horse fall down and consequently its rider Sulmah fell too and leant himself on his spear in the middle of the water. He kept holding on to his spear until one man came and hit him and killed him. His own son Al-Asyad did not do it himself.

The Squadron of Al-Qamah bin Mujazziz Al-Mudlaji to Ethiopia

The Squadron of Al-Qamah bin Mujazziz Al-Mudlaji to Ethiopia occurred in the month of Rabee' Ath-Thani in the year nine of the Hijrah (July 630). The reason for this raid was that the Messenger of Allah (MPBAUH) heard that there were some people from Ethiopia who were seen by the people of Jiddah and that they were coming at them. Therefore, he (MPBAUH) sent Al-Qamah bin Mujazziz Al-Mudlaji with three hundred men to raid them. When he arrived at an island in the middle of the sea most of its Ethiopian inhabitants fled away from him.

When he came back some of his men hurried in their way back to their own people before the rest of the army. Al-Qamah gave them permission to go ahead of the army, and they included among them Abdullah bin Huzafah As-Sahmi. He ordered him to be their leader on the way back home. This man Abdullah was a funny man and had a good sense of humour. Therefore, when they were on some distance on the way they decided to take some rest and they lit fires to warm themselves. Abdullah told them: "Isn't my obedience a duty for you since I am your leader now?" They replied: "yes it is." He said to them: "then go and walk into that fire." Thus, some men went up to it and they were rather angry with such command to the extent that they truly thought that they had to go into it. But he said to them: "sit down I was only joking with you."

The Messenger of Allah (MPBAUH) then heard of this story and was rather angry and said: "Any one who ordered you to do anything bad just do not obey him." Indeed, this man Al-Qamah was the one who was sent by Omar bin Al-Khattab to Ethiopia and he and his entire army got perished in this mission. But for Abdullah bin Huzafah we know that he was one of the earliest Emigrants who witnessed the Battle of Badr and who later died in Egypt during the Caliphate of Othman bin Affan (may Allah be pleased with him).

The Squadron of Ali bin Abi Talib
(may Allah honour his countenance)

to Al-Fuls

The Messenger of Allah (MPBAUH) sent Ali bin Abi Talib (may Allah honour his countenance) to destroy Al-Fuls, which was the idol of Bani Tayy. This occurred in the month of Rabee' Ath-Thani in the year nine of the Hijrah. This squadron consisted of one hundred and fifty men from the Ansar and they had with them one hundred camels and fifty horses. As the leader of this raid, Ali bin Abi Talib held up a black banner and a white flag. At Dawn they raided the place and tribe of the people of Hatim At-Ta-ii and they destroyed the idol of Al-Fuls and devastated the place. Indeed, they won a great deal of booty and they filled their hands with captives, goods, sheep, and silver. There was among the captives Saffanah bint Hatim At-Ta-ii, and who was the sister of Odayy bin Hatim At-Ta-ii. Odayy, however, escaped from this raid into Syria and he found safety there.

They found in the cabinet of Al-Fuls idol three swords: Rasoub, Al-Mikhzam, and another one called Al-Yamani. They also found three shields. The Messenger of Allah (MPBAUH) appointed Aba Qitadah as the one to take care of the captives Abdullah bin Ateeq as the one to take care of the animals and cattle. Indeed, when they arrived at Rakak they divided the booty among themselves, and they left aside Rasoub and Al-Mikhzam as the Leader's share for the Messenger of Allah (MPBAUH), and later they gave him the other sword. He also left aside the fifth of the booty, and he did not give the people of Hatim any share until he arrived at Al-Madinah. The Messenger of Allah (MPBAUH) offered Saffanah safety and she became a Moslem and her Islamization was good. Indeed, this favour and honour given to her by the Messenger of Allah in becoming a Moslem was the reason of the Islamization of her brother Odayy bin Hatim. She came out to see him in Syria. When she saw him he said to her: "What do you see in that man?" She replied to him: "By Allah I see that you should follow him quickly for he is truly a prophet. And the one who follows him quickly he will get more grace at the end even if is a king. You would remain the way you are in the best kind of grace and boon." Then her brother Odayy bin Hatim said: "By Allah this is the right opinion and I shall follow your advice." Thus, he went to the Messenger of Allah (MPBAUH) and declared his Islamization.

The Expedition of Tabouk

or Al-Osrah

Tabouk is a place on the way between the Valley of Al-Qurah and Syria. The distance between Tabouk and Al-Madinah, from the Syrian side, fourteen days of travelling, and between Tabouk and Damascus eleven days. It was also called the raid of Al-Osrah (meaning the time of distress). Indeed, the name is taken from the saying of Allah the Exalted: "And the Ansar, who followed him in a time of distress."(*At-Taubah, 117*). This Expedition occurred in the month of Rajab in the year nine of the Hijrah (September - October 630 AD), and it was the last of his (MPBAUH) Expeditions. When the Messenger of Allah (MPBAUH) went in this expedition the weather was so hot and the land was so dry. Therefore, he did not keep it secret from the people as he always did in such occasions, but he told them that he wanted to raid the Romans on the borders of Syria. Indeed, because of the soring heat they used to slaughter their camels to take the water in their stomachs. That was why this Expedition was called the Expedition of "hard times" and real difficulties.

The reason for this Expedition was that the Romans have gathered huge numbers of people in Syria. It was reported that Hiracles have already given to his own allies a great deal of goods and help, and therefore many tribes responded to him, such as Lakham, Juzam, A'amilah, and Ghassan. It was also said that these tribes or nations have presented their armies into a place called Al-Balqa-a (which is a place in modern Jordan), and it was said that Hiracles's base was in Homs (in central modern Syria).

The Faithfulness of the Companions

The Messenger of Allah (MPBAUH) had asked the people to come out to this Expedition and he told them of the place that he intends to attack. He told them so in order that they should prepare themselves for this Expedition. He also sent to Makkah and to many other Arab tribes and told them about his intention so that they should participate in this mission. He alerted them and ordered the people to pay alms for such an act and really urged them to do such good things. That was why they sent him a great deal of alms. Indeed, the first one to pay such large alms was Abou Bakr As-Sidique (may Allah be pleased with him) who came with all his money 40,000 Dirham. When Abou Bakr did this the Messenger of Allah (MPBAUH) asked him: "did you leave anything to your family?" Then Abou Bakr said: "I have left them Allah and His Messenger." Then Omar bin Al-Khattab (may Allah be pleased with him)

came with half of his money, and then the Messenger of Allah (MPBAUH) asked him: "did you leave anything to your family?" Omar then replied: "Yes, I have left them half of my money." Also, Abd Ar-Rahman bin Awf (may Allah be pleased with him) came with two hundred ounces. A'asem bin Adi also gave as his alms seventy sacks of dates. Moreover, Othman bin Affan (may Allah be pleased with him) really furnished and supplied the third of the army.

Ibin Is-haq reported that Othman bin Affan (may Allah be pleased with him) spent on that army a great deal to the extent that no one ever spent alms money like it. It was also reported that Othman bin Affan brought with him in his own sleeve more than one thousand Dinars when he was preparing the army of "hard times". When Othman met the Messenger of Allah (MPBAUH), while he was preparing the army he threw off all the money into his (MPBAUH) lap. Indeed, the Messenger of Allah (MPBAUH) turned this money within his lap while he was saying: "What Othman has done today meant a lot for him and after today he will have no harm in whatever he does."

The Weepers

The weepers, who were seven men, came to the Messenger of Allah asking him for something to ride. He said to them: "I do not find anything for you to carry you." It was said that they were more than seven men. When the Messenger of Allah (MPBAUH) said this to them, they left him while they were crying. Indeed, it was in them that Allah the Exalted said: "Nor is there blame on those who came to thee to be provided with mounts, and when thou saidst, 'I can find no mounts for you,' they turned back, their eyes streaming in tears of grief that they had no resources wherewith to provide the expenses." (*At-Taubah, 92*).

The Absentees

Some people from the hypocrites came to the Messenger of Allah (MPBAUH) asking his permission to stay behind and not participate in this Expedition but without any excuse. Despite this he gave them permission to stay behind and not to participate in this Expedition. They were just above eighty men. Some of these hypocrite men said to each other, "do not come out to war in such heat even for the sake of fighting in the Path of Allah. Indeed, they complained about such things and about the hardships they felt that they were put in by the Messenger of Allah. The most known one of those hypocrites who did not attend this Expedition was Abdullah bin Obayy bin Suloul.

The Excused Ones

Some of those excused ones from the Arab bedouins, who were really weak and unable to take part in fighting, came to the Messenger of Allah (MPBAUH) and asked his permission to let them stay behind and not take part in this Expedition for their own weakness. But the Messenger of Allah (MPBAUH) did not give them permission to stay behind and did not accept their excuses. These people were eighty two men, and it was reported that these men were from Bani Al-Ghaffar.

During this Expedition the Messenger of Allah (MPBAUH) asked Abou Bakr As-Sidique to lead the prayers in the army, and he asked Mohammad bin Muslimah to lead the prayers in Al-Madinah for he left him behind in Al-Madinah. (This is what Ibin Sa'ad reported, and he is the most authoritative and reliable one available to us than those who said that he asked someone else to stay behind in Al-Madinah.) He (MPBAUH) also asked Ali bin Abi Talib (may Allah honour his countenance) to stay behind with his (MPBAUH) family during his entire absence in Tabouk. When the hypocrites heard of this, they said that Ali was left behind only because he was not well-appreciated and that he was lightly thought of and that the Messenger of Allah did not want to overburden him. When Ali (may Allah honour his countenance) heard of this he took his arms and quickly went out to the Messenger of Allah (MPBAUH), who was still in Al-Jurf, and he said to him: "Ye the Prophet of Allah, the hypocrites claimed that ye have left me behind to be with your family only because ye did not want to overburden me with fighting and because ye think of me so lightly." Then the Messenger of Allah (MPBAUH) said to him: "The Hypocrites lied and they are liars. I have left you behind with my family for I know the importance of what is left behind me. So go back and replace me in my and your own family and home! Would not you accept, ye Ali, to be in relation to me in the same relation that was between Haroun and Mousa except that there is no prophet after me?" Only then Ali accepted to come back to Al-Madinah.

When the Messenger of Allah (MPBAUH) left the Hill of Farewell going towards Tabouk he tied the banners and flags and gave them to his leading men. He gave his greatest flag to Abou Bakr and his greatest banner to Az-Zubeir. He also gave the banner of Al-Aws to Oseid bin Hudayr, the banner of Al-Khazraj to Al-Habbab bin Al-Munzer. He also gave each family from the Ansar and each tribe from the Arab tribes either one flag or one banner.

The Number of the Moslem Army

The Messenger of Allah (MPBAUH) marched in this huge army of Moslem men towards Tabouk. The army consisted of 30,000 men and 10,000 horses. Taking out those hypocrites who stayed behind, this army was the largest and the greatest army that ever gathered and unified by the Arabs in that time.

The Messenger of Allah (MPBAUH) arrived at Tabouk accompanied by such huge number of soldiers. He stayed in Tabouk for about twenty days and he used to pray in it two bows, or two prayer units.

Sending off Khalid bin Al-Waleed

to Okaydar

The Messenger of Allah (MPBAUH) sent Khalid bin Al-Waleed in the month of Rajab in the year nine of the Hijrah in a company of 420 knights to Okaydar bin Abdull Melek who was in Dawmat Al-Jandal. The distance between this place and Al-Madinah is about fifteen nights of travel. Okaydar was from the tribe of Kindah and he was the tribe's king. He was a Christian king and he was was appointed as king by Hiracles. Khalid arrived at this place when the king was out of his castle in a moony night alongside his brother Hassan. The knights of Khalid bin Al-Waleed fought Okaydar and were able to capture him but his brother Hassan tried to defend but failed when he was killed by the knights of Khalid. Those who were accompanying the king escaped into the fort and saved themselves. Indeed, Khalid spared Okaydar from killing and he brought him to the Messenger of Allah to make him open for him Dawmat Al-Jandal. Thus, Okaydar accepted to do so and he made a compromise with the Messenger of Allah which involved giving him (MPBAUH) 2000 camels, 800 horses, 400 shields, and 400 spears. Indeed, Khalid took one good and pure leader's share from the booty and put it aside for the Messenger of Allah, and then he divided the rest of the booty for his companions in the company. Each one of them took as his own share the amount of five shares. Then Khalid bin Al-Waleed took Okaydar and his brother Masad, who was inside the castle, and all the booty upon which he compromised him in a sort of caravan to Al-Madinah. But first he brought Okaydar to the Messenger of Allah, who in his (MPBAUH) turn gave Okaydar a good present for the booty the Moslems got from him. Indeed, the Messenger of Allah (MPBAUH) spared his life and the life of his brother and set them free after he wrote to them a letter in which he specified so clearly that they have been given safety and being spared by the Messenger of Allah himself. On that day the Messenger of Allah sealed that letter in his own nail. On that Expedition in Tabouk, the Messenger of Allah had asked Abbad bin Bishr to act as guard to the Moslem

army. Indeed, Abbad bin Bishr and some of his companions performed this job so efficiently when they were always going round and round the camp.

The Messenger of Allah (MPBAUH) left Tabouk heading back towards Al-Madinah after he stayed there for about twenty days. During this time the Messenger of Allah did not really face any difficulty and did not have to fight the enemy. When he was close to Al-Madinah, all those people who stayed behind and did not take part in the Expedition met him on the way. When the Messenger of Allah saw them he said to his companions: "do not talk to any man of them." Thus, the Messenger of Allah and all his companions left those hypocrites aside and did not even look at them to the extent that a man would not even look at his own father or brother. As a result, those hypocrites began swearing and telling their own excuses. Ultimately, the Messenger of Allah forgave them and accepted them in what they openly declared. He invoked Allah's forgiveness for them, although it was reported that during his absence in Tabouk they used to tell bad news about him and his army. The Messenger of Allah (MPBAUH) arrived back in Al-Madinah from Tabouk in the month of Ranadan.

The Miracles and the Supernatural Things

In this Expedition some miracles and supernatural and mysterious things had happened with the Messenger of Allah (MPBAUH). We shall mention some of them here:

When the Messenger of Allah (MPBAUH) passed by the Rock he went to it and he and all his Companions drank from its well. But when they left it the Messenger of Allah said to them: "Do not drink from its water, nor use it for purification for your prayers, and if you have used it for your doughs and for making bread feed that bread to the camels and do not eat anything from it. None of you also should come out of your homes tonight except accompanied by a friend." Indeed, all the people obeyed this order and did what they were asked to do except two men from Bani Sa'aidah, who went out to do some kind of thing they had to do. One of them went out to answer nature's call, and the other went to search for a camel that went astray at night. The one who went to answer nature's call was in fact strangled in that place, and the one who went after his camel was blown out by wind and thrown on the mountains of Tayy. The Messenger of Allah (MPBAUH) was informed by this and then he said: "Haven't I warned you that none of you should come out without having with him a friend?" Then he (MPBAUH) called to him the one who was strangled and he healed him. But the one who was thrown on the mountains of Tayy was later given to the Messenger of Allah by Tayy when they came to Al-Madinah.

When the people got up in the morning they found that they did not

have any water left and then they complained to the Messenger of Allah about this. He (MPBAUH) then invoked for them Allah's mercy, and then Allah the Exalted sent for them a cloud which rained over them until they were fully satisfied and they took what they needed of it.

The she-camel of the Messenger of Allah (MPBAUH) lost some of her way back to Al-Madinah. Then some of the Companions went in search of her. The Messenger of Allah had a man of his companions who was close him and he was called Amarah bin Hazm. This man Amarah had also a man in his own caravan and he was called Zeid bin Luseib Al-Qaynaqa'i who was one of the hypocrites. Zeid bin Luseib then said to Amarah, while he was in his own caravan, and while he knew that Amarah was in the custody of the Messenger of Allah: "Did not Mohammad claim that he could tell you things in heaven and he himself is not able to know where his camel really is?" Then the Messenger of Allah said while Amarah was near him: "A man said that this Mohammad claims that he is a prophet and he claims that he can tell you about things in heaven and he himself does not know where his camel really is. By Allah I do not know anything except the thing that Allah taught me, and Allah informed me about my camel that she is in the valley and in section so and so and she was held up by a tree which tied her down in her lead. So go and bring her here!" Thus, the men went straight to the place and brought the camel her to him etc. till the end of the story.

When the Messenger of Allah was coming back to Al-Madinah from Tabouk there were some men who were lagging behind him. The people then used to tell him: "ye the Messenger of Allah, so and so of a man was late in following you." He used to say to them: "leave him, if there is anything good in him then Allah the Exalted will make him catch you up. And if he is not good then Allah will give you rest in his departure." This continued like this until they said to him: "ye the Messenger of Allah, Abou Az-Zarr is being late and he is lagging behind us with his camel." Then the Messenger of Allah said to them: "leave him alone. If there is good in him then Allah will make him catch you, and if he is otherwise, then Allah will give you peace in his absence." Indeed, Abou Az-Zarr was trying hard with his camel, and when he made sure that his camel was of no use of catching the people up he left it on its own and carried his burden on his back and went on foot after the Moslems and the Messenger of Allah. When the Messenger of Allah arrived at some houses on the way to take some rest, one Moslem man said to him: "ye the Messenger of Allah this man is walking on the road on his own." The Messenger of Allah then said: "he will be Abou Az-Zarr." Then the people looked at the man and said to the Messenger of Allah: "ye the Messenger of Allah, it is Abou Az-Zarr." The Messenger of Allah then said: "May Allah bless Abou Az-Zarr, he will walk on his own, die on his own, and will be resurrected on his own."

Indeed, this saying by the Messenger of Allah (MPBAUH) was fulfilled when Othman bin Affan, during his caliphate, expelled Abou Az-Zarr to exile. Abou Az-Zarr went to stay in Az-Zabadah, which was one of the villages near

Al-Madinah, and he died while he was in it. Indeed, he had already asked his wife and his own servant to perform his own will of washing his body and to shroud him and then to put him right on the main road. The first people to come across you tell them that this dead man is Abou Az-Zarr, the Companion of the Messenger of Allah, could you please help us to bury him." Indeed, when he died that was what they exactly did: they put him on the main road, and Abdullah bin Mas'ood and some of his Iraqi people came on the way to see Amarah. They only saw on the way a funeral and a coffin which was nearly trodden by the camels. The servant stood up and talked to the coming people on the way: "this dead man is Abou Az-Zarr, the companion of the Messenger of Allah, so help us to bury him." Then immediately Abdullah bin Mas'ood began crying while he was saying: "the Messenger of Allah was right and truthful when he said: "you will walk on your own; you will die on your own; and you will be resurrected on your own." When he said this, Abdullah bin Mas'ood and his companions went down to the dead body of Abou Az-Zarr and gave him a proper burial. Ibin Mas'ood, indeed, told his companions about the sayings of the Messenger of Allah about Abou Az-Zarr when he was coming back from Tabouk and Abou Az-Zarr was lagging behind him, as we have mentioned above. The real name of Abou Az-Zarr was Jandab bin Janadah, who died in the year 32 of the Hijrah.

The Destruction of the Mosque of Ad-Dirar in Quba-'

When the Messenger of Allah (MPBAUH) came back from Tabouk and before he entered Al-Madinah, a group of hypocrite men came to him and invited him to come to them in their mosque in Quba' and to pray in it. This mosque (that was called Dirar) was the mosque which the hypocrites built in order to hurt the Moslems and to divide them and their word too. However, the Messenger of Allah (MPBAUH) asked to be given his shirt to wear it and to go down to them in their mosque. But Allah the Exalted revealed to him the following verse:

> "And there are those who put up a mosque by way of mischief and infidelity to disunite the Believers and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing. But good; but Allah doth declare that they are certainly liars. Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayers) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure." (*At-Taubah, 107-8*)

Thus, the Messenger of Allah (MPBAUH) asked Malik bin Ad-Dukhsham and Ma'an bin Adi bin A'amer bin As-Sakan and Wah-shi and said to them: "go to that mosque which is causing his own people hardship and destroy it and burn it down!" So they went out so quickly to it until they reached the people

of Bani Salim bin Awf, who were a section from the people of Malik bin Ad-Dukhsham. Malik then said to his friends: "wait till I go and get you fire." He went to his own people and came back with a lot of dried palm-tree leaves and lit them up. Then they went out and attacked the mosque with its own people inside and lit the whole of it with this fire. Many of its own people left it and escaped. The Messenger of Allah, moreover, ordered that this place should be taken up as a dumping place for dead animals and rubbish.

It was reported in At-Tabari that the people of Ad-Dirar mosque came to the Messenger of Allah (MPBAUH) while he was preparing himself to go in the Expedition of Tabouk. They said to him: "ye the Messenger of Allah, we have built a mosque for those needy people, for the ill and weak ones, for those who need it at a very cold and rainy night. We love to have you among us once and to come and pray for us in it." The Messenger of Allah (MPBAUH) said to them: "I am leaving in a mission and I have to go. If I come back, Allah's willing, I shall come to you into your mosque and I will pray for you in it." But as soon as he arrived back he was told about the mosque.

Those who built this mosque were twelve men. Khuzam bin Khalid was the leading figure who gave a section from his own home for the mosque of disunity. The others were Tha'alabah bin Hatib, Muti'ib bin Qushayr, Abou Habibah bin Al-Aza'ar, Ayad bin Hunayf, Jariyyah bin A'amer and his two sons Mujmi'i bin Jariyyah and Zeid bin Jariyyah, Nabtal bin Al-Harith, Bakhzaj and Bijad bin Othman, and Wadi'ah bin Thabit.

Indeed Malik bin Ad-Dukhshum, who was mentioned just above, and who was one of those who destroyed the mosque of disunity, was himself accused of being a hypocrite. It was in him that Otban bin Malik had said to the Messenger of Allah that Malik bin Ad-Dukhsham is a hypocrite. The Messenger of Allah (MPBAUH) said to Otban: "But does not he testify that there is no God but Allah?" Otban replied: "yes, but his testimony seems void." Then the Messenger of Allah asked: "does not he pray?" Otban said: "yes, but his prayers seem void." The Messenger of Allah then said: "These are the people of whom Allah the Exalted ordered me to be aware of and he cannot be a hypocrite. He has shown so clearly his conduct and his good Islamic behaviour which stops us from accusing him."

Why was the Mosque of Ad-Dirar Built ?

The mosque of Ad-Dirar (or disunity) is described by Allah the Exalted in four epithets:

1. Dirar: it means the attempts to hurt and injure people.
2. His sayings: "unbelieving". Ibin Abbas reported that this means that they built it to hurt the believers and to deny the Prophet (may peace be upon him) and what he revealed from the Message.
3. His sayings: "to disunite the Believers" for the hypocrites said to the Messenger of Allah "we build a mosque in which we pray and we shall not pray after Mohammad. If he came to us we shall pray with him in it, and thus we would have divided him from his own people who pray in his mosque. This would lead into disunity among the people and to terminate the feeling of love and communication among them.
4. His saying: "To watch those who fought Allah the Exalted and His Messenger."

These are the reasons upon which the mosque of Ad-Dirar was built by those hypocrites as it was mentioned in the *Holy Quran.* Also when Allah the Exalted described this mosque in these above descriptions he said: "They vowed that they have wanted only the good things in this mosque; that they have built it only do do good things to people. This means that they wanted to treat the Moslems compassionately and to give more space to those weak and needy and old people as an additional good place to the Mosque of the Messenger of Allah. They have said to the Messenger of Allah (MPBAUH): "We have built this mosque to help those good old weak and needy Moslems, to shelter them in those cold and rainy days." Then the Messenger of Allah said to them: "But Allah is witness that they are indeed liars."(*Al-Hashr, or The Gathering, 11*). This clearly means that Allah the Exalted informed the Messenger of Allah that these hypocrites and these unbelievers have actually sworn in lies.

Indeed, we have already mentioned that this mosque had ended up in being totally destroyed by the Moslems and in becoming a dumping place for rubbish and for dead things.

The Death of Abdullah bin Obayy bin Suloul

"The Head of the Hypocrites"

In this year (the ninth of the Hijrah) and in the month of Thee Al-Qi'dah, Abdullah bin Obayy bin Suloul, who was the head of the Hypocrites, died after he fell ill for about twenty days.

It was narrated that when Abdullah bin Obayy bin Suloul was ill, the Messenger of Allah (MPBAUH) called at him and Abdullah asked him if he would pray for him when he dies and to stand at his grave. It was also related that Abdullah sent to the Messenger of Allah (MPBAUH) and asked him to send to him his own shirt so he would be shrouded in it when he dies. Then the Messenger of Allah sent him his outer shirt and Abdullah returned it back and asked for the inside shirt which touches his (MPBAUH) own body so he would use it for his own shroud. As a result, Omar bin Al-Khattab (may Allah be pleased with him) said: "You are not going to give your won shirt to this dirty and hypocrite one?" Then the Messenger of Allah (MPBAUH) replied: "My shirt will not do him any good and will not save him from Allah's wrath. May be through this shirt Allah make a thousand of his followers truly enter in Islam."

Indeed, the Hypocrites were always with and around Abdullah bin Obayy. When they saw that he was asking for the Prophet's shirt and that it would benefit him, more than a thousand of them turned into Islam. When Abdullah did die his son came to the Messenger of Allah (MPBAUH) and told him the news. The Messenger of Allah said to him: "you go and pray for your father and bury him!" Abdullah's son replied: "if you do not pray for him ye the Messenger of Allah, no Moslem will pray for him." Then the Messenger of Allah went up to pray for him, which made Omar bin Al-Khattab stand in his way and literally obstructed the direction of the Qiblah for him to prevent him from praying for Abdullah bin Obayy. This incident caused the revelation of the following verse by Allah the Exalted: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (*At-Taubah, 84*).

Az-Zajjaj reported that the Messenger of Allah (MPBAUH) used to stand at the grave of any one who died and used to pray for him. But in this time he was obstructed from doing so.

In fact, what happened was not that at all according to the version of events narrated by Ibin Abbas (may Allah be pleased with him), who said: "The Messenger of Allah prayed for him (Abdullah bin Obayy) and then went away. He did not stay long before the revelation of this verse, and the Messenger of Allah (MPBAUH) did not listen to the advise of Omar (may Allah be pleased with him). The Messenger of Allah did this in accordance with the

obvious rule of Islam, and in compliance with the norm of Islam, and to show Abdullah's son some respect after it was certain that he did become a good Moslem, and ultimately to draw Abdullah's followers to Islam.

The Pilgrimage of Abou Bakr As-Sidique

On the month of Thee Al-Hijjah in the year nine of the Hijrah (March 631 AD) the Messenger of Allah sent Abou Bakr As-Sidique to go to Makkah and take the Moslems to pilgrimage. Abou Bakr then went out in about three hundred men from Al-Madinah and the Prophet sent with him twenty animals to be sacrificed. The Messenger of Allah (MPBAUH) brought these animals and counted them in his own honourable hand. Abou Bakr (may Allah be pleased with him) brought with him five animals to be sacrificed on his own behalf. Then Ali bin Abi Talib (may Allah honour his countenance) followed Abou Bakr in this pilgrimage and he was riding on the she-camel of the Messenger of Allah called Al-Qaswa-'. Abou Bakr said to Ali: "did the Messenger of Allah (MPBAUH) send you after me so as to take over from me the leadership of this pilgrimage?" Ali said to him: "no, but he sent me to read for those pilgrims the *Chapter of At-Taubah*, or Bara'at (forgiveness), and to break or infringe any covenant that there was between the Messenger of Allah and the people. Indeed, the covenant which was between the Messenger of Allah and the Unbelievers of Makkah had a special and a general nature. The general one involved that no one should be refused entry to the Sacred House if they came to visit it, and no one should be frightened to come to it in the months of Prohibition. The special covenant which was between the Messenger of Allah and the other Arab tribes continued to a long time to come.

Indeed, the Arabs had the habit of not breaking any covenant between each other unless by some relative of the main covenant holder who wanted to break the covenant himself. That was why the Messenger of Allah (MPBAUH) sent Ali bin Abi Talib (may Allah honour his own countenance), his cousin on his behalf in order to do this job. He did not think that Abou Bakr was close enough to him to do this job. But he went with the people to their pilgrimage. Thus, Ali bin Abi Talib read for the people the *Chapter of At-Taubah* on the day of Sacrifice, and that was near Al-Jumrah. Every one then broke their covenants. The Messenger of Allah then said: "After this year no Unbeliever would ever be allowed to visit the Sacred House and circumambulate it, and no one should be allowed to circumambulate the House while naked." Then both Ali and Abou Bakr came back to Al-Madinah after they performed all what was asked of them. It was reported that during this mission Ali bin Abi Talib (may Allah honour his countenance) used to pray after Abou Bakr until they came back to Al-Madinah.

The Squadron of Khalid bin Al-Waleed

to Bani Al-Harith bin Ka'ab in Najran

In the month of Rabee' Al-Awwal and in the year ten of the Hijrah (June, 631), the Messenger of Allah (MPBAUH) sent Khalid bin Al-Waleed in a company of four hundred men to the people of Bani Al-Harith bin Ka'ab in Najran, which is a place between Najd and the Yemen. The Prophet ordered him to ask those people for three times to turn to Islam before fighting them. He said to him: "If they responded positively to you then accept them, stay with them for a while, pray with them, and teach them the Book of Allah, and the *Sunnah* of His Prophet and the principles of Islam. But if they did not respond to you, then fight them for it." Indeed, the people of Najran were on the religion and the Principles of Jesus Christ (may peace be upon him). Thus, Khalid bin Al-Waleed went out in this mission to the people of Najran. When he arrived at their place he sent amongst them and in all directions many people calling them to Islam. These callers used to say to them: "ye people! become Moslems and then you will be saved!" Then the people did become Moslems and believed in what they were asked to believe. In fact, Khalid bin Al-Waleed stayed amongst them for three days and nights and he was always teaching them Islam, and the Book of Allah and the *Sunnah* of His Prophet. He then wrote a letter to the Messenger of Allah (MPBAUH) in which he said:

> "In the Name of Allah Most Gracious Most Merciful. This is to Mohammad the Prophet, the Messenger of Allah (MPBAUH) from Khalid bin Al-Waleed. May peace be upon thee, ye the Messenger of Allah, and Allah's Blessings and Graces. I thank Allah for thee, Allah who I believe is the only God. And so ye the Messenger of Allah! May Allah's prayers be upon thee. You have sent me to the people of Bani Al-Harith bin Ka'ab and you have ordered me, "when I arrive among them, not to fight them, and to stay amongst them for three days and nights, and constantly calling them to Islam. If they turned into Islam I would accept it from them." In fact, I have taught them the principles of Islam, the Book of Allah, and the Sunnah of His Prophet. But if they did not become Moslems I would have fought them. Thus, I came to them and I called them to Islam for three nights and days as the Messenger of Allah (MPBAUH) ordered me to do, and I have sent among them messengers and teachers. I said to them: "ye Bani Al-Harith, become Moslems and you shall be saved." Thus, they did become Moslems and they did not fight and I am staying amongst them and I am teaching them what Allah had ordered, and I am forbidding them to do what Allah had forbidden. I am also teaching them the principles of Islam and the *Sunnat* of the Messenger of Allah (MPBAUH) until the Messenger of Allah writes to me to come back. And may peace

> be upon thee, ye the Messenger of Allah, and the Blessings of Allah and His Graces."

This is the letter in which Khalid bin Al-Waleed explained his mission to these people and that he performed it in the best possible way. Then the Messenger of Allah (MPBAUH) received the letter and wrote to him the following reply:

> "In the Name of Allah Most Gracious Most Merciful. This is from Mohammad the Prophet, the Messenger of Allah (MPBAUH) to Khalid bin Al-Waleed. May peace be upon thee. I thank Allah for thee, Allah who I believe is the only God. And so your letter arrived to me with your envoy from Najran. Thus, Bani Al-Harith have turned into Islam before they fought you and they responded to your calls: to become Moslems, to utter the the testimony that there is no God except Allah, alone with no participants, and that Mohammad is His Servant and His Messenger. That they have been guided in His guidance. So tell them and give them glad tidings. Come back and ask a delegation from them to come with you! May peace be upon you and Allah's Blessings and Graces."

Thus, Khalid bin Al-Waleed came back to the Messenger of Allah (MPBAUH) in Al-Madinah and he brought with him a delegation from Bani Al-Harith bin Ka'ab. The delegation includes in it Qays bin Al-Hasien bin Yazied bin Qinan Thu Al-Ghassah, Yazied bin Abd Al-Madan, Yazied bin Al-Muhhajjal, Abdullah bin Qarieth Al-Ziyadi, Shaddad bin Abdullah Al-Qabani, and Amr bin Abdullah Ad-Dababi. When they came to the Messenger of Allah, he said: "who are these people who look like men from India?" It was replied to him: "ye the Messenger of Allah, these people are the people of Bani Al-Harith bin Ka'ab." When they stood in front of the Messenger of Allah they greeted him and said: "We testify that you are the Messenger of Allah and that there is no God but Allah." The Messenger of Allah then said: "And I testify that there is no God but Allah and that I am the Messenger of Allah." Then the Messenger of Allah said: "Is it you who would come forward if you were held back and restrained?" But no one of them answered him. Then the Messenger of Allah repeated the same phrase for the second, third, and fourth time until Yazied bin Abd Al-Madan answered: "yes, ye the Messenger of Allah. We are the ones who would come forward if we were restrained." He repeated the same phrase for four times. Then the Messenger of Allah said: "If Khalid bin Al-Waleed did not write to me and told me about you that you have become Moslems and that you did not fight him, I would have cut your heads and thrown them under your feet." Yazied bin Abd Al-Madan replied: "Be sure ye the Messenger of Allah, by Allah we have not thanked you and we have not thanked Khalid." The Prophet replied: "then whom did you thank?" They said: "we have thanked Allah the One who helped us and guided us through you." The Messenger of Allah then replied: "you are right." Then the Messenger of Allah said to them: "through which force were you able to win over those who fought you in the Pre-Islamic time?" They replied: "we did not win over anyone." Then the Messenger of Allah said: "But you used to

fight other tribes and you used to defeat them." They replied to him: "ye the Messenger of Allah: "we used to defeat those who fought us for we were Bani Abied and we were united and never disunited. We have never begun to be unjust and evil doers." The Messenger of Allah said to them: "you have said the truth." Finally, the Messenger of Allah (MPBAUH) appointed Qays bin Al-Hasien as leader over the people of Al-Harith bin Ka'ab. Then the delegation of Bani Al-Harith bin Ka'ab went back to their people and tribe. Indeed, they did not stay with their own people after they came back more than four months until the Messenger of Allah died.

The Death of Ibrahim

Ibrahim, the son of the Messenger of Allah (MPBAUH), died in the month of Rabee' Al-Awwal, in the year ten of the Hijrah (June, 631).

The Messenger of Allah (MPBAUH) went inside and he was supported by Abd Ar-Rahman bin Awf and his own son Ibrahim. When Ibrahim died the eyes of the Messenger of Allah (MPBAUH) were full of tears for him and that was why Abd Ar-Rahman bin Awf said to him: "ye, the Messenger of Allah, this is the thing that you forbid the Moslems to do. If they saw you crying they would cry too." When he realized the whole situation he said: "this is a blessing from Allah, and those who do not forgive they will not be forgiven. It is true that we have ordered people not to cry and wail for the dead. And men cry for the things they do not have and could not do." Then the Messenger of Allah said: "If this is not a written promise and a definite way for all of us, and if our ending is not connected with our beginnings, we would have cried and mourned him more than just this. We are yet sad for him and we have shed tears for him and our heart is sad and torn for him, but we cannot say things to anger our Lord, for he preferred the grace of his feeding and sucklings in paradise.

Indeed, the Prophet (MPBAUH) ordered the burial of his son Ibrahim in Al-Baqee' which was the cemetery for the people of Al-Madinah. The Messenger of Allah (MPBAUH) prayed for him four prayer units for the dead. In fact, all the Moslem scholars and leaders unanimously agreed on praying for a dead child when they are old enough. When Ibrahim was buried, the Messenger of Allah (MPBAUH) ordered that some water be sprayed on his tomb. Also, when the Messenger of Allah (MPBAUH) was tidying up his son's body in the grave he found that there was a stone near the body, so he (MPBAUH) began clearing the stones out and said: "If any one of you did a thing they should do it perfectly, for this thing would console what is inside me from plights."

It was reported that the sun went into eclipse on the day Ibrahim died. That was why the people went round and said that the sun went into eclipse for being so sad for the death of Ibrahim. Then the Messenger of Allah

(MPBAUH) said: "the sun and the moon are two Verses from the Verses of Allah and that they would not go into eclipse for the death of any one." Indeed, the Messenger of Allah (MPBAUH) said this for when the people saw the eclipse they said that the sun went into eclipse for the death of Ibrahim. If the Messenger of Allah were a liar and a swindler he would have taken this opportunity and widely propagated the news throughout the land that the sun eclipsed for the death of his own son. Indeed, this event is one of the miracles of the prophecy, but the Prophet (MPBAUH) did not accept to use it as a kind of propaganda for him and only said the truth.

In relation to this event Mr. Darmanjam reported the following in his book, *The Life of Mohammad* (chapter 21): "Mohammad was a very wise man with a comprehensive mind. He responded to this event, this nice fable, in his sayings that 'the sun and the moon would not eclipse for the death of any one.' These words could not have been said by a swindler." Indeed, this is exactly what we have said in this book for the swindler and the liar would hang on illusions and very little evidence, and he would be very quick to take opportunities like this in order to prove his case. But as it is widely known the Prophet did not do this and he was extremely sincere and truthful in his sayings and in his deeds. He was not the one to uplift his position and to support his place among his people depending on lies and illusions.

Ali bin Abi Talib's Mission

to Yemen

The Messenger of Allah (MPBAUH) sent Ali bin Abī Talib (may Allah honour his countenance) to the Yemen in the month of Ramadan and in the year ten of the Hijrah (December 631 AD). Ali went in this mission accompanied with 300 knights. When they arrived to that place they intended Ali distributed his men in all directions and they brought back a lot of booty: sheep, camels, women, and children. He (may Allah honour his countenance) also met the majority of these Yemenies and he asked them to become Moslems. They, however, refused and rejected his offer and instead they began hitting him and his men with arrows and stones. Indeed, one man of these Yemenies called Mazhaj came forward and asked for a Moslem to come out to him and to have a duel with him. The one who responded to this duel was Al-Aswad bin Khuza'ā'i, who immediately killed this man and took his arms from him. When Ali (may Allah honour his countenance) saw this he lined up his men in one unified line and gave his banner to Mas'ood bin Sinan. Thus, more than twenty men of these Unbelievers were killed in this occasion and the rest of those Yemenies escaped and were totally disunited and scattered in all places. Then Ali stopped chasing them and the Messenger of Allah (MPBAUH) also slightly stopped wanting them. Afterwards, the Messenger of Allah (MPBAUH)

called them to Islam, and they quickly responded to his call, and indeed a group of their leaders came and gave him their pledge of allegiance to Islam and to him.

Thus, Ali (may Allah honour his countenance) gathered the booty and divided it into five portions. He wrote on one arrow of five arrows the word "to Allah" and then he drew lots on them. The first arrow of the five ones to come out was this one with "to Allah" on it. Only then Ali divided among his men the rest of the booty from the four remaining portions. After that Ali (may Allah honour his countenance) left the Yemen and came back to the Prophet (MPBAUH) in Makkah. He arrived back in Makkah to meet him at the time of Hajj and that was in the Spring of the tenth year of the Hijrah.

Note: The Messenger of Allah (MPBAUH) had already sent Ali (may Allah honour his countenance) two years before this time and that was in the year eight of the Hijrah to Yemen, which was the first mission that Ali undertook to Yemen after the conquering of Makkah. Indeed that first mission to which Ali was sent by the Messenger of Allah had been to Hamadan. Ali was sent to Hamadan and he was able to convert all of the people there into Islam. Ali wrote a letter to the Messenger of Allah and informed him of the Islamization of the whole of Hamadan. When the Prophet read the letter, he bowed down and prostrated and then raised up his head and said: "May peace be upon Hamadan." But this second mission to Yemen occurred after two years (ten Hijrah) in the month of Ramadan and it was to Mazhaj.

The Farewell Pilgrimage

In the month of Thee Al-Hijjah in the year ten of the Hijrah (March 631 AD), the Messenger of Allah (MPBAUH) went to the Farewell Pilgrimage, which was called as such for he said farewell to the people. On the authority of A'ishah the wife of the Messenger of Allah (MPBAUH) who said: "the Messenger of Allah (MPBAUH) went to Hajj on the twenty-fifth of Thee Al-Qi'dah. When he (MPBAUH) arrived at a place called Sirf he ordered the people to go and perform their pilgrimage except those who were driving the animals to be sacrificed. The Messenger of Allah (MPBAUH) had brought with him many animals to be slaughtered as offerings in the Sacred House and he also brought some people to drive them." Ibin Is-haq reported that the Messenger of Allah (MPBAUH) went on in this pilgrimage and he showed the people the rituals of the Hajj and he taught them how to do it. He also delivered to them his famous speech in which he explained in detail a lot of important matters. He thanked Allah and praised Him so much and said:

> "Ye the people, listen to me very carefully, for I do not know if I will be with you after this year and in such important situation. Ye people, your blood and money is prohibited from being shed by you till the day you

meet your Lord. It is prohibited in the same way this very day and this very month is prohibited. You shall meet your Lord and He shall ask you about what you have done. I have told you this. Anyone who has a deposition in trust he should give it to the one who trusted him on it. And every money interest is prohibited; you have your own money capital and you should not oppress others and do not let any one oppress you. Allah the Exalted ordered that there should be no money interest taken. And all the interest taken by Abbas bin Abd Al-Muttalib is prohibited, and everybody whose blood was shed in the Pre-Islamic time is even prohibited. Indeed, the first one whose blood was prohibited in the Pre-Islamic time was A'amer bin Rabee'ah bin Al-Harith bin Abd Al-Muttalib, who was being breast-fed in the tribe of Bani Layth, and who was killed by Huzayl. He is the first man with whom I would begin in relation to the blood which was shed in the Pre-Islamic time.

And so ye people! the devil is quite desperate and has given it up of ever being worshipped in this place of yours. But if he was obeyed in things other than this then he would be satisfied with what you despise in your works. So be careful of sharing with him your religion. O ye people, the delay of payment on credit is a further sign of disbelieving through which only the unbelievers get lost, and they allow it one year and they forbid it in another year just to pass certain things which are forbidden by Allah and to render as lawful what is forbidden by Allah and to render forbidden what is lawful by Allah. The time has gone round in full circle as usual and in the same way when Allah the Exalted created both the heavens and the earth. For Allah the number of months are twelve months and they include four of them as being the forbidden months. Three that come one after the other and then the month of Rajab which comes just between Jumadah and Sha'aban.

O ye the people, you have a right over your women and they in turn have a right over you. You have a right over them that they would not lay in the bed of anybody else which you would hate it to happen, and they have to obey you and not commit any hateful act. If they did that then Allah the Exalted allowed you to abandon their beds for a while as a kind of punishment for them and to beat them physically in some kind of light beatings. If they abandon their foul deeds and activities then they would take with kindness their own properties and their clothes. I ask you to take very good care of your women for they are helpless to defend themselves with you and because you have taken them in the name of Allah and through His trust. You have taken their bodies and their private parts as your own halal thing and through the words of Allah. O ye people, be wise and think of my words which I am saying to you now for I believe that I have warned you. I have also left you something [meaning the *Holy Quran*] which will guide you in your life, and if you held to it firm you will never lose your way. It is a very clear thing: the Book of Allah and the sayings of His Prophet. O ye people, listen to me and understand what I am saying to you. You know that each Moslem of you is the brother of the other Moslem next to him, and that the Moslems are brothers and sisters. No one of you is allowed to take what is not his from his brother

except that what he gives to him out of his own will and consent and with no grudge at all. I ask you not to treat yourselves unjustly. May Allah witness what I am saying. Did not I tell them the truth and convey to them the message?"

A'isha continued to say that "the Prophet mentioned to me that the people said when he said this: 'may Allah witness, yes!' Then the Messenger of Allah (MPBAUH) said back to them: 'may Allah witness!'" and so on till the end of the story.

The man who used to tell things on his (MPBAUH) behalf on that occasion in Arafah (for there were plenty of people listening to him) was Rabee'ah bin Omayyah bin Khalaf. Indeed, what is important in this speech is that the Messenger of Allah (MPBAUH) foretold in it that his end was close and that he will not come back or he will not be in the Hajj of the next year since he said: "Ye the people, listen to me very carefully, for I do not know if I will be with you after this year and in such important situation." He (MPBAUH) also asked the people to take great care of their women and he prohibited the men from treating them badly and wickedly and he urged the men to treat their women kindly and with patience. He made it clear that the women have right over their men in the same way the men have right over their women. Undoubtedly, this is an indication of esteeming the women and lifting high their place for the woman is no longer seen as a thing or as a neglected object and with no rights to her, especially after this speech by the Messenger of Allah (MPBAUH) which gave her a great role in society. The Moslems all over the world should know and understand this and should enact the orders and the principles laid down by the Messenger of Allah (MPBAUH) in this final speech.

This pilgrimage is also called the pilgrimage of completion and final fulfilment in accordance with His saying the Exalted: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (*Al-Ma'idah, The Table Spread, 4*). Throughout this speech the Messenger of Allah (MPBAUH) was standing in Arafah, and this pilgrimage was truly his last one. Indeed, throughout his stay in Makkah, the Messenger of Allah (MPBAUH) never stopped coming to the Hajj, for that was what Makkah used to do in the Pre-Islamic time. They never stopped coming to the Hajj, but only they used to come late to it those who were hindered by some reason or another or by their weakness. Ibin Al-Athier said in the end that "the Messenger of Allah used to go to the Hajj in every year before he emigrated to Al-Madinah.

In this pilgrimage the Messenger of Allah (MPBAUH) asked Ibin Dijanah As-Sa'idi to take care of the prayers in Al-Madinah during his absence in this visit to Makkah. There are some people who say that he asked Siba'a bin Urtufah Al-Ghaffari to do this. The Messenger of Allah (MPBAUH) also brought with him in this pilgrimage all his wives. He entered Makkah on the dawn of the fourth of Thee Al-Hijjah and that was a Sunday.

Mr. Muir reports that "it is more likely that the Messenger of Allah went out of Al-Madinah on Saturday the 25th of Thee Al-Qi'dah (23 February 632 AD) and he arrived in Sirf in the evening of Sunday after ten days and he entered Makkah on Tuesday.

It was reported that 90,000 people and even more than that went out in this pilgrimage with the Messenger of Allah (MPBAUH). But those who did actually take part in this pilgrimage were definitely more than that for when we add the people of Makkah the number would nearly double, in addition to those Moslems coming from different places, particularly the Moslems who came from the Yemen.

Ibin Is-haq also reported, on the authority of Abdullah bin Najeeh, that "when the Messenger of Allah stood in Arafah he voiced the same view and opinion about it, about the mountain on which he was standing. Indeed, all Arafah was a standing place. The Messenger of Allah (MPBAUH) said also when he stood on the mountain of Quzah in the morning of Al-Muzdalafah or what is known as "the coming close to the Leader" the same kind of thing and the same view as it is a platform. He said that "the whole of Al-Muzdalafah was a standing place or a platform." Also when he slaughtered in sacrifice in the slaughtering place in Munah he said the same thing that "this slaughtering place is the place and all Munah is a slaughtering ground." The Messenger of Allah (MPBAUH) thus performed and finished the rituals of al-Hajj and he showed and taught the Moslems these rituals in detail and he taught them what Allah the Exalted had set for them as duty in their Hajj beginning with the place where they should stand, where they should throw the pebbles or the stones, and how to circumambulate the Sacred House. He (MPBAUH) also taught them what is allowed for them to do during pilgrimage and what is not allowed for them. After this, the Messenger of Allah (MPBAUH) went back to Al-Madinah.

Osamah bin Zeid's Mission to Palestine

The Messenger of Allah (MPBAUH) went back to Al-Madinah and he stayed there till the end of Thee Al-Hijjah, Al-Muharram and Safar. He sent to Syria a kind of an expedition which was led by Osamah bin Zeid bin Harithah, who was his own servant after his father. The Messenger of Allah (MPBAUH) made Osamah the leader of this army and he ordered him to station the horses in the hill sides and the edges of the mountains of Al-Balqa' and Ad-Dawarim in the land of Palestine. Thus, the Moslem army got prepared and all those early and first Emigrants got ready to go with Osamah bin Zeid in this Expedition.

The Number of Expeditions and Missions

The whole number of expeditions and raids which were led by the Messenger of Allah (MPBAUH) himself, and in accordance with what is recorded by Ibin Is-haq, were 27 raids or expeditions. The number of missions and companies that he sent were 38. However, At-Tabari said that his (MPBAUH) expeditions were 26 although some other historians argue that they were 27 expeditions. Those who said that they were 26 expeditions they considered the Prophet's expedition from Khaybar to the Valley of Al-Qurah as one expedition because he did not come back home to Al-Madinah after he finished from Khaybar, but he continued from there to the Valley of Al-Qurah, which made it as one expedition rather than two. On the other hand, those who said that they were 27 expeditions they considered the expedition of Khaybar an independent one from the expedition of Al-Qurah Valley, the factor which then made them 27 expeditions.

The Delegations

There were a lot of delegations which came to the Messenger of Allah (MPBAUH) for various purposes. We shall mention here briefly some of these delegations. There was the delegation of Hawazan which came to the Messenger of Allah (MPBAUH) in Al-Ji'ranah. Malik bin Awf the Christian also came to him in a delegation and that was towards the end of the year eight. Another delegation came to him (MPBAUH) from Banu Tameem in the form of a company which was headed by Awyainah bin Hisn and that was on the month of Al-Muharram in the year nine. Another delegation came to him (MPBAUH) from the Christians of Najran in Al-Madinah just after the Emigration of the Moslems to it. They were about sixty knights who came to him (MPBAUH) and argued with him in matters related to Jesus Christ (may peace be upon him). These Christians struck a peace pact with the Messenger of Allah (MPBAUH) and they agreed to give him tax money. He wrote to them a letter and he sent with them Abou Obeidah A'amer bin Al-Jarrah (may Allah be pleased with him) and he told them about Abou Obeidah that he was the honest man of the nation. Indeed, Allah the Exalted revealed in most of the Chapter of Al-i-Imran in connection with the people of Najran and how the Messenger of Allah responded to them.

Moreover, another delegation came to the Messenger of Allah (MPBAUH) from Ad-Darioun, Abou Tameem Ad-Dari and his brother Na'eem and another four men who were Christians. They came to him on two times, once in Makkah before the Emigration and another one after the Emigration. When the Messenger of Allah (MPBAUH) came to Al-Madinah from Tabouk in

the month of Ramadan, another delegation from Thaqeef came to him. Another delegation from Bani A'amer bin Sa'asa'ah came to the Messenger of Allah (MPBAUH) and this delegation included in it A'amer bin At-Tufeil Al-A'ameri, Arbad bin Qays and Jabbar bin Sulmah, who were the leaders of their own people. Indeed A'amer bin At-Tufeil was their leader and chief, and he was one of the most handsome men who lived at that time. This man was harbouring a lot of mischief and hatred for the Prophet (MPBAUH). He asked from the Messenger of Allah to give him the leadership after he became a Moslem. But when A'amer bin At-Tufeil and those of his relatives who were with him went out of their country, he got the plague and he died without becoming a Moslem. Indeed, there were some people who believed that A'amer bin At-Tufeil did become a Moslem and then died. However, the man who did become a Moslem was A'amer bin At-Tufeil Al-Aslami who was one of the Companions of the Messenger of Allah.

Another delegation which came to the Messenger of Allah (MPBAUH) was the delegation of Dammam bin Tha'alabah in the year nine. Dammam had asked the Messenger of Allah the following question: "Did Allah the Exalted and the Elevated ordered him to worship Allah alone with no partner, to break and destroy all the idols, to offer alms and *Zakat*, to fast Ramadan, and to go in pilgrimage to the House of Allah for those who can afford it?" Then the Messenger of Allah (MPBAUH) responded to this question and said: "May Allah testify, yes." This man then became a Moslem and went back home and began cursing Al-Lat and Al-Uzzah and asked his own people to turn into Islam. He did this until all of his people, men and women, became Moslems.

Moreover, the Messenger of Allah (MPBAUH) received the delegation of Abd Al-Qays from Bahrain. This delegation included in it Al-Jaroud who was a Christian man who had read many books. It was said that they came to the Messenger of Allah (MPBAUH) in the year ten Hijrah. The Messenger of Allah (MPBAUH) had offered him Islam, and he did become a Moslem, and he and all his companions became Moslems too. These people asked the Messenger of Allah (MPBAUH) about wine by saying: "ye the Messenger of Allah, we have a land which is good for nothing except for growing vine and producing wine." But he (MPBAUH) prohibited them from drinking it.

Furthermore, the delegation of Bani Hanifah bin Lujaim bin Sa'ab bin Ali bin Bakr bin Wa'el came to the Messenger of Allah (MPBAUH) in a delegation of seventeen men. This delegation included among its members Mosailamah Al-Kazzab, who was a very important figure in his own people. Depending on his own high position among his own people, Mosailamah talked to the Prophet (MPBAUH) and asked him to let him share with him the prophecy. Indeed, it was Mosailamah himself who proclaimed prophecy during the life time of the Messenger of Allah (MPBAUH), in the same way how Al-Aswad Al-Anasi the ruler of Sana'a-' proclaimed prophecy. Indeed, Mosailamah began talking with the Messenger of Allah in a very audacious way and in a manner which imitated the rhyme of the *Holy Quran* in the *Chapter of Al-Qawthar*. He said: "we have given you the jewels. Pray for you

Lord and Emigrate, for the one who hates you is an evil wicked man." What was worse was that he freed his own people from the duty of praying, and he allowed them to drink wine and to commit adultery in order to lure them and to make them follow him.

The Messenger of Allah (MPBAUH) also received another delegation from the people of Tayy, which included in it Qubaysah bin Al-Aswad and Zeid Al-Khayl, who was their leader and who was a very famous knight too. He was a moral man with good manners which made the Messenger of Allah (MPBAUH) offer him to become a Moslem. This man then became a Moslem and all the people who were with him, and their Islamization was really a good one.

The delegations which came to the Messenger of Allah (MPBAUH) were really plentiful. They included the delegation of Odayy bin Hatim At-Taii, who was a very known and learned Christian and a great man among his own people. That was why he did become a Moslem. The delegations included the delegation of Urwah Al-Mazadi, the delegation of Bani Zubeid, the delegation of Kindah, which was a tribe in the Yemen and they were called Kindah as it was the nickname of their grandfather Thawr bin A'afir. Indeed, the Messenger of Allah (MPBAUH) had among this tribe a grandmother who was the mother of his grandfather Kilab. They also included among them Al-Asha'ath bin Qays who was a famous man and a leader among them, who became a Moslem, but after the death of the Messenger of Allah he apostatized Islam. But during the caliphate of Abou Bakr he came back again into Islam. There was also the delegation of Azad Shanwah, and they included among them Sird bin Abdullah Al-Azadi, who was their best leader among them. Therefore, the Messenger of Allah (MPBAUH) made him the leader of those of his people who became Moslems.

Other delegations which came to the Messenger of Allah included Al-Harith bin Ka'ab, the delegation of Rufa'ah Al-Khuza'ai, the delegation of Hamadan, which included among its members Malik bin Namat, who was a very famous poet. This delegation met the Messenger of Allah while he was coming back from Tabouk. There was also another delegation from the tribe of Tajeeb, which was a tribe from Kindah. These people began asking the Messenger of Allah questions about the *Holy Quran* and about the *Sunnah.* There was also another delegation from Bani Tha'alabah, the delegation of Bani Sa'ad Hazeem bin Qada'a'ah, who became Moslems and who gave their pledge of allegiance to the Messenger of Allah and then came back home. After their Islamization they were given by Allah the Exalted a lot of good things. There was also the delegation of Bani Fazarah, the delegation which included among its members Kharijah bin Hisn, the brother of Awyainah bin Hisn who became Moslems. There was also the delegation of Bani Asad which included Hadrami bin A'amer, who became Moslems and who said: "ye the Messenger of Allah, we have become Moslems and we did not fight you as the other Arab tribes fought you. Then Allah the Exalted revealed upon His Messenger (MPBAUH) the following verse: "They impress on thee as a

favour that they have embraced Islam, Say, 'Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the Faith, if ye be true and sincere.'"(*Al-Hujrat, or the Inner Apartments, 17*). Thus, these people stayed for a while and learnt the principles of Islam.

Moreover, there was the delegation of Bani Uzrah, which was a tribe from the Yemen. They came to the Messenger of Allah (MPBAUH) who told them not to ask the priests and not to slaughter in sacrifice for the idols they used to sacrifice for. There was also the delegation of Bala, which was a group of Qada'a'ah, who became Moslems. The Sheikh of this delegation was Abou Ad-Dubeib, who said: "ye the Messenger of All'ah, I like to play a host to guests in my own home. Do I get any reward for it?" He (MPBAUH) said: "yes. And every good favour you did for a rich or a poor man can be seen as alms or charity." Then he said: "ye the Messenger of Allah, when is the right time for taking in guests?" The Messenger of Allah (MPBAUH) replied: "three days." Then the old man replied: "and what is after that?" The Messenger of Allah replied back: "Charity only, and the guest should not stay as a guest in any place more than three nights otherwise he will embarrass you and make things uneasy for you. There was also the delegation of Bani Murrah and they were headed by their leader Al-Harith bin Awf. There was the delegation of Khaulan, and they were a tribe from the Yemen, who had an idol which they worshipped and it was named "A'am Anas." When they came back from meeting the Messenger of Allah (MPBAUH) they destroyed this idol after they became Moslems. Then the delegation of Bani Muharib which included among its members Khaziemah bin Suwar, who was the wickedest man among the Arabs and the most known for his hatred for the Messenger of Allah when he (MPBAUH) offered himself to the Arab tribes during the seasons and when he was calling them to become Moslems and to obey Allah the Exalted.

Then came to the Messenger of Allah (MPBAUH) the delegation of Suda-'. These people came from a place in the Arab sector of the Yemen. They became Moslems and they gave the Messenger of Allah their pledge of allegiance to remain Moslems. Then they came back to their home place and Islam grew among them. They included among them Ziyad bin Harith As-Suda'i who was a very famous man among them and who was well-respected among his own people, and that was why the Messenger of Allah (MPBAUH) made him an emir on them. Then the delegation of Salaman came to the Messenger of Allah and they were headed by Khubeib bin Amr As-Salamani. These people became Moslems and this Khubeib asked the Messenger of Allah about the best possible deeds. The Messenger of Allah answered him by saying that "it is to pray on the right time." Then these people prayed with the Messenger of Allah the times of noon and the afternoon.

Moreover, there was the delegation of Bani Abs, and then the delegation of Mazyanah, which was a tribe called Mazyanah just after the name of Mazyanah, the wife of Amr bin Adban Tabikhah bin Ilias bin Mudar. There was also the delegation of the people of Al-Asha'ar, who were the

people of Abi Mousa Al-Asha'ari. These people go back in their family line to Asha'ar bin Adad. They became Moslems and they gave the Messenger of Allah their pledge of allegiance and in whom he said: "The people of the Yemen came to you as if they were clouds and they are very good people and selected from the best people on earth." He (MPBAUH) also said that "those of Bani Al-Asha'ar are like a packet full of musk and fragrance." There was also the delegation of Daws, who were the people of Abou Hureirah. Their family name goes back in history to the family of Al-Azd. They came to Khaybar on the year seven Hijrah. Then there was the delegation of Bahra-', which is a tribe from Qada'a- and they came from the Yemen. They became Moslems and they learnt the main principles and duties and then came back to their people in the Yemen. There was also the delegation of Ghamid, which is from the tribe Al-Azd in the Yemen in the year ten Hijrah. They have admitted and accepted Islam as their religion and therefore the Messenger of Allah wrote to them a letter in which he explained to them the main principles of Islam. The Messenger of Allah (MPBAUH) had ordered Obayy bin Ka'ab to teach those people the *Holy Quran* and the duties of Islam.

Finally, the delegation of Al-Azd were originally linked to the family of Al-Azd the Eldest. He was their first grandfather and he was called Al-Azd bin Al-Ghawth. Indeed, it is them in whom the Messenger of Allah (MPBAUH) had said: "They were wise men and scientists, and because of their deep knowledge of things they nearly became prophets." There was also the delegation of Bani Al-Muntafiq, and they were from the tribe of A'amer bin Sa'asa'a-ah. They also included among them Luqayt bin A'amer bin Sabrah bin Abdullah bin Al-Muntafiq. Indeed, it was them in whom the Messenger of Allah had said: "They were one of the most pious people for Allah in this life and the Hereafter." Finally, there was the delegation of An-Nakha'a, and they were a tribe from the Yemen. They were the last of the delegation to come to the Messenger of Allah, and they came to him (MPBAUH) in the year eleven Hijrah and in the middle of the month of Al-Muharram. The number of this delegation was about two hundred men. They came to the Messenger of Allah (MPBAUH) and declared their Islamization. Indeed they had already pledged their allegiance to Ma'a-az bin Jabal.

The Death of the Messenger of Allah

May the Peace and Blessings of Allah be upon him

The Messenger of Allah (MPBAUH) became ill towards the end of the month of Safar in the year nine Hijrah (632 AD). The whole period in which he fell ill was only thirteen days and it was said that they were seven days. At the beginning of his illness he was staying in the house of his wife Maymounah. But when his illness got serious and it became so hard on him he asked the permission of his wives to let him go and spend his illness in the house of his wife A'ishah. So he went out walking and flanked by his uncle Al-Abbas bin Abd Al-Muttalib and by Ali bin Abi Talib until they entered the house of his wife A'ishah. He immediately asked them to pour some water over him for he was feeling so hot for he had a fever. He said to them: "I still feel the pain caused by the food I ate on the Day of Khaybar, and this is the time to show the breaking of my heart aorta from that poison. Indeed, when he could not go for prayers he said to his companions: "tell Abou Bakr to go and pray with the people." Then A'ishah said to him: "ye the Messenger of Allah, Abou Bakr is a tender and delicate man, and if he took your place in prayers the people will not hear him for they are all crying." Then the Messenger of Allah (MPBAUH) repeated his order by saying again: "tell Abou Bakr to go and lead the prayers with the people on my behalf." A'ishah repeated the same thing as what she said about her father Abou Bakr. But the Messenger of Allah said to her: "You are the friends of Yusuf." He (MPBAUH) again said: "Tell Abou Bakr to go and pray with the people."

In this insistence on asking Abou Bakr and putting him as the first one to go and lead the prayers with the Moslems means that he was implied by the Messenger of Allah that he would be the Caliph after him (MPBAUH). Then they said in support of this notion: "The Prophet had accepted him as a guardian for our religion, so why cannot we accept him to lead us in our life? Then the Messenger of Allah (MPBAUH) went out of his house and tied his head with a band. He sat at the foot of the steps of the alter and then thanked Allah the Exalted and said: "Ye people, I have been told that you are afraid of the death of your Prophet. Can you tell me who among the Prophets before me who did not die or who lived eternally? There is no one who was sent to any nation and who lived for ever. I tell you that I am going to my Lord and you shall follow me. I want only to ask you to make sure of how you treat the First Emigrants, to treat them so kindly. I also ask the Emigrants themselves to take great care of each other in compliance with what Allah the Exalted said:

> "By the token of Time (through the ages), Verily Man is in loss. Except such as have Faith, and do such righteous deeds, and join together in the

mutual teaching of Truth, and of Patience and Constancy." (*Al-Asr, Time through the Ages*).

Then all matters of life will continue by the Will and Permission of Allah. I also ask you not to hasten any thing which you may think slow in motion for Allah the Exalted and the Elevated does not do anything in the haste of things. Those who try to win over Allah he will be won over by Him, and those who cheat Allah they will be cheated themselves by Him. Thus, I ask you if you take over things not to do bad deeds on earth and not to break any ties with your relatives. I ask you also to treat the Ansar in a very good way for they were the first ones who took responsibility in Islam before you and who had faith in me and in my Message. I ask you to treat them so kindly. Didn't they share with you all their goods and fruits? Didn't they furnish their houses for you and welcome you in them? Didn't they sacrifice themselves for you when they were in need themselves? I ask you to remember that anyone who of you should become a ruler then he should judge between any two men, to accept the good one and to forgive the bad one. Just do not put yourselves ahead of them. I am only trying to tell you that I am an example for you and you shall follow me. Please remember that your meeting place is the basin. But anyone who can return it for me tomorrow then he should keep his tongue and hand short.

Indeed, this is the last speech given by the Messenger of Allah (MPBAUH) for he did not mount the mimbar after this day. He asked the Moslems, both the Emigrants and the Ansar, to love each other, to unite with each other, and to keep in touch with each other. Indeed, he said all this while he was in the worst moment of his illness. He also forbade the Moslems from cutting their relations and their family connections.

The Messenger of Allah (MPBAUH) went into the coma of death when he was leaning on A'ishah and his head was on her lap. A'ishah (may Allah be pleased with her) was invoking for him to be cured. The Messenger of Allah (MPBAUH) used to say that "death has its own intoxicating moments." Indeed, Fatimah (may Allah be pleased with her) said when he was in grief and pain: "My father is in pain and in grief." Then the Messenger of Allah said to her: "You will not be in grief and in pain for your father after this day."

It was reported in *Al-Bukhari*, on the authority of Anas bin Malik, (may Allah be pleased with them) that while the Moslems were praying the dawn prayers on a Monday day, and while Abou Bakr was leading them in the prayers, the Messenger of Allah (MPBAUH) surprised them and appeared in front of them. He took aside the curtain of A'ishah's room and then appeared to them smiling while they were in the lines of praying. Then Abou Bakr (may Allah be pleased with him) stopped praying and went to the Messenger of Allah (MPBAUH) to give him the leadership in praying for he thought that he intends to pray. Anas reported: "the Moslems nearly went into disarray and confusion in their prayers for they were so pleased with the appearance of the Messenger of Allah (MPBAUH). But he (MPBAUH) waved to them in his hand

to go on in their prayers, and then went back into the room and dropped down the curtain. In another version of events, Anas reported that the Messenger of Allah (MPBAUH) died in this very day.

When the Messenger of Allah (MPBAUH) died all his Companions gathered around him crying. A'ishah (may Allah be pleased with her) reported that "the Messenger of Allah (MPBAUH) died in my own house and in between my neck and my breast." What she really meant was that he (MPBAUH) died while he was in her own room and in her own house. At that moment Abou Bakr (may Allah be pleased with him) was absent, and then Omar bin Al-Khattab drew out his own sword and went out threatening the people outside and prohibited anybody from saying that the Messenger of Allah (MPBAUH) had died. Then when Abou Bakr (may Allah be pleased with him) heard of the news he came back to the house of A'ishah and went straight to the body of the Messenger of Allah and raised the cover from over his face. He knelt down over him and began kissing him and crying. He then went out and said: "Ye the one who swore over your messengers!" When Abou Bakr (may Allah be pleased with him) spoke out Omar bin Al-Khattab sat down, and then Abou Bakr praised Omar and thanked Allah by saying:

> (Those who were worshipping Mohammad then be informed that Mohammad is dead, and those who worship Allah then also know that Allah is alive and will never die."

Allah the Exalted also said in this connection: "Truly thou wilt die (one day), and truly they too will die one day."(*Az-Zumar, or the Crowds, 30*). Allah also said: "Mohammad is no more than a Prophet: many were the Prophets that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who serve him with gratitude."(*Al-i-Imran, 144*). Upon hearing this verse all the people choked with their tears and cries, according to Al-Bukhari. It was said that the most courageous of the men was Omar bin Al-Khattab (may Allah be pleased with him) who said, when he heard this verse recited by Abou Bakr: "By Allah as if I have never recited this verse before."

This position taken by Abou Bakr indicates his courage and strength in moments of sadness. It indicates his calm and self-control, and his wisdom and courage. When the Messenger of Allah (MPBAUH) died many people lost their senses and their poise: many lost their minds and turned into madness, some were handicapped and were unable to move up, many also turned dumb and unable to speak, and many lost their strength and became so weak. For example, Omar bin Al-Khattab (may Allah be pleased with him) lost his senses for a while; and Othman bin Affan (may Allah be pleased with him) became dumb and could not speak for a while too. Ali bin Abi Talib (may Allah honour his countenance) felt unable to move for he felt motionless as if handicapped. Indeed, Abdullah bin Anies died out of grief and sadness. This means that the most courageous of them was Abou Bakr. This is again

narrated by Al-Qurtibi who said that "this the first evidence for the complete courage of Abou Bakr (may Allah be pleased with him). This is so because courage means the firm withstanding of the heart in moments of plights. Of course, there in no worse plight than the death of the Messenger of Allah. Thus, on the death of the Messenger of Allah (MPBAUH) the real courage of Abou Bakr As-Sidique appeared in addition to his own theology and learning (may Allah be pleased with him).

It was also narrated in this context that when Bilal (may Allah be pleased with him) was calling for the prayers as usual and after the death of the Messenger of Allah and just before his (MPBAUH) burial, and when he said: "I testify that Mohammad is the Messenger of Allah", the whole mosque shook with crying and weeping.

The Messenger of Allah (MPBAUH) died undoubtedly on a Monday, but people differed on which Monday his death was. Al-Hijaz theologians and scholars said that he (MPBAUH) died on Monday the 2nd of Rabee' Al-Awwal. Al-Waqidi also said: "the Messenger of Allah (MPBAUH) died on the night of Monday the 12th of Rabee' Al-Awwal, and he was buried on the next day at noon and after the sun passed the meridian. That was a Tuesday. When the Messenger of Allah (MPBAUH) died he was 63 years old. He (MPBAUH) was praised in poetry or he was eulogized by many people including his own aunt Safiyyah, Abou Sufyan bin Al-Harith bin Abd Al-Muttalib, Abou Bakr, and by Hassan bin Thabit and others.

The Moslems washed his (MPBAUH) body and there was a shirt or a chemise on his body. They poured the water over the chemise and they rubbed his body with the chemise itself. The man who washed him (MPBAUH) was Ali bin Abi Talib (may Allah honour his countenance) and he was helped by Al-Abbas bin Abd Al-Muttalib and his son Al-Fadl who helped in turning over his honourable body. They shrouded him (MPBAUH) in three white dresses but with no chemise and no turban. When they finished doing this they put him (MPBAUH) on his own bed in his house. Afterwards, the people began entering the room in consecutive groups to have the last glimpse of him (MPBAUH) and to say their prayers on him. Indeed, he (MPBAUH) was buried in the same spot where he died. They dug for him a grave in the same place in his home and buried him there after they took out the bed on which he died. In this connection it was reported that Abou Bakr had said: "I have heard the Messenger of Allah (MPBAUH) saying: "There was no Prophet who died in a place without being buried in the same place where his soul was taken out." In fact, Ali bin Abi Talib (may Allah honour his countenance) said the same thing: "I have heard him say this too."

The first man to have begun digging the grave for the Messenger of Allah (MPBAUH) was Abou Talahah Zeid bin Sahl Al-Ansari (may Allah be pleased with him). They dug the grave in the same spot where the bed was on which the Messenger of Allah (MPBAUH) had died. The men who went down with him into the grave to perform the burial rituals were his own cousin Ali

bin Abi Talib (may Allah honour his countenance) and his uncle Al-Abbas bin Abd Al-Muttalib and his two sons Al-Fadl and Qatham (may Allah be pleased with them). It was also Bilal who sprinkled his (MPBAUH) grave with some water starting from near the head and went down to the end of the grave. They covered the grave with its own earth and then by some red and white pebbles. They raised the grave from the ground surface in about one span of the hand.

We must mention here that the Hypocrites began a lot of talk about the installation of Osamah bin Zeid as the Emir of the Moslems just before the death of the Messenger of Allah (MPBAUH). Such talk reached the Messenger of Allah (MPBAUH) and then he went out while he was ill and had the bandage on his head for the bad headache he had then and he answered these hypocrite people in the following way: "I have heard some people talking about the emirate of Osamah. By my life if they said anything about Osamah's emirate they said it in the same way they said it before about the emirate of his father Zeid, even if his father was made for such emirate and Osamah himself was made for such an emirate in the same way. So I ask you to follow what Osamah was ordered to do." This suggests that the Messenger of Allah (MPBAUH) was so keen to follow up things till the last moment of his life, especially in the mission of Osamah to Palestine as we have seen before and in the whole affairs of the Moslems and in uniting their word.

The Messenger of Allah (MPBAUH) died when his own armour was deposited in pawn by a Jewish pawnbroker in return for the keep of his own family. It was said that he (MPBAUH) did not leave behind him when he died a single Dinar or a sheep or even a camel. On the authority of A'ishah (may Allah be pleased with her) who said: "the Messenger of Allah (MPBAUH) died when there was absolutely nothing in my house of provisions to support the family and to feed anybody, except a little fragment of barley bread over one of the shelves. I have eaten from it until I have nothing left in my house, and I wish I did not eat it." At-Turmizee also narrated on the authority of Abd Ar-Rahman bin Awf (may Allah be pleased with him) that he said: "the Messenger of Allah (MPBAUH) died without even fully satisfying himself and the people of his own home from eating barley bread."

What is Revealed from the *Quran* in Al-Madinah

What was revealed from the *Holy Quran* upon the Messenger of Allah (MPBAUH) in Al-Madinah comprised 32 Chapters. The first one was the Chapter of Al-Mutafifeen, or those who deal with fraud. Then followed the Chapter of Al-Baqarah, the Chapter of Al-Anfal, the Chapter of Al-i-Imran, the Chapter of Al-Hashr, the Confederates, the Chapter of An-Nour, the Chapter of the Examined woman or Al-Mumtahanah. Then there was the Chapter of Al-Fat-h or Victory, the Chapter of Women, the Chapter of Al-Hajj, the Chapter of Al-Hadeed or the Iron, the Chapter of Mohammad, then the Chapter beginning with "Did the Man receive". Then there was the Chapter of Divorce, the Chapter of "There was not", the Chapter of Friday, the Chapter of As-Sajdah, the Chapter of the Faithful or Al-Mu'men. Then there was the Chapter of Al-Munafiqoun or the Hypocrites, the Chapter of Al-Mujadalah, the Chapter of Al-Hujurat, At-Tahreem or Prohibition, At-Taghabun, As-Saf, Al-Ma'idah, Bara'at, An-Nasr, then Al-Waqi'ah, then the Chapter of Al-Adiyat or those that run, and finally the two last Chapters, Al-Falaq or the Dawn, and then the Chapter of An-Nas, or Mankind.

It was narrated that the last verses to be revealed on the Messenger of Allah (MPBAUH) in Al-Madinah was the following: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful."(*At-Taubah, 128*). Finally, it was said that the last verse revealed upon him (MPBAUH) was: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (*Al-Ma'idah, 4*). Indeed, this is the correct story that this verse was the last one to be revealed upon the Messenger of Allah (MPBAUH).

The Inspiration Steps

We shall mention in this chapter the steps which the Inspiration gone through and then we shall respond to those Orientalists who claimed that the Messenger of Allah (MPBAUH) was sometimes suffering from some kind of epileptic fits as a way of rejecting the divine inspiration on him and for being a Prophet on the whole.

Firstly, let us begin with the steps of the Inspiration. They are seven steps:

1. The true dreams that he always had. He never had a dream without being fulfilled in the next day just as the light of the morning is so true.

2. What the angel used to throw into his heart without knowing it or without the angel being noticed by him. And how Allah the Exalted created in him a necessary knowledge through which he was shown to have a divine inspiration and not just a normal inspiration.

3. The way the angel used to talk to him when he revealed himself to him as a man who talked to him in order to understand what he was saying to him.

4. The angel used to come down to him and talk to him in a voice similar to the sound of a jingle bell. This kind of voice was so hard on him. In fact, in a story or *Hadith* narrated by Ibin Abbas, it was said that the Messenger of Allah (MPBAUH) used to get treated in every time he had the inspiration, for it was so hard on him.

5. The way Gibriel saw in Mohammad's face the same picture upon which Allah the Exalted created the faces of angels and upon which he revealed the inspiration.

6. What was revealed to him (MPBAUH) by Allah the Exalted while he was in heavens, especially in connection with the duty of praying and the rest of it. He had heard the Eternal words in every letter and in every word of it uttered by Allah the Exalted without any mediator and facing the sacred self.

7. What was revealed to him (MPBAUH) also without any mediator but heard directly the Eternal word and without dreaming it, as it happened with Mousa (Moses) (may peace be upon him).

These are the steps through which the Inspiration developed. In fact, the Messenger of Allah (MPBAUH) used to suffer as a consequence of

receiving the Inspiration which was so hard on him. This showed on him and that was why the Orientalists saw it as a sign of his epileptic illness, although the medical and clinical symptoms of this disease of epilepsy are so different from what was seen on the Messenger of Allah (MPBAUH) after every occasion of inspiration.

Medically speaking, the epileptic person usually gets the fits suddenly and he would become speechless and everything in his hands would drop automatically without any self-control; his eyes would standstill in a weird gaze; his face would become very yellow; he would scream loudly and he would fall on the ground unconscious as if he was shot dead with a firing arm. In such a situation an epileptic man would not even try to raise his body off the ground and he would not be able to exert any effort to get rid of his situation. That was why an epileptic man would normally hurt himself when he falls off and he would cause himself a lot of wounds, even would burn himself without knowing it if he falls near a fire. Moreover, the muscles of his face would contract during the epileptic fit, especially the muscles of the jaws. Normally, an epileptic man would bite his own tongue during the fit and his saliva would mix with the blood and would pour out of his mouth. If he was left in such a situation an epileptic man would sleep for hours unconsciously, and when he gets up he would feel a lot of pain in the head and would have severe headache and disturbance in the mind. Thus, these wounds which inflict the head of the epileptic man as a result of his fall on the ground would also cause a lot of wild excitement in the brain.

These are the medically-proven symptoms of an epileptic man. Thus, how can anybody say that the Messenger of Allah (MPBAUH) was inflicted with this disease and that he used to have some fits from time to time? This is incomprehensible because nobody ever related to us that he fell one day unconscious or even he was hit or wounded in the face and head or even bit his tongue or his lips, not even had any blood running out of his mouth. He never had any burns anywhere in his body nor even lost his memory in any time at all. Ultimately, he never shifted his position or moved unsteadily, and nobody ever said that he shouted loudly. On the contrary, he was always firm in body and mind. Aren't these medical examples an enough evidence to show that the Messenger of Allah (MPBAUH) was not an epileptic man and that his situation was different from those with epilepsy as strongly supported by medical men and doctor? Also, isn't this an enough response to refute all the bias and the claims made by various Orientalists?

The Wives of the Messenger of Allah (MPBAUH)

The Messenger of Allah (MPBAUH) got married to fifteen women. Physically he slept with thirteen of them, and at one time he had eleven of them living with him simultaneously. When he died there were eleven of them still living after him. The first one was Khadijah bint Khuweiled who lived with him all her life time without marrying another one next to her. He (MPBAUH) did not marry another woman until she died.

After Khadijah he (MPBAUH) got married to Sudah bint Zum'ah, who was married to As-Sakran bin Amr, who was from the Emigrants to Ethiopia and who died there without coming back home. That was why the Messenger of Allah (MPBAUH) got married to her after him.

He (MPBAUH) then got married to A'ishah bint Abi Bakr on the year two of the Hijrah. She was the first virgin he got married to from all his wives. He officially and through contract got married to her in Makkah while she was still six years old. But he physically married her in Al-Madinah when she was nine years old.

Then he (MPBAUH) got married to Hafsah bint Omar bin Al-Khattab. Hafsah was already married to Khanees bin Abdullah bin Huzafah As-Sahmi. This man was sent by the Messenger of Allah (MPBAUH) in a mission to Kisra but he died in this mission and Hafsah became a widow. Then Omar, her father, tried to marry her to Abou Bakr but the latter refused or at least did not respond to him in anything. This action by Abou Bakr angered Omar bin Al-Khattab and then went to Othman bin Affan and he offered her to him in the same way and after the death of his wife Ruqayyah bint the Messenger of Allah (MPBAUH). Othman bin Affan, too, rejected her and said to her father: "I do not want to get married these days." Afterwards, Omar became angrier and went to the Messenger of Allah (MPBAUH) and complained to him about what Othman said. The Messenger of Allah (MPBAUH) then replied to him: "There is a better man than Othman who would marry Hafsah, and in the same way Othman may marry a better woman than Hafsah." Then Omar gave her to the Messenger of Allah (MPBAUH) who got engaged to her, and then married her just after the Expedition of Uhud in the year three Hijrah. She was then only twenty years old. Hafsah died in the year 45 Hijrah during the Caliphate of Marwan bin Al-Hakam and she was then sixty years old.

The Messenger of Allah (MPBAUH) then got married to Zeinab bint Khuzaymah bin Al-Harith in the year three Hijrah. Zeinab was nicknamed as "the mother of the poor" because she offered the poor people a lot of food and

gave a lot of alms. Before the Messenger of Allah (MPBAUH) she was married to Abdullah bin Jahsh. This man was killed on the Day of Uhud. Indeed, Zeinab did not stay, or did not live, with the Messenger of Allah (MPBAUH) except three months, for she died so soon after that and during the life-time of the Messenger of Allah (MPBAUH).

The Messenger of Allah (MPBAUH) then got married to Zeinab bint Jahsh in the year five Hijrah. She was his (MPBAUH) cousin (the daughter of his own aunt). She was the first of his (MPBAUH) wives to die during the Caliphate of Omar. She was nicknamed as Um Al-Hakam. She was one of the earliest people to become a Moslem. She was first married to Zeid bin Harithah, the servant of the Messenger of Allah (MPBAUH). Indeed, Zeid taught her the rules of Islam, the Book of Allah and the Sunnat of His Messenger. Her real name was Burrah, but later the Messenger of Allah named her Zeinab. Indeed, it was because of her that the veil was used by women and prescribed to be used after her.

The Messenger of Allah (MPBAUH) then got married to Um Habeebah bint Abi Sufyan bin Sakhr bin Harb. Her real name was Ramlah and her mother was Safiyyah bint Abi Al-A'aS, the aunt of Othman bin Affan. She was one of the early Moslems in Makkah and she was one of those who emigrated to Ethiopia with her husband Abdullah bin Jahsh. This man Abdullah bin Jahsh turned into a Christian in Ethiopia and he died there. But his wife refused to become a Christian and she kept her religion of being a good Moslem. That was why the Messenger of Allah (MPBAUH) got married to her while she was still in Ethiopia and that was in the year six Hijrah. In fact, it was narrated by Muslem bin Al-Hajjaj in his *Biography Book* that Abou Sufyan had offered her in marriage to the Messenger of Allah (MPBAUH) who then accepted to marry her. Indeed, this is one of the fallacies through which Muslem bin Al-Hajjaj had fallen into in his book, because the Messenger of Allah (MPBAUH) had already been married to her while she was still in Ethiopia and well before the Islamization of Abou Sufyan. This is a fact and no one differs about it, especially that An-Najashi, the Emperor of Ethiopia who became a Moslem, gave her on his (MPBAUH) behalf her dowry of four hundred Dinars.

The Messenger of Allah (MPBAUH) then got married to Um Sulmah bint Abi Omayyah bin Al-Mogheirah Al-Makhzoumii in the year four Hijrah. Her real name was Hind and she was first married to Abi Sulmah bin Abd Al-Asad Al-Makhzoumii. Before this man died she gave him four children: Sulmah, Omar, Durrah, and Zeinab. When this man died, the Messenger of Allah (MPBAUH) got married to her after him. Indeed, Um Sulmah was one of the earliest Emigrants to Ethiopia and then to Al-Madinah. In fact, when the Messenger of Allah (MPBAUH) got married to her, she was only thirty years old.

The Messenger of Allah (MPBAUH) then got married to Maymounah bint Al-Harith. She was the aunt (mother's sister) of Khalid bin Al-Waleed. Before marrying the Messenger of Allah (MPBAUH) she was married to Abi

Ruhm Al-A'ameri. The Messenger of Allah married her on the year seven of the Hijrah and during the Compensation pilgrimage and in the month of Thee Al-Qi'dah.

The Messenger of Allah (MPBAUH) then got married to Safiyyah bint Huyayy bin Akhtab in the year seven. She was first the wife of Salam bin Mashkam the Jew. After this man she then became the wife of Kinanah bin Obayy Al-Huqayq. These two men were poets. Indeed, Kinanah was killed on the Day of Khaybar. Thus, after the death of her husband, the Messenger of Allah (MPBAUH) got married to her.

The Messenger of Allah (MPBAUH) also got married to Juweiriyyah bint Al-Harith bin Abi Dirar in the year five. The Messenger of Allah married her after capturing her as a captive on the day of Al-Moraysee' which was the Expedition of Bani Al-Mustalaq. She was the wife of Mosafi' bin Safwan Al-Mustalaq. On the authority of A'ishah who said: "when the Messenger of Allah (MPBAUH) divided the captives of Bani Al-Mustalaq, Juweiriyyah bint Al-Harith was at first part of the share of Thabit bin Qays bin Shammas or to a cousin of his. As a result, Juweiriyyah wrote to the Messenger of Allah in this matter and asked his help, and so on till the end of the story. Indeed, when the people of Bani Al-Mustalaq heard that the Messenger of Allah (MPBAUH) got married to her, they said we are the in-laws of the Messenger of Allah. Thus, they let all the captives who were in their hand free.

The Messenger of Allah (MPBAUH) also got married to Khulah bint Hakim. Indeed, it was her who had offered herself to the Prophet (MPBAUH) and through her own volition.

The Messenger of Allah (MPBAUH) also got married to another woman called Omrah. But he divorced her and he did not sleep with her. He did so because her father said to him (MPBAUH): "and above all I would like to tell you that she was never ill." Then the Messenger of Allah said to him: "according to Allah this woman is no good or has nothing good about her. That was why he divorced her.

The Messenger of Allah (MPBAUH) also got married to another woman called Omaymah bint An-Nu'man, but in fact he divorced her before he actually slept with her.

Finally, the Messenger of Allah (MPBAUH) got engaged to a woman from the Family of Bani Murrah bin Awf. But the Messenger of Allah broke the engagement and sent her back to her father because he (MPBAUH) said that she was a leprous woman. When she came back to her father he indeed found her to be a leper.

The Multiplicity of the Wives of the Messenger of Allah (MPBAUH)

There were some Christian writers of the biography of the Messenger of Allah (MPBAUH) who objected to the multiplicity of the wives of the Messenger of Allah, and they claimed that he was a prurient and lusty man. But of course the truth was not that at all. The reason behind the many wives that he got married to was not that he was a prurient man, but he was only aiming at establishing good connections and strong ties between him and those leaders and companions of his own nation through becoming their son-in-law. This in itself strengthens his position and helped him a great deal in order to defend his opinions and his elevated Islamic principles, and indeed to spread the religion of Islam.

Thus, the fact that he (MPBAUH) was not a prurient man is something taken for granted and in no way can be doubted. This is true as clearly shown in his own habits and ways of life. He (MPBAUH) got married to Khadijah while he was in the prime of his youth when he was twenty five years old, and he never married another woman until she died. When she died he was then fifty years old. If he was not a lusty man all these years and up to being fifty years old, but just a very wise, satisfied, and happy married man with one woman, how can it be a just thing to say that he was lusty man?

Indeed, the Messenger of Allah (MPBAUH) never knew how to be lazy, but he was in continuous struggling to keep the Islamic mission alive. He (MPBAUH) never felt at ease or took a real rest from the very beginning of his Message until he died. He spent his entire time in spreading the Islamic Message, in fighting paganism and in ordering people to do good things and prohibit them from doing the prohibited things. He spent it also in defending the Moslems, in uniting them and in teaching them the principles of religion, and to lay firm the true civilized foundations that are completely empty from any blemish or stains. He (MPBAUH) also spent his life in fighting the enemies through the power of the word and through the sword. In fact, despite all these he used to pray during the nights, dawns, and the two ends of the day. Generally speaking, the Messenger of Allah (MPBAUH) had a lot on his mind and he shouldered heavy and divine responsibilities which would shake mountains and not being able to carry them. Indeed, his many wives never in any way hindered or stopped him from worshipping his Lord and from doing what he should do as a Messenger of Allah.

Moreover, in relation to the aims he had in mind behind his marriage from many women are quite clear to any sensible man. He strongly wanted to

establish strong connections with the families he married from in order to fortify his position and to spread the religion of Islam. This is true from the examples of his wife A'ishah, for instance, who is the daughter of Abou Bakr As-Sidique, and also Hafsah who is the daughter of Omar bin Al-Khattab. Indeed, Omar had tried to offer his daughter Hafsah, and after the death of her husband, to Abou Bakr and to Othman to marry her, who both refused to do so, as we have seen the previous chapter. That was why the Messenger of Allah (MPBAUH) accepted to marry her. The other important "tactical" marriage was really his marriage from Um Habeebah, the daughter of Abou Sufyan, who was the arch enemy to the Messenger of Allah (MPBAUH), and who was the leader of Quraysh and who refused to become a Moslem except through force. In addition to this sensitive issue of the position of her father in Quraysh, Um Habeebah was also one of the earliest Moslems who, in the old days, emigrated to Ethiopia and who suffered because her husband turned into Christianity but she refused to follow his example and become a Christian although they were living in the Christian Ethiopia. That was why the Messenger of Allah (MPBAUH) honoured her by making her his own wife.

Furthermore, his marriage from his wife Maymounah was also a "tactical" marriage, for she was the aunt of Khalid bin Al-Waleed, who was then still at the time of her marriage an Unbeliever. Indeed, the Messenger of Allah worked it out wisely that this marriage would win for him Khalid into the files of Islam. Indeed, Khalid bin Al-Waleed became one of the greatest leaders and heros in Islam, who achieved a huge and irreversible fame. Also, his wife Safiyyah bint Huyayy was part of a "tactical marriage". He married her only because she was the daughter of one of those Jewish kings, and this marriage was so suitable for him (MPBAUH) for it meant some kind of implied agreement with her Jewish people and the Jews of Al-Madinah as a whole. Indeed, when this Jewish woman Safiyyah was captured with the rest of her people, the Moslems nearly fought with each other for her because she fell into the share of Dahiyyah bin Khalifah Al-Kalbii.

The Messenger of Allah (MPBAUH) was a strong man with a good and healthy body, in addition to a very strong will which would melt down iron itself. He was a man, like all men, who eats and drinks like the rest of people with emotions and feelings, but Allah the Exalted and the Elevated protected him from committing sins. When he (MPBAUH) saw Zeinab bint Jahsh, who was the wife of his servant Zeid bin Harithah, who in his turn had divorced her for he did not like her and did not get on with her, the Messenger of Allah (MPBAUH) then married her for purely theological and social reasons. He married her in order to stop the old habit of adoption and to make it lawful and permissible to marry the woman of the adopted son after being divorced from him. This is the summary of one of the reasons for his multiple marriages, especially after becoming fifty years old, as we have said, and after the end of his youth, the time of real virility.

Indeed, this fact is clearly comprehended by the real scholars and the wise men of the West as a whole. That was why they were able to respond to

some others of them who were short-sighted or just adamantly biased in their views towards Islam and the Moslems in general. For example, the Scottish historian and philosopher Thomas Carlyle (1795-1881) said the following in support of the Prophet (MPBAUH) and against such historians:

> "Mohammad was not really a lusty and prurient man despite all the accusations pointed at him in this direction. He was wronged and unjustly accused of being prurient. This is the worst mistake that we would commit if we considered him a prurient man whose main interests were just to satisfy his wild physical desires and lusts for women. No, he was so far away from these physical desires and nothing like this occupied him at all. On the contrary, he was an abstinent and a renouncer of pleasures; he was a real worshipper of Allah, leading a very rough life embodied in the harshness of his home, his food, his drink, his dress, and in all the things about him and his life. His food was usually bread and water, and there were occasions when fire was not even lit in his home for months."

Indeed, such an objective and unbiased historian realized - and this is a very good realized - how much Mohammad was a humble and abstinent man. He used to mend his own clothes by himself. Therefore, one would wonder: is there any miracle or an honourable thing which is clearer than this? This is the honourable Mohammad, the tough and rough-clothed man, a man with rough food, a man with constant action and enthusiasm in the Path of Allah. He was a man who was so active during the days and who stayed the nights praying and meditating about the Message of Allah and pressing on to spread the religion of Allah. This is what he was always doing.

It is worth mentioning here that Suleiman (King Solomon of the Jews) had three hundred women as wives and three hundred companies. In the same way, King David (may peace be upon him) had ninety nine women despite his abstinence and his earning of his bread in his own hand. He even completed the hundred wives by marrying Orya-'.

The Woman in Islam

In the Pre-Islamic period the woman had no place at all and had no rights. For example, she did not have the right of inheritance. In Islam, however, the Messenger of Allah ordered the women to obey their men. Allah the Exalted said: "Men are the protectors and maintainers of women, because Allah has given the one more strength than the other, and because they support them from their means."(*Women, 34*). But Allah the Exalted has forbidden the men from treating them harshly. Indeed, Islam has laid firm the consent of the woman as a condition for accepting marriage, and has forbidden marrying a woman against her wish and true consent. It is also recorded in the *Hadith* that "Paradise is under the feet of mothers." Women also got their shares from inheritance, they got half of what the men used to get. The *holy Quran* also

prohibited the burial of girls when they are still alive. Islam prohibited the temporal marriage as well or what is called "the marriage for pleasure." Islam also prohibited adultery. Islam did not allow the multiplicity of wives except in the case of a just and equal treatment of all of them together; Allah the exalted said: "If you fear that you shall not be just with them then marry only one." Islam also allowed divorce and the Prophet declared that "the most hated halal for Allah is divorce." Indeed, the multiplicity of wives is undoubtedly much better than committing hidden adultery. In addition to this, being able to marry more than one woman would stop prostitution and would decrease the rate of spinster women that is going higher and higher these days.

The Logic Behind the Multiplicity of Wives

Considering that Islamic religion is a general religion then it allowed men to marry more than one or two women at the same time. Allah the Exalted said: "Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly with them, then only one, or a captive that your right hands possess. That will be more suitable to prevent you from doing injustice."(*Women, 3*). Such a multiplicity of wives has its own social and personal reasons.

The social reasons are embodied in the larger numbers of women compared to the numbers of men due to many wars which killed many men in all societies. Indeed, no head of state or head of government, no sociologist, no social reformer and no international conference ever was able to stop a war or wars from breaking out. The World War broke out and millions of victims from human beings fell in it. Even now nations seem getting ready to start another war in revenge for the previous one, and in order to expand in the greed for power and colonialism. In addition, there are many fighting aircrafts and fleets and cannons being made in preparation for such a war. Above all, the conference for disarmament has failed.

Moreover, there are still many tribes in Africa, America, and Asia which continually fight with each other and attack each other and the result of which many men get killed in every raid. This again implies that the men get killed in these wars and tribal raids while the women stay at home with no real loss in them. That was why the men are hugely less than women which shows the disastrous consequences of wars. Indeed, if a nation has less men than women it means that there is an imbalance in the whole life of this nation, especially if this imbalance was so wide, and which would harm the nation and would lead to a lot of deficiency. Some of such harm would be, for example, in less production and less use of the resources and less work force. This also implies that such a nation would be weaker in terms of defending itself against any enemy, or it would be liable to being attacked by many other

stronger powers without being able to defend itself against other greedy powers. Thus, such a weak nation, with very few men in it, would only survive and revive hope in living a better life and would regain its strength through the many children that it multiplies and through multiple marriages.

Indeed, the English scientist and philosopher, Herbert Spencer wrote something similar to this in his book The Principles of Sociology:

> "If a nation had an emergency situation and needed its men for some wars and lost many of them in such wars, then many of these men left alive would be only with one woman wife, and in the same way many women would be without husbands. This factor in itself would undoubtedly lead to many deficiencies and many losses in the number of children born. Also, a lot of imbalance would be in the number of the dead ones in relation to those get born. Then, if two nations meet and they are not equal in their resources, in their means of living, in their use of all their women for producing children, then the one which does not use all her women for multiplication would lose in front of the one which all its men marry all its women and and the result many children. Thus, the result would be that the nation which follows the rule of one-man to one-wife would definitely lose in front of the one with one-man to many wives."

In addition to all this, the society which has many women in it without husbands means that there will be many bad and illegal things happening, such as prostitution and evil actions. Undoubtedly, allowing and legalizing the multiplicity of marriages means treating and strongly tackling all these social and important problems.

However, the personal and private reasons for multiple marriages are quite obvious. For example, adultery is prohibited by the law of Islam, and if Islam prohibited multiple marriages then all ways would be blocked in front of the religious man, who wants to worship Allah, to continue leading his own life in the usual way, and who wants to avoid committing any illegal and impermissible deeds. Indeed, there are certain exceptional and hard situations by which man is forced to remarry another woman than the one he has. We shall mention some of these reasons here.

1. The sickness of the wife: if the wife falls in a bad and serious illness through which the husband finds it impossible to continue having a normal sexual relationship with her and that she is no longer suitable for things like this, and that she has no one to take care of her except him if he divorced her, and that she cannot earn her own living on her own, and that she cannot get married again if divorced, then it would be inhuman, unmanly and very unfair to divorce her. It is not wise either to stop the man from remarrying again so that the man's family name should not be cut off, or his physical desires not be directed towards adultery. Such a thing is what exactly happened to a respectable learned man who was a judge in some local courts around here and who is now dead (may Allah bless him). After some good

time of his marriage from a woman, this judge's wife fell ill and was quite paralysed where she could no longer do anything normal in the house and with her husband. She could not move on her own, nor be able to eat by herself, and she had no one to take care of her if she was divorced. That was why he felt that it was impossible for him to divorce her for he was such a good and honourable man. But since he was a respectable religious man, he decided to get married again to another woman, especially the doctors had confirmed to him that her situation was hopeless and that she will never be cured. He then put for her a special servant to serve her for the rest of her life, and she stayed like this until she died.

2. The abstention of the man from touching his wife during the period of birth-delivery and the period after it. At such time the wife would be very weak and in great pain and difficulties.

3. The attractions caused by the beauty of the woman and the affects of all this on the man and his ability to marry again and again.

4. When the woman reaches old age.

5. When the woman is unable to bear children or being sterile and the man is eager to have children.

6. The desire to have many children for the reason of fame and having more power and authority.

7. The economical reasons: women and children have always given hand and great help for their men and their parents in works related to farms and agriculture as a whole. These scenes of working women and children in the fields are common views in a country like Egypt, where the man is forced sometimes to marry a rich woman because of his bad financial situation.

Indeed, the habit of having a multiplicity of wives was a common thing with the Arabs, especially there was no specific law to legalize the number of women one can marry. For example, Ghilan bin Sulmah became a Moslem when he had ten wives with him, a factor which made the Messenger of Allah (MPBAUH) say to him: "Keep four of them and leave the rest!" In relation to this question Professor Gustave Loboun said:

> "The multiplicity of wives which is based on the law of Islam and its jurisprudence is one of the best systems and its most elevating in relation to the nation's moralities and code of behaviour. When the nation sticks to this jurisprudence it then unites the ties of the family and it enforces the love within the entire family, and it is seen as the best way for real love and happiness for the Moslem woman. In such a system the Moslem woman would be highly respected and well looked after and with a better social position in society than her Western counterpart."

Indeed, Professor Loboun went on to say:

> "I really do not know how Europeans build up their views and their stereotyping that such a system - the system of the multiplicity of wives - is lower and more degrading for the woman than the European system of monogamy or having just one wife, which is full of lies and hypocrisy! In fact, I can think of many reasons to make me say that the system of the multiplicity of wives is much better than any other system. That is why it is not surprising to see how the Orientals who roam our cities as tourists and who see what we are doing actually say about us and how much we are harsh against them and against their system of multiple marriages."

Moreover, the great German philosopher Schopenhauer preferred the case of multiple marriages in which he said: "Isn't it high time we considered the act of multiple marriages a good and positive action in favour of women as a whole?" Indeed, Schopenhauer said this after he calculated the demerits of monogamy and the bad consequences that it entails. He said: "In the city of London alone there are about eighty thousand prostitutes who are worse than being slaughtered in the house of marriage, and who are the victims of the system of monogamy in Europe. These women are also victims of their own Western stubbornness of rejecting to share the man with another woman and the rest of such nonsense and false beliefs." Schopenhauer went on to say, "If we go back to the origin and reality of things, we will not find any reason why the man should not be able to marry another woman than his wife when he is in need to do so, especially if his wife has a severe illness which causes both of them hurt and real injury, or if she is sterile or if she reaches old age."

Thus, Schopenhauer suggests that a married man in the Christian world, which does not allow multiple marriages or polygamy, does not really limit himself to one woman only. Instead, we see him having a lot of lovers or girlfriends in addition to the wife in the home. He also allows himself to enjoy the pleasures of marriage for himself alone. Thus, if a Westerner writes in this topic of marriage he usually gives his opinion and he attacks the system of polygamy as being barbarous, and he begins severely attacking the Islamic system of multiple marriage because, he suggests, such a system allows the dehumanization of the woman for not giving her her rights and that the men are being lusty. That was why Professor Loubon said so succinctly that the system of monogamy is really hypocritical among the Europeans for they are liars and they never stick to one woman in real practice. This view is further supported by the words of Schopenhauer again who said: "Where do we really stand, or where are we from those who stick to only one wife? We cannot deny that in most cases and in some of our days or in most of our days most of us or even all of us take on more women other than our wives."

Thus, it is very obvious that the Islamic jurisdiction, and as it appears in the text of the *Holy Quran*, did not just allow polygamy for the sake of it and for no reasons or without any conditions. The law, in fact, laid it as a condition that the man should be just in his treatment of his wives. Allah the

Exalted said: "but if ye fear that ye shall not be able to deal justly with them, then only one." The meaning here involves the fact that if you fear that you cannot be just in the way you treat these women of yours in the same way you fear leaving the just action in general then do not marry more than one wife: "That will be more suitable to prevent you from doing injustice." The meaning here is closer to the fact that Allah the Exalted does not want you to do any injustice towards your women.

Finally, from all these texts from the *Holy Quran* and the *Sunnah* one can learn and deduce that a man would be committing a sin if he marries another woman next to his wife for only sexual reasons and just to hurt her. Allah the Exalted said in support of this view: "Annoy them not, so as to restrict them."(*Divorce Sora, 6*).

His (MPBAUH) Sons and Daughters

Khadijah, the first wife of the Messenger of Allah (MPBAUH), gave birth to all his children except Ibrahim, who was the son of Mary the Copt and who was born in Al-Madinah. Mary the Copt came from a village called Hafin in the county of Ansana-'. She was sent as a present to the Messenger of Allah (MPBAUH) by Pkauchios the Great King of Egypt. She was sent with her sister Serene who was given by the Messenger of Allah (MPBAUH) as a gift to Hassan bin Thabit.

The eldest of his (MPBAUH) sons was Al-Qasim, and he (MPBAUH) was nicknamed by his name. Al-Qasim was born in Makkah before the revelation of the prophecy. He died while he was still a young boy of two years old. He was the first of his children to have died.

Then Zeinab was born after him. Then Ruqayyah, then Fatimah, then Um Kulthoum, and then Abdullah was born during the Islamic phase. This boy was called the good and the pure. All these children were from Khadijah. After the death of Al-Qasim, Abdullah then died. This factor made Al-A'as bin Wa'el As-Sahmi say: "His son is dead now, and therefore, he is cut off." Then Allah the Exalted revealed the following verse: "For he who hateth thee, he will be cut off from Future Hope."(*Al-Kauthar, 3*). Abdullah was the last of his sons from Khadijah.

Indeed, Ibrahim was born in the year eight Hijrah, and he died when he was just sixteen months old, and some said he was eighteen months and that he died in the year ten Hijrah. Whereas all his (MPBAUH) daughters lived and became devout Moslems and they all Emigrated with him (MPBAUH) to Al-Madinah.

Zeinab was married to Abou Al-A'aS bin Ar-Rabee' bin Al-Uzzah bin Abd Shams, and he was her own cousin (from his mother's side). His mother was Halah bint Khuweiled, the sister of Khadijah from both mother and father. Fatimah was married to Ali bin Abi Talib (may Allah honour his countenance). Ruqayyah and Um Kulthoum were married to Othman bin Affan, one after the other. They both died while they were with him and that was why he was called "the man with two lights". Ruqayyah died on the Day of Badr, in the month of Ramadan and in the year two Hijrah. Um Kulthoum also died in the year nine Hijrah. Thus, the daughters were four and the sons were three.

The Characteristics of the Messenger of Allah (MPBAUH)

The Messenger of Allah (MPBAUH) had a white complexion and blended with some red colour, and his forehead was wide. His head was such a great head but with no extreme proportion, and he had a well-built body. His forehead was great and wide with fine eyebrows. His eyebrows were finely separated with very fine hair which cannot be seen by anybody unless he carefully gazed into his face. His eye-lids were also finely rooted with hair. The white section of his eyes was slightly blended with red, the old well-known sign of prophecy among the Arabs. His nose was also slightly and finely long and with a little hook in the middle. His face and his cheeks were clear or fairly flat with no real protrusion or projection. His beard was rather thick with black hair and nicely suited his face. His mouth was fairly wide but with no extreme proportion, and the Arabs used to praise those with wide mouths for it allowed them to speak with no hindrance and as an indication of eloquence. The lines and pores of the skins of his face were wide. His teeth were strong and the bones of his body were big and clear. His shoulders were wide and strong but smoothly arranged. His fingers were fairly thick but not really short and not really rough. His chest was also wide. His feet were also thick but not really rough. His second toe was a bit longer than his middle one. He had hairy arms, hairy shoulders, and hairy upper chest. He was not really tall neither was he short, but he is more of a tall man than a short one. His hair was somehow between curly and smooth. He always had clean clothes on him. He always spoke nicely and leniently. He had a very fine, refined and strong voice. He never spoke loudly. He never mocked people in anything they do. He talked to people in accordance with what they understand and in accordance with the capacity of their minds. He used to talk to every tribe in its own language and in accordance with what it knew. He was widely knowledgeable or acquainted with the languages of the Arabs. When he was happy he never showed openly his happiness. He was never seen in the open laughing; he only used to smile. He hardly laughed loudly and he never giggled. He never yawned and he never had a wet dream. His body was not

flat or had not a loose look about it.

His manners were so fine and easy. He was quite lenient to talk to and to be with. He was never harsh, rough, tough, or loud in his voice. He never lied or did anything evil or anything not accepted. He never accused people of things they did not have and he never made jokes when he did not need to. But sometimes he used to do light jokes but always told the truth. He used to do good things in response to bad things and he used to connect those who disconnect with him. He used to give those who did not give him and to forgive who did him injustice and evil actions. He never talked of anything for which he did not want a reward. He was always patient with strangers and with their misdeeds and miscalculations in general. He never interrupted anybody in his talk. He never talked unless he needed to. He used to revere good deeds even if they were not great deeds. He never felt angry for himself or for things related to his own interests. He only felt angry for the general truth of things and when the right or the truth is infringed or affected in anything. He used to treat with generosity every generous man in his own people and used to appoint him as their leader. He always looked after his Companions and always asked for them if he was absent from them for some time. If his companions were absent, he always invoked Allah's protection of them. If his companion was present, he always visited him, and he was ill he also always visited them. Whenever he arrived at a place and came to some people, he would sit in the place to where he arrived. If any one comes in and sits with him or talks with him in relation to something he would sit with him till he leaves him. No one asked him for something without his giving it to him. For him all people are equal in their rights. His company is a very decent and merciful company, where no voices are raised and where no arguments took place. When he talks all those who listen to him would face their heads downwards as if they had birds on their heads.

Indeed, the Messenger of Allah (MPBAUH) said that I have been sent down to you to complete the good manners. He (MPBAUH) was the most pious man and the most afraid of Allah. Indeed, he (MPBAUH) never hit in his own honourable hand any woman or even any of his servants. His real love and compassion always come first with him before anything, and in fact the real ignorance of things of those who do not understand would only increase his compassion. He was the most generous of people and the most decent of them. He liked those who give him good news and who behaved well. He always changed the bad names with good ones. He always consulted his Companions in all important matters. When he hated something or someone it always showed in his face, and he never hated anybody or never harboured evil intentions towards anybody. He always talked to the youth or the young men of his Companions, and he always sat with them in his own place. They used to sit in his own lap and he used to caress and kiss them. He used to attend the funerals of his people and he used to accept the excuses of those who were absent. No one ever talked to him without his own careful attention and real listening till he finished. He never sent off anyone in his own hand. He (MPBAUH) only sent his hand those who sent themselves first in their own

hands. He always greeted those who met him on the way, and he always shook their hands before they begin doing so. Indeed, he was never seen stretching his feet or his legs in front of or in between his Companions. He always treated well and warmly welcomed those who visited him in his own home and he most probably laid down his own gown to them, and most likely that he gave them his own pillow upon which he was sitting. He would invite them until they refuse to accept. He always called his Companions in the best of names that they liked. He never had a visitor sitting beside him while he was praying unless he cut short his prayers. He would then ask him about his aims and about his situations and when he did so he would go back and finish his prayers. He used to ride a donkey and he most probably rode it while it had nothing on its back or unsaddled. He also used to ride and walk behind it. He also used to sit on the ground. He always liked to clean his teeth with a small stick and to line his eyelids with kohl before going to sleep. He used to go in pilgrimage in very normal dress whose value only four Dirhams. He used to say: "may Allah make my pilgrimage accepted and well received and with no false pretensions." He (MPBAUH) used to milk his own sheep in his own hands and repair his own shoes in his own hands, and patch his own clothes in his own hands. He always served himself by himself and he used to do his own things at home. He never sat idle in his own home. He always ate with his own servant and he always carried his own things and goods from the market. He always liked people to do good things and he always ordered them to do good too. He also used to ask his Companions to walk ahead of him. He (MPBAUH) died when his own armour was pawned by a Jew merchant in exchange for the keep of his own family. He never had fully satisfied himself for three successive nights from eating bread until his death. He never had eaten finely-made bread, and he used to sleep many nights with empty stomach. He never ate in a restaurant and he used to eat at his own table and he most likely put his own food on the floor. His stomach was never able to eat two kinds of food at the same time. If he ate meat he did not eat anything else next to it, or if he ate dates he never ate anything else next to it, and if he ate bread he also did not eat anything else next to it. He used to pray on his own mattress and on his own dyed fur gown. Probably he slept on a mattress, which marked his own honourable body. He, finally, used to sleep on some piece of cloth which was stuffed with fibre.

Following the Islamic Teachings

As Moslems we have to follow the Islamic teachings and principles and the good and pioneering Islamic jurisdiction. We have to follow and imitate the manners of the Messenger of Allah until we reach to the peak of happiness in both lives. Any one who read and looked carefully into the Book of Allah he would find that it contained the best of manners and the best of lessons in moralities. In general, the Book of Allah contains the best lessons in life relation to virtues and the sublime manners. It also prohibits all kinds of bad actions and behaviour. Despite the greatest range of development that the modern society and modern civilization had reached in relation to the sciences and the arts, it is still considered next to nothing if compared to the Islamic principles and the pure and divine Islamic teachings. Thus, we are the best nation of all nations on earth to be characterized by virtue and to be far away from committing any evil action.

Indeed, the Moslems totally terminated the act of worshipping idols and to keep away from all the shameful paganism and the evil consequences of Pre-Islamic time. Allah the Exalted had opened it in front of them and gave them victory over their enemies. They conquered all other neighbouring nations and were able to spread their teachings and their ideas and their doctrine due to their strength and to what they were characterized by from manliness, moralities, and strong manners, which they have taken from the *Holy Quran* and the teachings of the Messenger of Allah.

Indeed, it is very sad and shameful to discover these days that the moralities of the time have been deteriorated and corruption spread all over the places. Everything is being taken so lightly these days: a great deal of leniency in performing religious principles and rituals, a great deal of leniency in acquiring the sciences and the competition with other nations. There is also a leniency in relation to the national rights, and above all there is a leniency in relation to defending the honour and the name of the nation and the family as a whole.

Moreover, it is really shameful to see how things are getting worse and how enthusiasm is turning into a lot of lagging behind, how people are forgetting their duties and totally neglecting virtues, and how they are ready to commit evil actions. People also boasted in the crimes they have committed and felt proud in the evil and bad deeds they have done.

One would really wonder at this point in time if our ancestors did ever leave their nation loose without any defence and a ready-made meal for those greedy nations without making any moves towards defending it. Did they

really let down their own nation and desert it without thinking about it and without any co-operation? Didn't they feel sympathy for the weak and the poor? and didn't they connect and keep close ties with the relatives and visit the sick and offer help to the needy and who are in danger? Were they really cold-hearted and with no feelings and having no sympathy for the people's problems? Also, were they holding back the truth and not fighting the wrong and evil deeds? Were they not helping the poor and the wronged? Were they also not helping and tending the wounds of the wounded? Were they not urging people to do good deeds and prohibiting them from committing evil ones? Did they claim that they are helpless and they are totally defeated with no real power and help? Have they left things to go haywire without any attention and only running after gain and or even small profit? Have they only been interested in obtaining good positions in political and social life and in the false temporal things of life? If they did all these things then they would not have survived until this time and that they would not have built such a great civilization, which affected all other civilizations in the whole history of the world.

Westerners and foreigners have carefully studied our social situation and the degree of decadence and ignorance to which we have reached. They have concluded that our weakness or our inaptness rests in or goes back in essence to the essence of our religion and its principles. They did this in order to make us go back from or hate or even reject our own religion as the cause of our backwardness. They also did this in order to stop Islam from going back to its prime days of being a strong power with its early good glory. Indeed, there were some short-sighted and weak Moslems who were blindly and foolishly taken in by these Western claims who really believed such evil claims, a factor which reinforced these claims and these western views in Islam. That was how these weak Moslems were able to hit strong and they were able to direct many stabs at Islam as being a religion of backwardness, and they did this in the name of good reformers and who want to offer help. But in reality we know that they are only evil-doers and destructivists of their own homes and by their own hands. We only hope that they have stopped at this limit but they went further by allowing the unallowed and permitting the impermissible; they have spread evil actions and corruption; they have spread and propagated falsity and evil things. Indeed, they have tied themselves with the sham and false Western civilization which means to them only drinking alchoholic drinks, wickedness, lewdness, playing and prostitution. The did not even know that European scientists, scholars, and wisemen are really angry with the ways in which corruption is wide-spread. These wise men have many times warned that these evil things and corruption would definitely lead to the fall of nations and civilizations. Indeed, corruption leads directly and indirectly to the destruction of civilizations although these sham civilizations are now in their prime prosperity and strength.

However, the axes of destruction are much stronger and more effective than the efforts of the reformers. Then ye people, you should be more pious and more obedient to Allah in the ways you write, say and declare

in general. You should build up the permanent and eternal glory and that you should arm yourselves with a lot of science and useful knowledge of things, for it is in learning and through knowledge that sometimes resides the worst of harm. Indeed, any one who did not gain benefit from learning and lore then he is the real and obvious loser. Do not approach people and do not flatter them in compliance with their own wishes and as a way of gaining them and becoming close to them. These are the things that I wanted to write in relation to the importance of following the Islamic teachings and principles. This is really my ultimate and true advice to the Moslems in general.

The Emulation of the Manners of the Messenger of Allah (MPBAUH)

It is set that the Moslems should emulate the manners and the characteristics and the morals of the Messenger of Allah (MPBAUH) because he is the ideal example to follow. We shall list below in this chapter some of these manners and characteristics which we have derived from his biography books. By so doing we hope to advise people to follow his steps and to adopt his morals. We shall list these manners only briefly as a way of reminding of them.

1. The Messenger of Allah (MPBAUH) was so clean in his clothings. The Messenger of Allah always reminded us that "cleanliness is part of faith." The Moslem must always have his clothes clean and his body clean too. That is why ablution or purifying oneself is a prescribed duty as well as washing oneself is a duty, too. Indeed, Allah the Exalted said to the Messenger of Allah: "And thy garments keep free from stain!" (*Al-Muddath-thir, 4*). This is what our religion has prescribed to us. The Messenger of Allah (MPBAUH) used to take care of the purity of the outside appearance as well as from the inside. He always urged for the use of the cleaning stick and to keep the teeth clean and pure. He also used to wear perfume, to comb his hair and his beard, and even he used to clean his own home by himself. This was what he used to do and people these days refuse to clean their own houses by themselves. So let us think and consider the situation.

2. He (MPBAUH) never said anything foul nor anything nonsensical. Indeed, there is a lot of nonsensical talk these days. There is also a lot crazy people who go about saying a lot of bad language. Thus, isn't it high time we followed the steps of the Messenger of Allah and we copied his manners in the way he says things verbally and writingly? Isn't it high time we gave up using bad language and swearing.

3. He (MPBAUH) never interrupted anybody's speech. Thus, you Moslems look at this decent man in his manners, his honour, his patience, and his wisdom. Thus, talking too much, interrupting people in their language

and in their speeches, talking of evil things, talking behind people's backs and talking in a lot of humorous way are all not part of the Islamic morals and not part of honour and manliness.

4. He (MPBAUH) always cared for and looked after his Companions and asked for them. Indeed, he did this with all of his people young and old alike and poor and rich in the same way. But people these days, out of sheer falsity and hypocrisy, only ask for and take care of the rich, in the same way how the rich feel so proud and arrogant in the way they look at the poor. These days the rich look down upon the poor and they think of them as having been from a different background and different make. This is the result of the hatred, the confrontation, and the conflict among the people as a whole, in addition to the disintegration of family ties and the ties among all people in the nation. Indeed, the Messenger of Allah (MPBAUH) always tried to unite the people with each other and to make connections among their hearts. He used to connect what was disconnected and to give who was forbidden from giving and he forgave those who were wronged. He used to show a lot of patience for those who unintentionally make mistakes. He used to ask for the sick and visit them when they are ill, and he used to participate in the funeral and in burying the dead.

5. When he arrives at a place where the people sit in a council he sits at the end of the people. Where can we find these days such high manners and high morals, especially when we compare such humble manners with those who strive to sit in the centre of councils whether rightly or not rightly? They want to sit in such high seats whether they deserve it or not deserve it, and whether the council is full of people or not full of people. People think that humbleness is weakness whereas it is really an indication of high morals and elevation. Generally, people will not win through their arrogance and harsh way of talking and dealing with others.

6. He (MPBAUH) was the most generous of people. We have to remind people here that misers and meanness are rejected in Islam. There are some who said that meanness is another form of doubting in Allah's ability to give and to supply. Indeed, we do not know of any mean man who is or was loved by people. Thus, give away to people and you shall win or captivate their hearts, in the same way that man is captivated by goodness.

7. He (MPBAUH) was never seen stretching his feet and legs among his companions. Indeed, these days we violate all the morals and manners and matters of discipline in a very careless way. We do this thinking that this is related to our own freedom and privacy, whereas freedom and privacy have to be shared among others and not taken from one side against the wishes of the other. We have to think of the way our friends and others feel. Children have to show a lot of respect and good manners and behaviour in front of their parents, their teachers and their own brothers. The others as well have to show respect for these children so they will set themselves as examples to be followed and to be loved.

8. He (MPBAUH) used to serve himself by himself. For example, he used to mend his own shoes and his own garments. He used to carry his own things and to clean his own house as a way of showing that one must rely on one's own self to do his own things. Thus, he did all his things by himself and without ever relying on anybody else. He never felt irritated by work no matter what it is. Thus, if the Messenger of Allah, who is the master and leader of all Moslems and all the creatures of the world, used to clean his own home by himself, then why anyone of us should reject to do the same in our own homes? Is it shameful to do our own things at home and to preform our life affairs without any haughtiness? In the same way, why should the woman or the lady of the house reject to serve her own self, her own children and her own husband thinking that by doing so she would be lowering herself to little things below her for she is so rich, high, and with elegant clothes? Indeed, relying on one's own self is a mark of strength, heroism, civilization and real independence.

9. The Messenger of Allah (MPBAUH) said: "Should anyone of you do a thing he should do it efficiently. Indeed, when the Messenger of Allah was preparing the grave of his own son Ibrahim, he saw a stone near the grave and so he began clearing it away in his own fingers and saying: "If any one of you did a thing he should do it properly and efficiently, for it engenders patience within the plighted self." Thus, the advice would be: ye Moslems, be patient, be patient. Do not take things so lightly! No one of you should belittle the others and think of him as less important than himself. Everything in life demands efficiency: learning and knowledge demand efficiency, technology and industry demand efficiency, even trade and commerce demand efficiency. In fact, discipline, which is the basis of civilization and architecture, is nothing but efficiency. Everything else is just negligence and laziness which lead to nowhere but decadence, backwardness, confusion and destruction.

10. The Messenger of Allah (MPBAUH) used to consult his Companions and take their opinions. Indeed, Allah the Exalted said: "And consult them in affairs of moment." (*Al-i-Imran, 159*). Allah the Exalted and the Elevated ordered His Messenger, who was the best and the master of His creatures and the wisest of all men and the soundest of their minds and learnings and the most correct and direct in his views, to consult his Companions and not take a single view of things by himself. Ad-Dah-hak said that "Allah the Exalted ordered His Messenger to consult them for He knows the value of it." Al-Hasan Al-Basari also said: "He ordered him to consult his Companions in order to teach the Moslems about the value of it, and to set it as an example for the Faithful to follow, even if he was not in need of such consultation." Thus, single-mindedness and the rejection of other views is a negative thing in Islam, and it is a mark of arrogance and sheer haughtiness. There is no harm and no shame or weakness in consulting others' views but it is only a sign of wisdom, far-sightedness and the width of horizon and the wish for reform. Ultimately, the main principles of Islam include the valuation of consulting and its various benefits and actually put it

into practice.

11. The Messenger of Allah used to stand firm on his principles. Any man who read through the biography of the Messenger of Allah (MPBAUH) would clearly see that the Prophet (MPBAUH) never shifted one inch from his position and never gave up his principles one moment. He bore the torture of the Unbelievers for a long time and with a real patience. He never took rest or never felt tired from spreading the religion of Islam, and he totally rejected all the offers and all the temptations of money, wealth, and prestige presented to him by Quraysh. Thus, what was the result of his firm stand on his principles? The result was that he totally defeated the Unbelievers and he conquered their places and country, he destroyed the idols, and above all he spread firm Islam. Indeed, he died after he completely and faithfully conveyed the Messages of his Lord, and after he performed in the best way possible his holy mission. Thus, all the Moslems should take their Prophet as an example to emulate and to faithfully follow his steps in all the things they do in their daily life and their everyday affairs.

The Miracles of the Messenger of Allah (MPBAUH)

A miracle is something unique and extraordinary in nature and supernatural in the way it challenges the sense. It was called "miracle" because man stands unable do something like it. It also indicates the truthfulness and the honesty of the one who presents it. It was also called so as a condition and as a challenge to appear at the hands of those who claim prophecy.

The majority of the miracles of the Messenger of Allah (MPBAUH) were repeated and repeated, narrated and re-narrated at all times and by all people during their gatherings, their social meetings, their military groupings, and in their camps. Indeed, no one of his Companions ever said anything to suggest to the opposite of these miracles or even to doubt them or those who narrated them.

The Miracle of the *Quran*

The greatest and the most salient of evidence of his prophecy is the *Holy Quran*. The Messenger of Allah (MPBAUH) challenged all the Arabs through the *Holy Quran* and for what it contains of miracles. He challenged all the Arabs to be able to bring one single verse like it, but they could not. It is vital to remember here that he challenged them to do so while he himself was an illiterate and Quraysh was the country of rhetoric, eloquence and poetry. Quraysh at that time was renowned for its poeticism and for its rhetoricians and orators who used to give great orations and extemporary speeches and without any preparations. The miracle of the *Quran* was not really limited to its rhetorical nature and strong language but for what it contains of maxims and great lessons from the past, for what it contains of moralities, religion, jurisdiction and jurisprudence, and a lot of other sciences and intelligent news and history about past nations. Indeed, there were in Quraysh many learned men of eloquence and rhetoric who admitted that the *Holy Quran* is not the word of man and no human being is able to produce anything like it and no one is able to oppose it. These people included Utabah bin Rabee'ah, who, when he heard the *Quran* being read by the Messenger of Allah, came back to Quraysh and said: "By Allah I heard something that I have never heard anything like it before. By Allah it is not poetry, it is not sorcery and it is not magic or fortune telling. By Allah I believe that the thing I have heard will certainly have a strong impact in the future." One of the leading men in Quraysh in relation to rhetoric and eloquence was Al-Waleed bin Al-Mogheirah. When the Messenger of Allah (MPBAUH) read for him something from the *Quran*, especially the verse: "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition." (*An-Nahl, 90*). Then Al-Waleed said to the Messenger of Allah: "repeat this to me once again please!" The Messenger of Allah (MPBAUH) repeated it and then Al-Waleed said: "By Allah this is a sweet language and it has a lot of rhetoric in it and it is full of meaning and its root is so complicated. No man is ever able to say a thing like it, and it is above the level of Man; it is so sublime and nothing can go above it." When Quraysh heard of this story, its people said that Al-Waleed has shifted his position. By Allah if he did change all Quraysh would follow suit.

Another example of a man who heard the *Quran* being read and was then changed by it was Anees, the brother of Abou Zarr Al-Ghaffari. Indeed Anees used to confront or contradict twelve poets in the Pre-Islamic period. When he heard the *Quran* being recited in Makkah by the Messenger of Allah he came back to his people and said: "I saw and heard a man in Makkah who claims that Allah has sent him down as a messenger to the people." Abou Zarr then said to him: "And what are the people say about him?" Anees said: "they

say he is a poet, or a priest, or magician. But I have heard the way priests talk and he is not like them and that is not what they say. I have also applied his sayings and recitations to all kinds of poetry and they did not match or they are not compatible. Indeed, no one is able to say the same and he is honest and truthful while they are liars.

Moreover, Dammad bin Tha'alabah Al-Asadi turned into a Moslem when he heard the Messenger of Allah (MPBAUH) say the following phrase: "May Allah be praised and to Him we turn for help. Any one who is helped and guided by Allah no one is able mislead; and anyone who is mislead by Allah no one is able to guide him." In the same way, Omar bin Al-Khattab, who was one of the staunchest enemies to the Messenger of Allah, became a Moslem just after he heard the *Quran* being read to him or he himself read it in the house of his own sister Fatimah bint Al-Khattab, who had then turned a Moslem with her husband, as we have already seen in his story.

At-Tufayl bin Amr Ad-Dawsi, who was a very famous poet at that time, also turned into Islam after the Messenger of Allah (MPBAUH) read for him some verses from the *Quran*. Indeed, At-Tufayl said when he heard them: "By Allah I have never heard anything better than that or even like it before and indeed of anything more just than that." Indeed, we have already mentioned the story of his Islamization and those who want more of this or be remind of the story they may go back to it in the early parts of this book.

In fact, when the Arabs were the people of oration, rhetoric and strong language, therefore they used to follow the *Quran* and Islam when they saw how much it was the words of Allah. Those wisemen of them turned into Islam so quickly and without hesitation or haughtiness for they knew that the Right is right and it will prevail. But those who have some doubts or even sickness in their hearts tried so hard to stop people from listening to the *Quran* being recited by the Messenger of Allah for the fear that they will change hearts and turn into Islam. Indeed, Abou Obeidah reported that he had heard an Arab man reading: "Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah." (*Al-Hijr, or The Rocky Tract, 94*), and he immediately prostrated in adoration for such words and said: "I have prostrated in adoration for the eloquence of such language." Another Arab man heard another man reading another verse: "Now when they saw no hope of his yielding, they held a conference in private. The leader among them said: 'know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Yusuf? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.'" (*Yusuf, 80*). Therefore, this Arab man said: "I testify that there is no man or any creature who is able to create or pronounce such words." Indeed, the miracles of the *Quran* will eternally live as long as the universe lives. All miracles of the other Prophets before Mohammad (MPBAUH) seemed to have gone with them and lived only with those who saw and lived with them.

Moreover, there were some men who wanted to challenge the strength and eloquence of the *Quran* by presenting something like it. What they really produced was something absolutely ridiculous and silly. An example of this was what Moseilamah Al-Kazzab, who was a real Arab in the heart, produced in his own ridiculous way: "Ye that frog, how much you croak! Your top is in water and your bottom is in the mud. You cannot turn the water murky and you cannot stop it from being drunk." [These words rhyme in the Arabic text but not in this translation which renders them unpoetical or not close to being rhetorical like the *Quran*]. This man Moseilamah also produced something else which was more ridiculous when he heard the verse of An-Nazi'at, or Those Who Tear Out: "By the angels who tear out (the souls of the wicked with violence)." Then Moseilamah said: "By those who plant plantations, by those who reap the crops, by those who spread the wheat, by those who grind the wheat in mills, by those who dig and cultivate holes in the field, by those who crumble and sop the bread in a crumbling way, and by those who make morsels. You have been preferred to the people of wool and what came before them from the people of Mudar. etc."

Moseilamah, moreover, said something similar to this in relation to the *Chapter of Al-Fiel*, the Elephant: "Haven't you seen how your Lord had done with the pregnant woman!? He created out of her belly a creature that breathes out and that seeks out from among the rib cartilages and the bowels." Other men said something similar to this: "The Elephant. And what will explain to you what the elephant is. It has a tail, a log trunk and long and wide ears. And this is part of the minor creatures created by our Lord." Such were the words and the verses and the false eloquence made by those who opposed the *Quran* and who claimed that they can produce something like it. But really what they have created is something so shallow, so vulgar, so tasteless and so meaningless. No one with a bit of taste would accept it, and no one is able to read it without laughing. Indeed, one man wanted to mock in imitation the Chapter of Al-Ikhlas, or Purity (of Faith), but he failed miserably and he felt ashamed of himself and of his attempts, and then he repented. In the same way, Ibin Al-Muqaff'a wanted to oppose and challenge the *Quran* like those before him, but he could not do it, and he later admitted in the miraculous nature and texture of the *Quran*.

The *Holy Quran* recorded many events and news about the hidden things in the past, and of what was happening at the time of its revelation, and of what is going to happen in the future. The following verses testify to this: Allah the Exalted said: "Ye shall enter the Sacred Mosque, if Allah wills, with minds secure."(*Al-Fat-h, or Victory, 27*). Also, Allah the Exalted said in the *Chapter of Ar-Rum, or The Roman Empire*: "The Roman Empire has been defeated-- In a land close by; but they, even after this defeat of theirs, will soon be victorious-- within a few years. With Allah is the Decision, in the Past and in the Future: on that Day shall the Believers rejoice."(2-4) Allah the Exalted also said: "It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness."(*Al-Fat-h, 28*). Allah the Exalted also said: "We have, without

doubt, sent down the Message; and We will assuredly Guard it from corruption." (*Al-Hijr, 9*). Also His saying: "Soon will their multitude be put to flight, and they will show their backs."(*The Moon, 45*). Allah the Exalted also said: "Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance of power, as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change their state, after the fear in which they lived, to one of security and peace: they will worship Me alone and not associate aught with Me. If any do reject Faith after this, they are rebellious and wicked."(*An-Nur, or The Light, 55*). Allah the Exalted also said in the whole of *Chapter of An-Nasr, or The Help*: "When comes the Help of Allah, and Victory, And thou dost see the People enter Allah's Religion in crowds, Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning in Grace and Mercy."(*1-3*). Finally, His saying the Exalted: "O Messenger! proclaim the Message which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men who mean mischief. For Allah guideth not those who reject Faith." (*Al-Ma'idah, 70*). When this verse was revealed to the Messenger of Allah, he stopped his Companions from guarding him.

I shall take this opportunity to publish to the Islamic world the views of an English scholar and historian concerning the Messenger of Allah and he is Mr. Bosworth Smith, the author of a famous book titled: *Mohammed and Mohammedanism*. I hope that the reader would consider carefully and think about what this man has said, especially if we keep in mind that this man is a Christian man but he is an objective observer and recorder to things. He is not biased because he rejected to say anything except the truth regardless of any other considerations. This is what I have translated from his book into Arabic [and in my turn back into its origin in English]:

> The real and everlasting miracle which he proclaimed is the *Quran*. This is true if we think of the general circumstances of that age in which he lived and the ways in which his Companions respected and revered him without any limits. Indeed, I have compared him with our fathers or our church priests or with our monks of the fifteenth century, and I found him to be the greatest of them all. The greatest or the most miraculous thing about Mohammad "the Messenger of Allah" is that he never proclaimed or he did not pretend to bring out miracles. He never said anything without fulfilling it or without making his own followers see it soon. His own Companions never mentioned any miracle of his without his making of it or even none of his miracles was refuted or rejected as being not true. Thus, what a sharper proof of faithfulness can one expect from him than this?
>
> Indeed, until the end of his life, Mohammad always claimed that he is truly the Messenger of Allah. I really believe that world philosophy and true Christianity will one day recognize him and accept his religion.

The Splitting of the Moon

Another important miracle by the Messenger of Allah (MPBAUH) is the splitting of the moon. This miracle was recorded by the *Quran*. Allah the Exalted said: "The Hour of Judgment is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away, and say, 'This is but transient magic.'" (*The Moon, 1-2*). Indeed, this eventful miracle was reported by many authoritative leaders from the people of *Sunnah* such as Al-Bukhari, Muslem, Ahmad the Leader, and Al-Buhayqi and the rest of them. They have all reported this miracle on the authority of another group of Companions such as Ali and Ibin Mas'ood, Ibin Omar, Jubeir bin Mut'em, Anas bin Malik, Abdullah bin Abbas, Huzeifah bin Al-Yaman and others. Indeed, there were many others who reported it in their own way and on the authority of others and others until this miracle got repeated successively. Indeed, this event of the moon cleft happened in five years before the Emigration to Al-Madinah. It happened after the people of Makkah had asked the Messenger of Allah to show them some signs of his prophecy. Therefore, he showed them the splitting of the moon into two halves and until they saw Hara'a of a big space between the two halves. When the Unbelievers saw this they said: "Mohammad has cast his magic spell over us." Then they said: "look into what the learned men would tell you in their books!" Then the learned men came from all directions and they showed them the truth about it. Sheikh Hamzah Fat-hallah (may Allah bless him) said in this occasion in his book, *The Early Signs of Speech in the Rights of Women in Islam.* He said the following:

> From all this one would know that the event of the splitting of the moon is something truthful and performed by our Master and Leader Mohammad the Messenger of Allah (MPBAUH). The whole miracle is talked about or is interpreted by putting the future in place of the past in order to perform it is really not needed; and in addition to being not correct, it contradicts the reality. There was an article which was published by one Western magazine, and which was translated by an Arab magazine called the *Journal of Arab Man*, published in Constantinople. The whole story involves how it was reported that in one of the kingdoms of China they discovered an old building written on it that it was built in the year so and so, the same year in which a great heavenly event has occurred and it was the splitting of the moon into two halves. When they worked out the date they discovered that it tallied with the same year when the moon was cleft to our Master and Helper the Messenger of Allah (MPBAUH).

The Flowing out of Water from his Fingers

The *Hadith* of the flowing out of water from his fingers was indeed narrated and documented by many authoritative men of his Companions, especially Anas, Jabir and Ibin Mas'ood. This eventful miracle occurred on the Day of Al-Hudaybiyeh and in the Expedition of Buwat. It happened in front of all the people who were with him on that occasion. Indeed, this *Hadith* was not refuted or denied by any one of his Companions.

The Miracle of Increasing the Food

One of his miracles was the increasing of food through his blessings and his invocations of Allah's graces. This miracle happened many times.

The Yearning of the Tree Stump

The roof of the mosque of the Messenger of Allah was supported by pillars of palm tree stumps. When the Messenger of Allah (MPBAUH) gave his speeches and his teachings he used to lean on one of these tree stumps. When they made for him a mimbar, that tree stump was heard to produce a yearning sound just like the yearning of young animals.

This *Hadith* of the yearning tree stump is so famous and it is narrated by many of his Companions or more than ten of them. They included Obayy bin Ka'ab, Jabir bin Abdullah, Anas bin Malik, Abdullah bin Omar, Abdullah bin Abbas, Sahl bin Sa'eed, Abou Sa'eed Al-Khadari, Barierah, Um Salmah and Al-Muttalib bin Abi Wada'ah. All these people have reported something in the meaning of this *Hadith*. This *Hadith* of the tree stump was also related by Al-Bukhari and on the authority of Jabir bin Abdullah.

The Miracle of Curing the Sick and the Disable

We have already mentioned in this book how the Messenger of Allah (MPBAUH) has restored and replaced the eye of Qitadah after being plucked out. He also spat in the eye of Ali bin Abi Talib on the Day of Khaybar when it was infected with ophthalmia and then it healed for ever. There was also the miracle of the Ascend and the Descend, the miracle of the spreading of the spider cobweb in the entrance of the Cave. There was also the miracle of what happened to Suraqah. There was also the miracle of invoking Allah's blessings and satisfaction with Abd Ar-Rahman bin Awf by giving him wealth and money until he became the richest man among the Arabs. There was also his invocation for richness for Tha'alabah. He also invoked Allah's enabling of Mu'awiyah to establish himself well in the country, which he did by becoming a Caliph later. He also asked Allah's response for Sa'ad bin Abi Waqqas where he never asked for anything except being answered by Allah. Indeed, Sa'ad never asked for anybody without being answered by Allah. The Messenger of Allah also said to An-Nabighah that "may Allah never let his teeth be dropped!" Thus, he never lost a single tooth from his mouth until he died and he lived more than 120 years, and he was always celebrating the praises of his Lord through the beads in his hands. Indeed, these are only a few examples from the multitude of his (MPBAUH) miracles.

Appendix

A Table

of Dates of Famous Events in the Biography of the Prophet Mohammad (MPBAUH)

The Year (AD)	
545	The birth of Abdullah, the father of the Messenger of Allah.
570	The event of the Elephant.
570 (10 August)	The birth of the Prophet (MPBAUH) at the dawn of Monday in the month of Rabee' Al-Awwal.
573	The birth of Abou Bakr As-Sidique
575-576	The death of Aminah, the mother of the Prophet (MPBAUH).
578	The death of his grandfather Abd Al-Muttalib.
581	The birth of Omar bin Al-Khattab.
582	The Prophet's first trip to Syria with his uncle Abou Talib.
580-590	The war of the shameless.
595	His second trip to Syria in a trade trip for Khadijah, and in this year he married Khadijah.
600-601	The birth of Ali bin Abi Talib.
605	The renovation or the re-building of the Ka'abah.
610	The beginning of the Inspiration.
613-614	The birth of A'ishah..

615		The Emigration to Ethiopia in the month of Rajab in the year five of the prophecy.
617		The boycotting or the siege laid down by Quraysh against Bani Hashim and Bani Al-Muttalib.
620		The death of Abou Talib and the death of Khadijah. Or what is known as "the mourning year".
621		The Ascend and the Descend (One year before the Emigration - on the night of 27th Rajab), and the imposition of prayers as a duty.
621		The First pledge of allegiance at Al-Aqabah. (It was on the 12th year of prophecy.
622	June 28	His Emigration to Al-Madinah (12th Rabee' Al-Awwal. It was on a Monday, the same day of his arrival to Al-Madinah.)
623		The Mission of Hamzah. (It was in Ramadan, after seven months of the Hijrah).
623		The Squadron of Obeidah bin Al-Harith. (It was in the month of Shawwal, after eight months of the Hijrah).
623	June	The Expedition of Al-Abuwa-'. (It was in the month of Safar, after twelve months of the Hijrah).
623	July	The Expedition of Buwat. (It was in Rabee' Al-Awwal, after 13 months of the Hijrah).
623	October	The Expedition of Al-Osheirah. (It was in Jumadah Al-Akhirah, after 16 months of the Hijrah).
623	November	The Squadron of Abdullah bin Jahsh. (It was in Rajab, after 17 months of the Hijrah).
624	January	The Expedition of Badr the Great. (It was in Ramadan, after 19 months of the Hijrah).
624	February	The Expedition of Bani Qaynaqa'a. (Shawwal, the second year of the Hijrah).
624	April	The Expedition of As-Saweeq. (Thu Al-Hijjah, the second year of the Hijrah).
624	July	The Killing of Ka'ab bin Al-Ashraf. (Rabee' Al-Awwal of year three).

624	September	The Squadron of Zeid bin Harithah. (Jumadah Al-Akhirah of year three).
625	January	The Expedition of Uhud. (Shawwal, 3 Hijrah).
625	May	The Mission of Ar-Rajee'. (Safar, 4 Hijrah).
625	May	The Squadron of Ma'unah Well.
625	June	The Expedition of Bani An-Nudayr. (Rabee' Al-Awwal, 4 Hijrah and the prohibition of wine).
626	July	The Expedition of Dawmat Al-Jandal. (Rabee' Al-Awwal, 5 Hijrah).
626	December	The Expedition of Bani Al-Mustalaq. (Sha'aban, 5 Hijrah).
627	February	The Expedition of Al-Khandaq. (Shawwal, 5 Hijrah).
627	April	The Expedition of Bani Quraythah. (Thu Al-Qi'dah, 5 Hijrah).
627	June-July	The Expedition of Bani Lihyan. (Rabee' Al-Awwal, 6 Hijrah).
627	July	The Expedition of Thee Qard. (Rabee' Al-Awwal, 6 Hijrah).
627	August	The Squadron of Al-Ghamr. (Rabee' Ath-Thani, 6 Hijrah).
627	September	The Squadron of Zeid bin Harithah to Al-'Ees. (Jumadah Al-Awwlah, 6 Hijrah).
627	October	The other Squadron of Zeid bin Harithah to Hismah. (Jumadah Al-Akhirah, 6 Hijrah).
627	December	The Squadron of Abdullah bin Ateeq. (Ramadan, 6 Hijrah).
628	January	The Squadron of Abdullah bin Rawahah (Shawwal, 6 Hijrah).
628	February	Al-Hudaybiyeh. (Thu Al-Qi'dah, 6 Hijrah).
628	May	The sending of delegates and messages to the Romans

		and the Persians. (7 Hijrah).
628	August	The marriage of the Messenger of Allah from Um Habeebah bint Abou Sufyan. (Jumadah Al-Awwlah, 7 Hijrah).
628	August	The Expedition of Khaybar. (Al-Muharram, 7 Hijrah).
629	February	The Compensation pilgrimage. (Thu Al-Qi'dah, 7 Hijrah).
629	September	The Squadron of Mu'tah. (Jumadah Al-Awwlah, 8 Hijrah).
629	October	The Squadron of That As-Salasil. (Jumadah Ath-Thania, 8 Hijrah).
629	November	The Squadron of Al-Khabt. (Rajab, 8 Hijrah).
629	December	The Squadron of Abi Qitadah to Najd. (Sha'aban, 8 Hijrah).
630	January	The Conquering of Makkah. (Ramadan, 8 Hijrah). The Destruction of the Idols.
630	February	The Expedition of Hunayn. (10 Shawwal, 8 Hijrah).
630	February	The Expedition of At-Taif. (Shawwal, 8 Hijrah).
630	April	The birth of Ibrahim. (Thu Al-Hijjah, 8 Hijrah).
630	April	The Expedition of Awyaynah bin Hisn Al-Fazari to Tameem. (Al-Muharram, 9 Hijrah).
630	July	The Expedition of Alqamah bin Mujaziz Al-Mudlaji to Ethiopia. (Rabee' Al-Akhar, 9 Hijrah).
630	July	The Squadron of Ali bin Abi Talib to Al-Fils, the Idol of Tayy. (Rabee' Al-Akhar, 9 Hijrah).
630	October	The Expedition of Tabouk. (Rajab, 9 Hijrah).
631	March	The Pilgrimage of Abi Bakr As-Sidique. (Thu Al-Hijjah, 9 Hijrah).
631	June	The Squadron of Khalid bin Al-Waleed to Bani Al-Harith bin Ka'ab in Najran. (Rabee' Al-Awwal, 10 Hijrah).

631 June	The Death of Ibrahim, the son of the Messenger of Allah. It was in Rabee' Al-Awwal, 10 Hijrah.
631 December	The Mission of Ali bin Abi Talib (may Allah honour his countenance) to the Yemen. (Ramadan, 10 Hijrah).
632 March	The Farewell pilgrimage. (Thu Al-Hijjah, 10 Hijrah).
632 May	The preparation of Osamah's army to go to Syria. (Safar, 11 Hijrah).
632 July 9	The death of the Messenger of Allah. (It was on a Monday, in the month of Rabee' Al-Awwal, 11 Hijrah).

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